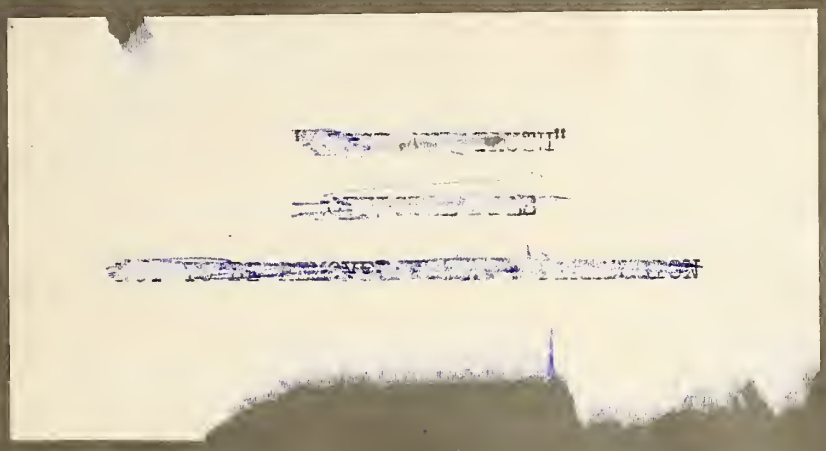
"Grace and Truth"

A BIBLE STUDY MAGAZINE

FOR EARNEST MEN AND WOMEN EVERYWHERE



VOLUME SEVENTEEN



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"GRACE AND TRUTH"

A BIBLE STUDY MAGAZINE FOR EARNEST MEN AND WOMEN EVERYWHERE

CLIFTON L. FOWLER, EDITOR

VOLUME XVII, JANUARY—DECEMBER, 1939

PUBLISHED BY

DENVER BIBLE INSTITUTE PRESS

2047 GLENARM PLACE, DENVER, COLORADO

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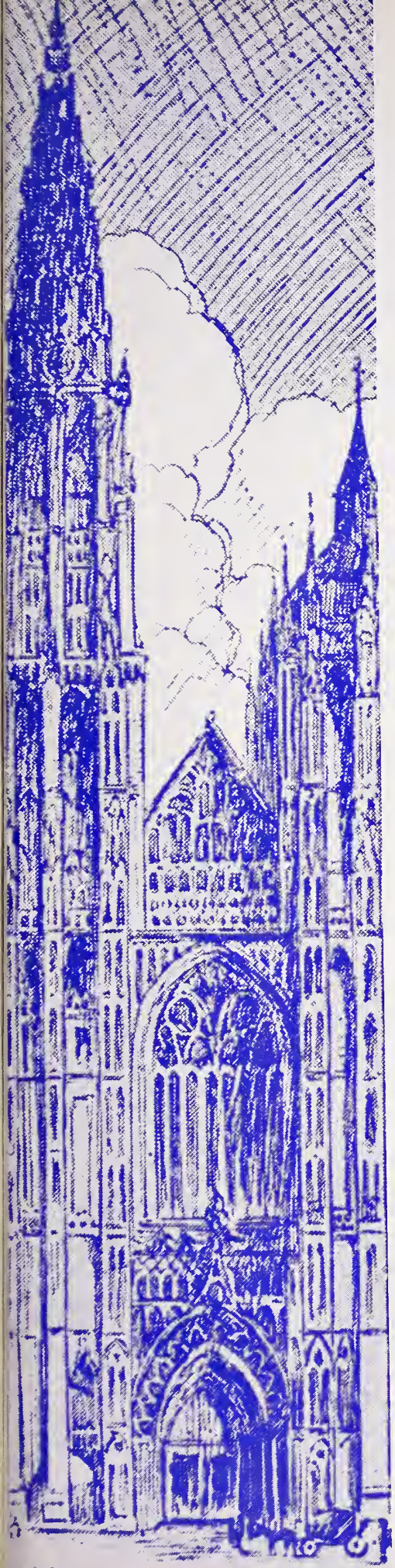
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FRUIT OF THE SPIRIT
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GRACE AND TRUTH

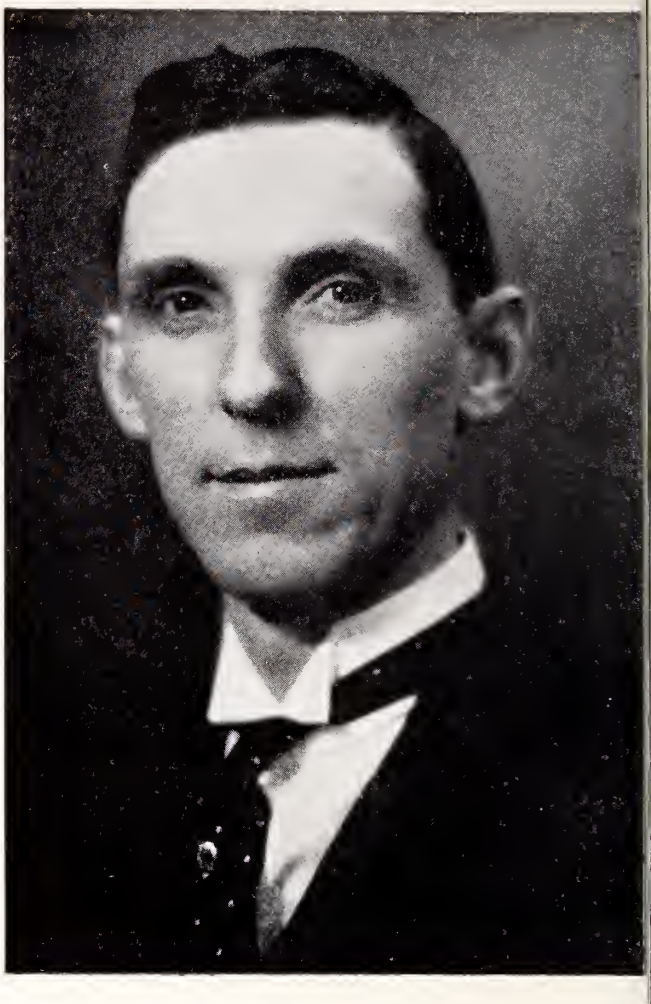
CLIFTON L. FOWLER · EDITOR

January · · · 1939

OFFICIAL ORGAN OF
THE DENVER BIBLE INSTITUTE

An Ideal Training School . . .

says Rev. Andrew Telford



IN THE forthcoming issues of "Grace and Truth," we purpose to publish personal testimonies from various Bible teachers, missionaries, and Christian workers who have visited the Denver Bible Institute in recent months. The first of these comes from Rev. Andrew Telford, pastor of The Metropolitan Tabernacle of Ottawa, Ontario, Canada.

Rev. Telford's testimony follows:

The Lord has blessed, throughout America, a great number of Bible schools. One of these "oases in the desert" for thirsty young people who desire a real Bible training, is the Denver Bible Institute of Denver, Colorado. Its location at the foothills of the Rocky Mountains makes it an attractive location for Christian young people to spend their time in a course of spiritual training with its faculty of consecrated teachers, presenting the whole cycle of Bible doctrine and Christian truth, as well as its application to the personal life of the student. It makes an ideal training school for young lives to become equipped for the service of Christ. In these dark days of apostasy on the one hand, and fanaticism on the other, it is indeed a delight to know that God has raised up this school as a light to shine in a dark world.

Rev. Telford was the main speaker at the Third Annual Summer Bible Conference conducted by the Institute last summer. Our friends and conference visitors will be glad to learn that he has consented to be with us again during the twelve days of the Fourth Summer Conference to be held August 16 to 27 inclusive. Further details will be published later. This year's conference will be one of the features commemorating our Silver Jubilee. Why not make arrangements now to be with us during these twelve days of spiritual blessing? Information concerning the Institute or Summer Conference will be sent on request.

The · Denver · Bible · Institute · Denver · Colorado

"GRACE AND TRUTH"

Entered as Second Class Matter, October 27, 1922, at the Post Office at Denver, Colo., under the Act of March 3, 1879

VOL. XVII · JANUARY, 1939 · No. 1

Official Organ of
THE DENVER BIBLE INSTITUTE

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DOCTRINAL STATEMENT
of the Denver Bible Institute
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THE TRINITY
The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan—Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus —Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers—John 10: 28-29.

SECOND COMING OF CHRIST
The personal, premillenial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH
All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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SUBSCRIPTION PRICE: $1.50 PER YEAR
IN CLUBS OF FIVE: $1.00 PER YEAR
15 CENTS PER COPY

ISSUED MONTHLY BY
INSTITUTE PUBLISHING COMPANY
2047 Glenarm Place Denver, Colorado

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2047 GLENARM PLACE, DENVER, COLORADO

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Silver Jubilee Year

THE 25TH ANNIVERSARY COMMEMORATING THE FOUNDING OF THE DENVER BIBLE INSTITUTE BY REV. CLIFTON L. FOWLER

Dear Christian Co-laborers:

Twenty-five years ago, just after the great Billy Sunday campaign had come to a close in Denver, two students together with their instructor, Rev. Clifton L. Fowler, met in a north side plumbing shop to study God's Word in a systematic manner. This was the beginning of the Denver Bible Institute.

In the twenty-five years that have elapsed since that memorable day in the fall of 1914, the work of the Institute has steadily developed into its present three fold activity. First, through its day and evening schools, students from all parts of the States and Canada have received their training and have gone forth, many into foreign fields, others laboring as pastors, evangelists, and workers with children in the homeland. Secondly, the testimony of "Grace and Truth" has been blessed of God to thousands of the Lord's people, both at home and abroad. Last but not least, through the Berean African Missionary Society, organized as a department of the Institute, an effective missionary enterprise is even now developing in the Congo land. Throughout these years the testimony of this Western training school has consistently stood "true to the faith," vigorous in its exposure of Modernism and fearless in its denunciation of fanaticism and kindred cults.

As we review that which has been accomplished during this past quarter century, we can but acknowledge that the testimony of the Denver Bible Institute is not of "man's doing," but that God, through human instrumentality, not only planted this work, but that He has caused it to grow and to prosper and to bear fruit in spite of almost insurmountable barriers and obstacles. It is therefore with a deep sense of gratitude to the Lord that we commemorate the occasion of this mile-stone in the history of D. B. I. We say with the hymn writer,

We'll praise Him for all that is past,
And trust Him for all that shall come.

In the last meeting of the Board of Directors of the Denver Bible Institute, a special committee consisting of three members was appointed to sponsor and carry out plans for the commemoration of this YEAR OF SILVER JUBILEE.

On behalf of this committee, I earnestly appeal for your fervent prayer and loyal cooperation. We yearn that this Anniversary Year shall be singularly blessed and honored of the Lord and that the testimony of the Denver Bible Institute shall be enlarged and extended.

Till He comes,

C. Reuben Lindquist

C. REUBEN LINDQUIST
President

P.S. Announcement of special Silver Jubilee conferences will be found on last page of colored insert.



AS THE EDITOR SEES IT

THE FRUIT OF THE SPIRIT NUMBER

The January issue of "Grace and Truth" is unique in that it centers around one Bible passage. We have taken the fruits of the Spirit listed in Galatians 5:22-23 and made them to be the subjects of the various articles.

The writers, although limited in their remarks, have analyzed, elucidated, and applied the essentials of fruit-bearing in a constraining manner.

GOD'S ACRES

More than 200 small signs reading "God's Acres," mark as many acres of land in northern Iowa. Their yield is proving exceptionally high, averaging nearly sixty bushels per acre. The proceeds from these acres will go to the church of the farmer's choice.

This movement was started last winter when the Rev. Karl W. G. Hiller of the Corwith Methodist Church attended open house held by John Mullins, Corwith seed corn dealer. When he was shown some samples of seed, the Rev. Hiller remarked, "Well, I wish I had some land to plant this corn—it would help pay off the church debt."

Mullins responded to the suggestion by offering to furnish seed free for any acre of ground that a farmer in north Iowa would set aside for his church, whatever church that might be. More than 200 farmers responded.

These men are following a scriptural principle—that of setting aside a portion of our means for God's work and God is blessing them as He promised: "Honor the Lord with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty" (Prov. 3:9-19a). A. H. Y.

A DISRICT ATTORNEY ON THE GRACE OF GOD

"It was only by the grace of God that Detective Howard Fayram was saved from murder by Leopold." Thus spoke Mr. John A. Carroll, District Attorney of the city of Denver, Colorado. His comment was occasioned by Detective Fayram's narrow escape from death when he attempted to take Leopold into custody. A bullet from Leopold's gun drilled through the door and then passed through Fayram's overcoat. Leopold had already murdered Mr. Charles Albrecht, a tavern keeper, for a few hundred dollars. Yes, it was "by the grace of God" that Detective Fayram's life was spared. Moreover, it is gratifying to those who love our Lord and believe in His grace when a district attorney attributes this man's escape from death to "the grace of God," instead of to "luck."

Futhermore, in the realm spiritual, it is only by the grace of God that any man escapes eternal death. Had it not been for the grace of God which sent Jesus Christ to Calvary to taste death for every man, we must all drink to the dregs the bitter cup of everlasting death. But praise God for His grace, "We see Jesus, Who was made a little lower than the angels for the suffering of death . . . that He *by the grace of God* should taste death for every man" (Heb. 2:9). So now by faith in Him and by the grace of God each one of us may have everlasting life. —A. H. Y.

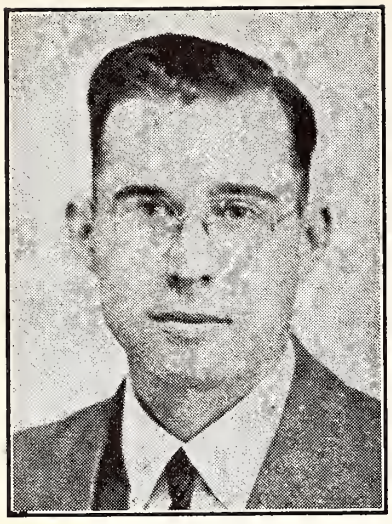
THE AMBITION OF ONE OF THE KINGS OF THE EAST

"While the 'unfortunate fracas' is going on (in China), Japan is penetrating into the Philippine Islands, its officials being on a most friendly basis with Philippine officials. It is making the Javanese see the light; it has erected a Mohammedan mosque in Tokio to accommodate the religious yearnings of this sect against the day when it will move toward Indo-China, Siam, India itself."

This is the opinion of Charles G. Mantz, who went to Japan last March as curator of Asiatic anthropology and archaeology for the Colorado museum of Natural History and returned quite recently.

To students of Bible prophecy this ambition of Japan is significant, for we believe that the kings of the East shall march to Armageddon and share in that titanic conflict. This ambition is a forerunner of the future march on Palestine (Rev. 16:12; 19:19; Zech. 14:2-3). —A. H. Y.

"I am the true Vine, and My Father is the Husbandman. Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit . . . Abide in Me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the Vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing" (John 15:1-2, 4-5).



"BY THEIR FRUITS"

BY JOSEPH G. WRIGHT
Pastor, E. St. Louis, Illinois

THIS study covers the general subject of fruit-bearing. Whereas the article "Looking Through God's Eyes" printed in this issue covers God's viewpoint of a Christian, this study deals with man's viewpoint.

THE words "by their fruits ye shall know them" have been the basis of much discussion in Christian circles. The conclusion of many is, that this expression has to do with Christians, but upon examination of the passage of Scripture in which these words occur, we will find that Christ is speaking of *false prophets*. Matthew 7:15-20:

> Beware of FALSE PROPHETS, which come to you in sheep's clothing, but inwardly they are ravening wolves.
>
> Ye shall know THEM by THEIR fruits. Do men gather grapes of thorns, or figs of thistles?
>
> Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
>
> A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.
>
> Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
>
> Wherefore by THEIR fruits YE SHALL KNOW THEM.

Jesus goes on further to say in the next verse,

> Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father Which is in heaven.

The will of the Father is that men and women, boys and girls, shall accept the Lord Jesus Christ Whom the Father sent into the world. No man calleth Jesus *Lord*, but by the Holy Ghost, says the apostle Paul. There are false prophets who may use the name of Jesus, even as He said they would, but they do not know Him as Saviour. So we can see from the foregoing passage that the Lord is warning His disciples of the coming of false prophets whose doctrine, if accepted, would lead to corrupt fruit in the lives of their followers. It is, therefore, the false prophets spoken of here, and the effect of their message on the minds of their hearers. This is the fruit by which the people could judge them. Even today false prophets reveal the corruptness of their doctrine by the fruits revealed in the lives of their followers. They reject the Deity of the Lord Jesus Christ, and they trod under foot the Son of God, and have counted the blood of the covenant, wherewith we are sanctified, an unholy thing, and have done despite unto the Spirit of grace. These false teachers are not indwelt by the Spirit of God and hence cannot bring forth good fruit or fruits of righteousness. For only believers in the Lord Jesus Christ as a personal Saviour, are indwelt by the Holy Spirit, and can bring forth fruits of righteousness. The false prophet has only an old nature which is corrupt. However, the Christian is different from the false prophet because he possesses divine life and a new nature which are God's gifts to every soul who accepts Christ as a personal Saviour. I John 5:12 tells us that "He that hath the Son, hath *life*, and He that hath not the Son of God hath not life." II Peter 1:3-4 tells us that according to God's divine power He has given to the believer all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; and He has also given us exceeding great and precious promises, that *by these we might be partakers OF THE DIVINE NATURE.*

God has given unto us as Christians, a new life and a new nature and by these divine gifts we bear the fruits of righteousness. In order for fruit to come forth, there must be *life* and *nature*. Life must first of all be present before fruit is in evidence. Life determines the presence of fruit, either good or bad, and nature imparts to the fruit its character. It is our Lord again Who brings to our attention in the fifteenth of John's Gospel the subject of fruitbearing. He is here speaking to those who have professed to follow Him by faith and urges them on to greater spiritual attainments. He speaks of Himself as the *True Vine*, and His Father as the husbandman or keeper of the vine. By speaking of Himself as the True Vine, Jesus infers that there is also a *false vine*. He also says, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." "Without Me ye can do nothing" (John 15:4-5). In order to bear good fruit one must be abiding in the *true vine* and have its life. Christ is the life of the believer and as the believer abides in Him he will bring forth good fruit.

Christ is not only the life of the believer, but *He*

is the divine nature imparted to the believing soul. As the soul abides in Christ and heeds the wooing of the Divine Nature he will bring forth good fruit—godly fruit which will be seen by the world, and the world will know that that soul is saved and abiding in the *true vine*.

The fruits of a life lived apart from God are worthless in God's sight. All our natural good works are as filthy rags in God's sight (Isa. 64:6). The apostle Paul in Romans 6:20-21 says,

> For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

The natural man without Christ as his Saviour is without spiritual life and possesses the old Adamic nature imparted to man by Satan in the garden of Eden when Adam fell. His life is like the corrupt tree which brings forth corrupt fruit and ends in death. But when the man accepts Christ as Saviour and is "born from above" he is able to produce fruit that is well pleasing in God's sight. Romans 6:22:

> But now being made free from sin, and become servants to God, ye have YOUR FRUIT UNTO HOLINESS, and the end everlasting life.

However, let us not forget that the man who accepts Christ as Saviour and has the new nature imparted still has the Old Adamic Nature abiding in his soul, too. And there is a continual warfare going on in the soul as to which Nature will have dominion. If the man listens to the New Nature which is Christ in him, he will bear good fruit and have a bright testimony before the world which is looking on. If he heeds the Old Adamic Nature he will bring forth evil and corrupt fruit and will have a bad testimony before the world, and bring dishonor to the Lord. The apostle Paul in writing to the Galatian Christians in chapters 5 and 6 deals with this very issue. Some of these brethren had been bearing corrupt fruit because they were abiding in the Old Nature—they were so evil in their living that Paul warns them that if they bite and devour one another they will be consumed one of another. And how often today we as Christians bring forth just such fruit in our lives by yielding to the Old Nature instead of yielding to Christ in us the hope of glory. He also tells them the secret of bringing forth good fruit, by "walking in the Spirit" (Galatians 5:16-18).

The apostle Paul in I Corinthians 3 tells us that there are two kinds of Christians—Carnal Christians and Spiritual Christians. He is grieved when he speaks of the Carnal Christians for they are those who have confessed Christ as their Saviour but have never grown into maturity. They are still babes and he says there is envy and strife and division among them and they walk according to man—just like unsaved men. They are bearing corrupt fruit. How it grieves the Lord to see Christians like that today. They are not abiding in Christ. They have never learned to walk with Him and to bring forth good fruit. The Spiritual Christian is the one that brings forth good fruit—a hundredfold, and that shows forth the fruits of righteousness to the world.

The Carnal Christian and the Spiritual Christian have both accepted Christ—they are on the foundation which is Christ Jesus (I Cor. 3:11) but one is yielding evil fruit because he is listening to the Old Nature and the flesh—Living unto the flesh. The Spiritual Christian is living unto God, and at the Judgment Seat of Christ where the Christian's works are tried, his works will abide the fire and he will receive rewards, but the Carnal Christian's works will be burned by the fire and he shall suffer loss of rewards. But he himself (his soul) shall be saved, yet so as by fire (I Corinthians 3:11-15). Fire will be the judge to try every man's work. Fire in the Bible speaks of "the presence of God" (Hebrews 12:29). If any man's work abide the fire of God's presence he shall receive a reward, and if any man's work shall be burned, he shall suffer loss *but he himself shall be saved;* yet so as by fire. The solemn warning to every Christian living a carnal fleshly life—and bringing forth corrupt fruit is loss of rewards, and to hear the sentence "*saved, yet so as by fire.*" The works of the flesh represented by the combustible things will be burned up before the face of our blessed Saviour, while the *fruit of the spirit* represented by the things that abide the fire, will be the basis for determining the amount of the reward to be received by the Christian. This deals with the future, but we know that God deals with the carnal Christian now, in that if he continues to yield to the Old Nature and bring forth corrupt fruit before the world, God will chasten that soul. Paul in I Corinthians 11:30 says that "for this cause" (failing to live godly and judge sins in the life), "many are weak and sickly among you, and many *sleep,*" (are taken in death). What a solemn warning to us! May God find us as Christians, living a spiritual life and *bringing forth fruits of righteousness,* that others seeing our good works may glorify our Father Which is in heaven.



The above picture shows Rev. Irving M. Lindquist on the roof of one of the missionary dwellings. Turn to page 16 for a report of progress on the mission field.

THE GOLDEN RULE



BY ELMER E. SEGER
Pastor, Avoca, Iowa

LONGSUFFERING as a fruit is our attitude toward others in human relationships. This study shows us a practical application of the Golden Rule.

> Therefore all things whatsoever ye would that men should do unto you, do ye even so to them (Matt. 7:12).

THIS is called the golden rule, meaning the golden standard for living. And a fit name it is, for gold is the type of that which is least tarnished and most enduring, and this standard is unimpeachable.

First let us take cognizance of the fact that the golden rule is not presented to man as an avenue by which he may reach unto, or even journey toward, eternal salvation. Notice that the statement of the golden rule, as given at the beginning of this article, is not the complete statement as it appears in Scripture. To it are appended the words, "For this is the law and the prophets." "This" refers to the golden rule as it is given in the words just preceding. Therefore we may state, as the reader will of course agree, that the golden rule is the equivalent of the law and the prophets. Then we are forced to the conclusion that what may be postulated of the law and the prophets may also validly be postulated of the golden rule.

The law is a measuring stick, i.e., the expression of perfection, to reveal to man his unsatisfactory position before God. Only false egotism will cause a man to boast in the face of the comparison. Humanity has failed to meet God's test. So what does man do? He is forced to turn to another source, and the only alternative is in the divine realm. So the law, by proving that man is a failure, forces him to look to Christ for help, and thus becomes a schoolmaster pointing the pupil to the Lord Jesus. Let us put it in the form of a table for clarity and for ease in checking it as to Scriptural accuracy.

1.	The law	The expression of perfection	Rom. 7:12
2.	Man's relative position	Short of this standard	Rom. 3:23
3.	The effect	Every man's mouth stopped from boasting of goodness	Rom. 3:19
4.	The willing man's normal reaction	Discouraged from attempting	Gal. 3:21
5.	The next normal act of the willing man	Turn to Christ for help	Gal. 3:24
6.	The result	Reaching the standard i. e., not producing, but receiving perfect righteousness through faith	Rom. 3:22, 28

Now we may put the words "golden rule" in the place of the word "law" under number one in the above outline, and the entire outline will still be true. God is the center and sum of all perfection; that perfection is mirrored in the law and the prophets; the law and the prophets are epitomized in the ten commandments; and the very essence of the ten commandments is found in the golden rule.

The golden rule serves a double purpose: not only does it reveal to the lost man that he comes far short of the glory of God, but it reveals to the saved man what the Spirit, which dwells within him, will produce as the fruitage of yieldedness to God.

Taking the first part of the golden rule, what can we say are the things we would that others should do to us? This does not mean our whimsical desires. It does not mean our transitory wishes. It is not our "wish that someone would give us a million dollars." Foolishness, that! Rather, it is the deep, sober, reasonable desires of our hearts that is under consideration. And what are they but the desires for sympathy, understanding, patience, or to sum them all up in one word, longsuffering? We do not necessarily ask for impartial justice to be meted out to us by others. If we are reasonable we recognize that ofttimes we have done wrongly, so rather than justice, we desire mercy. Above all, we want people to be patient with us, to give us another chance after every failure, to be longsuffering with us. The desire for a companion who "understands" is a big factor in true love. Thus we see that longsuffering may be said to summarize that which is the essence of "All things whatsoever ye would that men should do unto you."

"Do ye even so to them." Now comes the real test. What can cause us to be patient, understanding, sympathetic, merciful, longsuffering to others? Will the desire for money, or the knowledge that our job depends on it? Ah no, that may make us *make believe* we are sympathetic, *grudgingly* be merciful, *simulate* an understanding heart, suffer others *as long as necessary* to achieve the desired goal. But only the Spirit of God working from within can produce genuine longsuffering. Let us sincerely consider how much we want others to be longsuffering with us. Then let our own actions toward others extend just as far.

The fact that longsuffering, as the chief characteristic brought out by the golden rule, is the fruit of the Spirit dwelling in the saved person, rather than an attribute of the lost man leading him to salvation, is well illustrated by a Christian writing in *The Exposi-*

(CONTINUED ON PAGE 32)

GENTLENESS and MEEKNESS

BY STANLEY H. BAILES
Pastor, Minneapolis, Minnesota

TWO of the fruits are here discussed as evidenced by the title. They are more or less the hidden fruit of one's life, but not overlooked by God.

If you would study the "Fruits of the Spirit" chapter in Galatians, you would be impressed by the fact that this fifth chapter is a chapter of contrasts. Contrasts between the flesh and the spirit. On the one hand, the fruits of the flesh, on the other the fruit of the spirit. Here the characteristics of the flesh, there, characteristics of the spirit. Thus we come to the precious twenty-second verse, "But the fruits of the spirit are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

You will find this precious cluster of fruit made more precious by its contrast with the grosser fruits of the preceding verses. The devil is always noisy. His children always take refuge in noise and clamor. Their New Year's celebrations are of the noisy horn-blowing variety, while God's children prefer the quiet. We celebrate, but on our knees, quietly, as the New Year comes in. The closer we get to Him, the more He reminds us, "Study to be quiet, for in quietness and confidence shall be your strength."

Most precious therefore are these seemingly insignificant fruits of the spirit, "gentleness and meekness." You will notice that the fruits of the flesh and the devil are recorded immediately preceding as "drunkenness, strife, wrath, and revellings." All of them noisy, discordant, clamorous. But the Holy Spirit more completely lays hold of the heart, leads us as a Shepherd beside *still waters* and in *green pastures*.

Our gentleness is shown in our contacts with others. Of course it is not according to the world standards of "might makes right." This is exemplified by godless dictators who step with hobnailed war boots across boundaries into peaceful countries and defying fearful nations, steal whole territories and obliterate whole nationalities.

On a lesser scale individuals loudly boast their own strength and powers. Success classes advise the assertion of the individual ego, but the gentle fruit of the spirit is mirrored in the words of Jesus: "Take my yoke upon you and learn of Me, for I am meek and lowly in heart . . . and My yoke is easy and My burden light."

The gentleness of Christ always leads to a fruitful life, and the omnipotent Father can always raise His trusting, gentle child to the level upon which he can be truly safe. There are heights which are dangerous. There is wealth which would destroy us, and only heaven will reveal the safety and blessedness of the Holy Spirit gentleness and meekness.

This meekness must first of all be born within our own hearts and constantly asserted there before it can be shown to the world. As an aid to meekness I have found that if I remember that but for the grace of God I would be a godless, hell-bound sinner, then I am made very humble, and very quietly sing in His presence:

Naught have I gotten, but what I received,
Grace hath bestowed it, since I have believed.
Boasting excluded, pride I abase,
I'm only a sinner saved by grace.
Only a sinner, saved by grace
Only a sinner, saved by grace,
This is my story, to God be the glory,
I'm only a sinner saved by grace.

Moreover the meekness of the Holy Spirit must be practiced constantly in our innermost lives. The Christian world has been enriched by that booklet, *The Practice of the Presence of God*. There is room for a companion volume, *The Practice of the Meekness and Gentleness of God*. This must be carefully guarded each day, even as the soldier buckles on the armor to go forth to battle.

Both of these blessed virtues are gained by yielding to the Holy Spirit. Notice also that these two blessed virutes are called "fruits" rather than "leaves." There is quite a distinction here. So many of us as individuals and even as whole churches are like beautiful trees, with the stem, the branches, and abundant leaves. Satan does not object to all this outward appearance, but he does oppose the fruit which accompanies the leaves.

Jesus caused the fig tree to wither because it was a disappointment. It had the appearance of fruit, but no real fruit. Just as one of the sons of the prophet had the appearance of chopping down trees when he swung the axe handle but no trees fell because the axe head was in the nearby river. It was not until he called the man of God to replace the power that his work bore real fruit.

In my study every Saturday night about twenty praying men surround me for a few hours of prayer. The result of that intense waiting on God every Saturday night during the past year, is that clusters of fruit are showing in great abundance within our church. Men and women are coming down the aisles during the preaching services because of the power of the Holy Spirit convincing them of sin and of judgment.

In like manner these two somewhat neglected fruits of the spirit, gentleness and meekness, will appear beneath the leaves of our lives as we yield to Him for His fulness. The flesh and the spirit are two powers under

(CONTINUED ON PAGE 32)



A Natural Sequence of the New Birth

BY CHARLES R. JOHNSON
Faculty, Denver Bible Institute

IF A man is going to a place because he wants to go there, then he should be happy about it. To be born again means entrance into the heavenly family, and that relationship guarantees a home in heaven. JOY is the normal attitude of the traveler to glory.

IF YOU are a student of God's Word, and are aware of its startling revelation concerning the need of the human race, you will not be surprised when you are told that happiness is not a predominate thing in the world today. It seems that we are possessed with some of the most undesirable things that can be imagined. For instance, let us take the subject of sorrow. It is one of the outstanding possessions of the human race. As soon as the Lord cursed the ground, sorrow made its appearance, for he said:

> Cursed is the ground for thy sake; in sorrow thou shalt eat of it all the days of thy life (Gen. 3:17).

So there is no day in a man's life when he can escape the sorrow of the curse. Sorrow has filled the human race so that it has entered into human activities and thinking. It serves as a reminder that we are under the curse, and reveals to us in a measure, the seriousness of our fallen condition. And down deep in our hearts it is just as well to admit that sorrow is something far better than we really deserve.

However, sorrow is not the thing that we desire, and especially when we are reminded of its cause. It would be multiplied greatly if there were no cure for it. But we are not left without a remedy. The One Who pronounced the curse has made provision whereby it may be removed, and the One Who said: "Sorrow hath filled your heart" (John 16:6) will also say: "Enter thou into the joy of thy Lord" (Matt. 25:21). But as sorrow is a natural inheritance from our earthly father Adam, so must joy be an inheritance from our Heavenly Father. This necessitates a new birth, because we cannot have a new Father without being born again. So this brings us to our first main thought—

THE NECESSITY OF A SPIRITUAL BIRTH

> Man is born unto trouble as the sparks fly upward (Job 5:7).

THIS is why the new birth is necessary. Trouble is the thing we are trying to get away from, and joy is the thing we want to possess. If there were any way to appropriate joy apart from the new birth, we might use some other means.

> But the fruit of the Spirit is . . . joy . . . (Gal. 5:22).

The new birth is necessary in order that we might receive joy, for joy is a natural sequence of the new birth. Joy is never received before the new birth, but after we are born again we may expect joy to follow, for it is in the new birth. It is good to know that we have joy, but it is not a blessing to be used selfishly. It is to be expressed as well as possessed, and as we express it we also signify the advancement made in our physical lives. So our next point is

THE INDICATION OF A SPIRITUAL GROWTH

GOD uses happiness as an indicator to tell the spiritual condition of a godly man. Let us turn to Psalm one:

> Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

"Blessed" is a word that means "happy." There is no happiness to be found in the counsel of the ungodly, but as the man withdraws himself from that counsel he is happy. The secret of his happiness is in the fact that the godly man has gone into counsel with God, as is seen in verse two:

> But his delight is in the Law of the Lord; and in His Law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season.

Spiritual fruit is being produced, but the one thing that is mentioned is happiness. It indicates that fruit is being produced. Now we have seen how we may express joy by spiritual growth; let us also see in our last thought, how we may appreciate joy because of

THE DURABILITY OF A SPIRITUAL FRUIT

ANYTHING, to be really appreciated, must be durable. We appreciate gifts to the extent of the satisfaction they bring. Any happiness that comes to a life, which will endure as long as the man is alive, and no longer, will be clouded by the fact that it has an end. But this is not so concerning the joy of the Lord. God has made us everlasting souls, and suited a blessing to our need in giving us joy. This is what He says,

> Everlasting joy shall be unto them (Isa. 61:7).

When a great blessing comes to a man, it is quite common to hear him say, "This is too good to last." But joy is just as permanent to those who have it, as sorrow is to those who do not.

Joy cannot come to an end. If it could, we would not call it joy. Christian joy does not mar our delight

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THE GREATEST FRUIT

BY DAVID L. STOTZ
Pastor, Muskegon, Michigan

LOVE is a simple word but such a vital fruit. This writer shows us the importance of a greater expression of it.

IN WRITING on this theme, I am reminded of a statement I once heard. "A preacher should never preach above his experience." Since coming into the ministry I have thought of this remark occasionally, and have come to the conclusion that I am glad the Word of God, which we are to preach, rises infinitely higher than any man's experience. It is one thing to preach a sermon, and quite another thing to live up to that sermon. So in writing on "The Greatest Fruit," the writer claims no more than that he is daily endeavoring to realize the precious truths set forth in the article in his own life, and trusts that its influence may help others to do likewise.

I. WHAT IS THE "GREATEST FRUIT?"

THE word "Greatest" means that which is supreme, preeminent, and matchless. "Fruit," as we are using the term, is necessarily restricted by its Biblical usage. Galatians 5:22 defines it. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The fruit in view therefore is spiritual in essence; spiritual in operation, and productive of spiritual fruitfulness in the lives of God's children. Adding Ephesians 5:9 we have: "The fruit of the Spirit is in all goodness and righteousness and truth." In other words, all the Christian virtues. "Love" mentioned first of all the virtues, is superior to them since one may have "Faith" or "temperance," and still have comparatively little love. Love therefore is the "Greatest Fruit" because all the other virtues flow out of it. I John 4:8 declares that, "God is love." This is an eternal fact which preceded the Ten Commandments, and found its written expression in the Decalogue. The Decalogue is a tenfold practical moral application of God's character, summed up in John's phrase, "God is love." Jesus Christ was Himself the visible demonstration of God's character and love as is declared in John 1:14. In Him the "Greatest Fruit" (love) found its perfect expression: first, in meeting the physical needs of humanity, and second, in meeting the spiritual needs of humanity. Jesus Christ is the supreme demonstration of the "Greatest Fruit," and the perfect expression of God's love, and the matchless revelation of "All goodness, righteousness, and truth."

II. THE NEED OF THE "GREATEST FRUIT"

THE representative scribes and Pharisees of our Lord's day wore broad "phylacteries," manifested the spirit of blind bigotry, and were scrupulously exact in manifold service void of love. The crowds therefore turned from the barren traditions of the elders to the fruitful ministry of Jesus, Who enforced all His teaching with the all impelling power of love. Christianity, in a large measure, still fosters religious malice, friction, and strife to the manifest exclusion of love, the "Greatest Fruit." Even Fundamentalism, the most rigid defender of the "Faith once for all delivered to the saints," has missed the mark. Clinging tenaciously to the great doctrines, which is commendable enough, it has nevertheless lost sight of the "New Commandment," which Jesus gave His disciples. "A new commandment I give unto you, that ye love one another as I have loved you. By this shall all men know that ye are My disciples, if ye have love one to another." The badge of Christian discipleship therefore, as Jesus Himself gave it, is not the amount of good service rendered, nor the measure of Bible knowledge stored away, as desirable as that is, but the degree of love manifested in all our social relationships. The world, the "hard boiled world," is still longing for a practical demonstration of the "New Commandment," on the part of Christian men and women. This, and this alone can make the necessary moral impact upon an unbelieving world.

III. THE MANIFESTATION OF THE "GREATEST FRUIT"

THE all-important question is, How are we to manifest the "Greatest Fruit"? Mere desire or determination are not enough, even for God's children.

The first step is John 15:5 where Jesus says, "Without Me ye can do nothing." This principle applies to all Christians. We need to realize our inability to live in the realm of I Corinthians 13 without the all-impelling power of Christ.

The second step is Galatians 2:20: "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me." All Christians must have Paul's experience, a fully surrendered life, in order that Christ Himself may live His life of love through us. A third step is to read daily such Scriptures as: John 13: 34-35; Romans 12; I Corinthians 13. Who can estimate the value of reading frequently such Scriptures as these? The influence of daily, prayerful reading of the Word is beyond understanding.

One more step must be taken. There must be much prayer back of all our endeavor. The divine virtues, "Love, truth, righteousness, and all goodness," are imparted by the Holy Spirit in proportion as we take the successive steps already mentioned. The more we saturate all our moral endeavor with prayer, the more we will realize our moral ideas incorporated in our lives. The several suggestions made are simple enough. A

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THE MOST SOUGHT AFTER THING IN THE WORLD -- PEACE

BY AMBROSE A. BANDOW
Pastor, Merrill, Wisconsin

A POPULAR subject these days is Peace. It is discussed here as it pertains to our individual lives.

THE word *peace* is very simple in its meaning. Any child who knows barely enough words to express himself, knows something about it. One dictionary gives to it these plain definitions: A state of quiet; calm; repose; freedom from disturbance. The simplicity of its meaning is evident.

But how different its scope! The realms it affects and reaches into are "more than can be numbered." It has a differing but a definite relation to each of these: God and Man; Heaven and Hell; Sin and Salvation; Death and Life; Christ and the Antichrist; the Past, the Present, and the Future; the Celestial and Terrestial; to things Eternal and things Temporal; and what not. Multitudinous are the realms with which peace has to do.

In this study we shall consider peace and its relation to man (individually and nationally) in *only* this way: As the thing most sought after by him. And *that* from these three angles:

1. Peace Sought After by Man—A FACT
2. Peace Sought After by Man—ALL IN VAIN
3. Peace Sought After by Man—AT AN END

We consider

I. PEACE SOUGHT AFTER BY MAN—A FACT

THE search for peace by the first pair is, at least, faintly apparent. "They knew they were naked; and they . . . *made* themselves *aprons*" (Gen. 3:7). We read also, "And they *hid* themselves from the presence of the Lord God" (3:8). Feeble human attempts these —*making coverings* and *seeking cover*—but, nevertheless, attempts to find a "form" of peace to lessen, or deaden the consciousness of guilt.

Throughout the entire Word of God, the same obtains. Jeremiah, as he writes of the "backslidden" nation, Israel, who "know (discern, understand) *not* the judgment of the Lord," says, "We LOOKED for peace" (Jer.8:15). And David, after he had learned that Bath-sheba was to bear him a child, sought peace for his troubled soul. After much scheming, he had Uriah, Bath-Sheba's husband, "Set . . . in the forefront of the hottest battle" (II Sam. 11:15) that he might be killed. The death of Uriah became a necessity in David's quest for peace. Even multitudes in the day to come—the Tribulation—will, forfeiting every possibility of eternal peace, fall down to worship the certain Beast, who "shall come in peaceably and obtain the kingdom by flatteries" (Dan. 11:21), that they, for a brief period of forty-two months, might enjoy earthly peace. Thus, from Genesis to Revelation, we see it to be a fact that peace is sought after by man.

Profane history reveals nothing different from that. In the past, kings and nations with the insatiable desire for power seemingly found not even a semblance of peace until *all* were under their thumbs. Today, those of the same calibre—dictators not excluded—endeavor, it seems, by "annexations" to satisfy the gnawing hunger to which they are enslaved. Men and nations alike seek freedom from internal and external disturbing circumstances and conditions.

But is man finding peace? The answer, clearly suggested in the foregoing, is this:

II. PEACE SOUGHT AFTER BY MAN—ALL IN VAIN

THE futility of finding sought-after peace is seen in the experience of Cain. He sought peace in giving to God the fruit of his labors—his best. The necessary rejection of his offering, and God's acceptance of Abel's led to insatiable jealousy. His natural conclusion: Destroy the object of jealousy and the flames of it will die. But, alas, alas, the resultant agony caused him to cry out, "My punishment is greater than I can bear" (Gen. 4:13). Each new endeavor in seeking peace led into deeper and deeper darkness and despair.

For six thousand years man in his "wisdom" has produced hundreds of religions, some short lived, others abiding millenniums; scores of philosophies, such as set forth in the works of Kant, Hume, Socrates and others; thousands of laws, hoping by them to "root out" evil; multitudinous inventions, making possible a civilization such as now had. And in spite of them all, he finds that sought-after peace, like prosperity, is *always* "just around the corner."

Likewise, prophecy reveals that at the conclusion of the Tribulation—the day in which man shall have reached the zenith of his power, even the day when

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Looking Through God's Eyes

BY W. P. WHITTEMORE
Pastor, Bisbee, Arizona

IT HELPS us as Christians to get God's perspective of things, for then we can more intelligently do His will. FAITH is the fruit expounded by this pastor.

NATURAL man has no heavenward look. Therefore he cannot perceive the heavenly fruit of man's spiritual nature—faith; but grasps only the earthly product of man's natural life—work. Man has so long accustomed himself to regard works as regnant in human life that he cannot understand the principle of faith as evidenced in lives redeemed by the grace of God. Man looks on the inferiority of works. God looks on the superiority of the heart. Man sees outward character. God sees the hidden life. Man appraises the self-sufficiency of our work apart from Christ. God appreciates the helplessness of our faith apart from Christ. Man honors the flesh. God honors the Spirit. Man looks on works. God looks on hearts. Too many of us appraise a man's character and life, and in fact all of life's conditions, by our standards and not by God's. Too often do we accept what the eye sees instead of what the Spirit teaches. We do not look at conditions through God's eyes. David, the giant king of Israel fell into wicked sin, adultery and murder. In the eyes of his contemporaries he was no great transgressor. Oriental potentate was he and rightful ruler of the bodies and souls of men. For him, lust was no great fall. To rid himself of his rival was no wrong act. He still held the respect of the people and they applauded his great military genius and his political rulership. But God looketh on the heart, "Thou art the man," the man with hidden sin, the man with secret lust, the man with presumptuous desires, the man who, still upheld by the throng as great, is nought before God, for God looketh on the heart.

We have made man a lord. We have exalted him, ennobled him, and almost deified him. He has become "the Captain of his soul and the Master of his fate." What he is—what he can do—what he stands for, is the basis of all reward. Great is the thought in the world of affairs that man's character is the open sesame to heaven's glory. Many are the peoples and religions that teach that man is of necessity an achieving being and that his monumental works are a cause for immortality. Scores upon scores of men hold that the Lord Jesus came into the world an incomparable teacher, a beautiful exemplar, a divinely led martyr, to give man the perfect ideal to follow, and that by following Him eternal attainment can be achieved. Man sees glorified works as the basis for all of temporal and eternal blessings. But God looketh on the heart.

Cain and Abel came from the loins of the same man and woman. Their minds were molded by the same teachings, their pathways illumined by the same Spirit and their hearts cradled in the same experiences of the past, yet they parted on the grounds of worship. Cain became a tiller of the soil, Abel, a shepherd of the sheep. "And in the process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord." "But unto Cain and his offering He had not respect." Cain was a Deist. He believed in God. He could not see the seed drop into the ground, lift its head above the sod and then blossom into fragrant flower without recognizing God as Creator and sustainer of all. There was no doubt in his mind about the need of making an offering to God for His goodness and benevolence. So he brought of the fruit of the ground. It was the result of his own work for he had tilled the soil, planted the seed, pruned the vine and cared for the produce. He brought it to the Lord but the "Lord had not respect." Why? It was an offering wholly devoid of faith, and also it bespoke the desire for reward for great works done. Where there is no faith to be rewarded, works will always be substituted. In Cain's offering there was no recognition of the claims of a holy God upon the human soul. He saw no alienation of man from God by sin. He did not accept God's Word as revealed to his father and mother in the clothing of their naked bodies after their awful transgression. Cain's offering was faithless and bloodless because he refused to acknowledge sin and its only remedy. Men today who do not accept the revelation of God are usually Deists. They believe in God—so do the devils, and tremble. They seek God—so do the heathen, and perish. They return thanks to God—so do the Deists, and mock God. Men come to God with the fruit of their lives—their talents, their achievements, their moral characters, their ethical teachings, their works of philanthropy and benevolence and throw them down at the feet of God and cry out, "O God, here is what I am, what I have done, and what I stand for. Render me partaker of Thy felicity." Man believes in the immortality of works and he rewards those on the earth who work and live, with much adulation. He sees only what comes to the surface. He does not look on the heart. God has "no respect" unto this offering for "without faith it is impossible to please Him."

But the Lord had respect unto Abel and to his offering." But why? This seems like favoritism. What was greater in Abel's offering than in Cain's? Abel's offering was full of faith. It acknowledged the character of God.

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GOD not only gives us these fruits but He rewards us for bearing them in our lives.

GOODNESS to others pays good dividends. Try it and see for yourself.

A Good Investment

BY IVAN T. PULIS
Pastor, Wilsall, Montana

"THEY planned to be independent at fifty—and they are." Such was the advertisement of an investment company. These elderly people had invested wisely and were enjoying the benefits of their investment.

However, many people in the last decade have been less fortunate. None of us need to be reminded of the catastrophe which befell the financial world only a few years ago, when great financial structures were dashed against the rocks by the waves of depression; while out of the wreckage came frantic men and women, young and old, stripped of all their earthly possessions. They became worthless. Yes, they were living witnesses to the uncertainty which prevails in the world of investment.

LOOKING FOR A GOOD INVESTMENT

WE RECOGNIZE the fact that the Word of God is not a text on investment, nor for that matter is it a text on science; but we must remember, regardless of the subject, that when the Bible speaks, it is voicing the mind of God and consequently is inerrant.

With this assurance, may we turn to the fifth chapter of Galatians. The apostle Paul, guided by the Holy Spirit, has enumerated the works of the flesh, and has warned Christians against them. He continues:

> But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness ... (Gal. 5:22).

"Benevolence," as the word "goodness" is translated by many translators, is rarely considered an investment, much less a good investment. However, the Word of God declares it to be a very good one. This fact is well brought out in the conversation between Jesus and the rich young man (Mark 10). This particular person wasn't looking for a good investment. He, no doubt, was well satisfied with his financial status. Thus he came only to inquire the way of eternal life. This caller was rich. He was moral—he had kept all of the commandments which govern one's relationship to his fellow men. But Jesus told him that he still lacked one thing—"Sell whatsoever thou hast and give to the poor" (Mark 10:21). This was the Saviour's way of bringing the first commandment to this young man's attention—"Thou shalt have no other gods before Me" (Exod. 20:3). Jesus asked this inquirer to let Him (Jesus) become the God and Saviour of his soul, selling his god of wealth to give to the poor. And for this act of charity Jesus promised, "Thou shalt have treasure in heaven" (Mark 10:21).

This guest of Jesus came to inquire the way of eternal life. His inquiry was answered a bit differently than he had perhaps anticipated. He was also told how to make a good investment of his wealth.

MAKING A GOOD INVESTMENT

> Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:
>
> But lay up for yourselves treasures in heaven where moth and rust doth not corrupt, and where thieves do not break through and steal (Matt. 6:19-20).

While man may know the truth set forth in the foregoing Scripture, there seems to be an unwillingness to submit to the teaching of the Saviour. This fact is well illustrated by a parable spoken by the Lord Jesus in the twelfth chapter of Luke concerning the rich fool.

Here is a man, no doubt a Jew, who had experienced the blessings of God. He had reaped bountiful harvests and had become rich. This particular year the harvest was so great that his barns could no longer contain his fruits. So he tore down his old barns and built new spacious ones in their stead. And the Scripture says that in these new barns he bestowed ALL his goods. Now this man, being a Jew, knew the law of God. He knew that a tithe was to be put into the storehouse of God to be used for the sustenance of the Levites and Priests. He also knew that the gleanings were to be left in the field for the poor and the stranger; yet he stored ALL in his own great barns. This rich man robbed God, as well as depriving the poor and the stranger of the gleanings of the field. This man was rich as the world looks on riches. His great barns were full to overflowing; but God said:

> . . . Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?
>
> So is he that layeth up treasure for himself, and is not rich toward God (Luke 12:20-21).

How many Christian people we find today, who are just like this rich fool. They are spending their lives laying up for themselves treasures upon the earth, never giving a thought about laying up treasures in heaven. How like the human race—all for time, nothing

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CHAINING THE DRAGON

BY C. REUBEN LINDQUIST
President, Denver Bible Institute

TEMPERANCE is a subject that is not confined exclusively to indulgence in strong drink. Its application even to separated Christians will be seen in this article.

WITHIN the soul of every human being there are certain desires, emotions, and appetites which are continually clamoring for recognition, expression, and appeasement. These faculties, senses, and impulses which constitute the component parts of the human soul, were placed there by the creative hand of God. Through these avenues, the individual soul expresses and asserts itself as it sojourns in this body of mortal flesh.

But sin entered the human race and wrought havoc to the faculties, senses, and impulses of the souls of all men. In permitting themselves to be deceived by Satan's insidious philosophy, our first parents not only corrupted their souls by disobeying God but in accepting this deception, their faculties, senses, and impulses became perverted and corrupted. Contrary to God's command they came to know "good and evil." Having thus frustrated God's plan and purpose for their lives, they became contaminated and identified with the evil which they had willingly embraced. Their God-given desires changed to lust and when "lust hath conceived it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:15).

This sentence of death was likewise passed upon all men with the result that every soul born into this world comes into the world with unbalanced, unprincipled, and distorted faculties of the soul (Ps. 51:5). Rules, laws, and myriads of regulations have been, and are being framed and enforced in an effort to keep law and order, and to restrain and control the insatiable desires of human beings.

Modern education under the guise of psychology and psychoanalysis, has contrived various panaceas with which to cope with the eccentricities of modern civilization. Religious and civic bodies have organized temperance and reform movements in their vain attempt to "chain the dragon," but still the condition prevails.

What then is the remedy for controlling and curbing these abortive tendencies and evil outcroppings which so often dominate the souls of men?

Inasmuch as these evil habits emanate from an evil heart, the remedy must of necessity deal with the "heart of the situation." "As a man thinketh in his heart, so is he" (Prov. 23:7; 4:23).

The Word of God alone offers the only remedy for curing man's distorted and warped outlook on life. Temperance, better known as "self-control" is repeatedly presented in the Scriptures as the solution for the problem. As we consider the subject before us we note first of all, that

SELF-CONTROL IS NOT A NATURAL VIRTUE BUT A SPIRITUAL ATTAINMENT

IT IS not only self-evident from all human experiences that the natural man is unable to control himself, but the Word of God also reveals conclusively that "it is not in man that walketh, to direct his steps" (Jer. 10:23). Man's helpless and hopeless condition, apart from the regenerating and transforming work of Christ, is further depicted in Paul's description of the natural man in his letter addressed to the Roman church.

> And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them (Rom. 1:28-32).

A similar description is given in another portion of the Scriptures where the apostle Paul lists the works of the flesh manifest in the natural man.

> Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like" (Gal. 5:19-21).

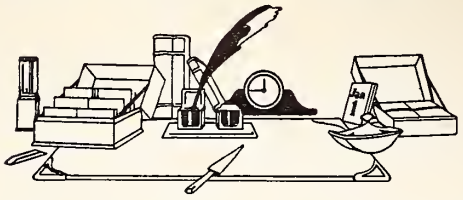
How clearly these passages show forth the evil that is within man. Unless restrained the natural man will sink to the lowest level of sin and degradation. There is nothing in man whereby he can help himself. In contrast Paul gives us another list setting forth the possible fruitages which can and should be manifested in the life of each and every child of God. It follows:

> But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law (Gal. 5:22-23).

Among the spiritual attainments here listed we note *temperance* is included. Yes, the Scriptures indicate that temperance, self-control, should be manifest in the life of the Christian. Marvelous grace has thus made provision, whereby the souls of men, destitute of merit and avowedly committed to do evil, can learn the secret of controlling his every thought, emotion, and desire. "and beside all this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge *temperance;* and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (II Pet. 1:5-6). Temperance is a spiritual attainment and not of self.

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THE EDITOR'S MAIL BAG



It is well to start the New Year with good, fundamental and instructive material coming to us from month to month Not only is it good for ourselves, but it is good for those whom we would like to help along the way, especially missionaries laboring in far-off lands. We have been made happy by the splendid way God's people are responding to the missionary appeal and are sending in gift subscriptions. To show how these gifts are appreciated, we quote below some very interesting testimonies received from various parts of the world.

This letter comes from Central America:

> I do not want to miss any issues of "Grace and Truth"—that is why I asked that the subscription be extended from the October issue. I have just received the September number and enjoyed it very much. I liked especially the article from the pen of my friend and brother in Christ, Mr. Bunting. I met him several times on my recent visit to the States and we spoke together at several Bible Conferences. I am a missionary with the Central American Mission, working in Nicaragua and just six months ago I returned to the field after my furlough.
>
> Whether we have demon possession down here or not I am not sure, but we do have many crazy people who may be afflicted that way. Then, too, we have some who seem to be demon possessed when they become angry, as they seem to be under a spell and do not know what they are doing. I thank the Lord that those who believe are under the blood of Christ, which cleanses us from all sin and also protects us from the wiles of the devil.
>
> I like the division of the Sunday-school lessons that you give in your magazine and also the illustrations, and feel lost if I do not have it to get out my lesson, which I teach every Wednesday evening to the Sunday-school teachers of our First Church here. Please don't fail to send me "Grace and Truth" and again I thank you for your kindness.

Another missionary writes, this time from East Africa:

> We appreciate the magazine so much and rejoice in its stand for the truth as it is in Christ Jesus. We have the added joy of passing it on to others, and then giving it out to homes where we feel it will have a further spiritual ministry. We wish we had many more copies to distribute as we go about this work and find responsive hearts. They are many. We feel "Grace and Truth" has a real ministry in its testimony to salvation as it is in Christ Jesus, and in its teaching of the Truth. May God continue to bless its testimony.

Here is a real opportunity for Christian friends to contribute so that several copies might be sent to this missionary every month. The magazine would have a real ministry among God's servants laboring in that far-away land.

From Idiofa comes this testimony:

> Let me hereby acknowledge your letter stating that through the gift of —— we continue to receive your splendid magazine, "Grace and Truth." That we appreciate this gift, enabling us to receive this good Bible study magazine from month to month is putting it mildly. We certainly enjoy its pages in all the departments. Especially do we enjoy the definite and varied messages on a certain subject each month. Then, being missionaries, we are naturally interested in your Missionary Department and your going forward into this new field in eastern Congo. We are acquainted with one of your former students, Miss K. Harder. In fact, she was in our missionary party coming out to the field eleven years ago, and her station is not so far from here.
>
> A few weeks ago we had the rare privilege of entertaining your missionary party of five as they passed through here on their way from Leopoldville to their field of labor. We enjoyed their fellowship very much and were pleased to make the acquaintance of Mr. Lindquist and the rest. We were already acquainted with Mrs. Amie as we came out to the same field in 1927.

Newfoundland sends this word:

> The paper ("Grace and Truth") is always a real help and inspiration to us and we pray God may richly bless and reward you for it.

And South America contributes this testimony:

> We certainly appreciate the monthly visits of this link ("Grace and Truth") with dear old D.B.I., with its inspirational articles lesson helps, and news. We praise God for "Grace and Truth" and for dear old D. B. I.

The following testimonies are not from missionaries, but from earnest Christians living in Canada:

> I teach a large Men's Bible Class and when I have read all other expositions, I turn to "Grace and Truth" to show me the Gospel in the lesson. I value "Grace and Truth" above all others, especially Mr. Fowler's messages.
>
> Enclosed please find Postal Order for the yearly subscription for your wonderful "Grace and Truth" for which I long until it comes every month.
>
> Many thanks for the opportunity to have you mail sample copies of "Grace and Truth" which has been a wonderful help and inspiration to me. Delighted to see our beloved pastor's picture and sermon in the October number.

And now here is a doctrinal question which no doubt has disturbed many of God's children at some time or another:

> Will you please explain to me the command of Paul for women to keep silence in the church? I have wondered if this is to be taken strictly and literally and if it would forbid their speaking at all at any time, even at prayer meeting and in testimony meetings.

After some years of careful study of Paul's discussions concerning the church and its life running from the tenth chapter through the fourteenth chapter of the book of First Corinthians, I came to the conclusion that, in the technical sense—in which sense the Apostle is evidently using the word "church" through that section of his discussion—he does not mean the Body of Christ when he uses the word pertaining to the local church, but he means the special meeting for the celebration of the Lord's Supper. If this position be correct, as I have been constrained to believe it is, it means that a woman's voice is not to be heard in THAT service where the Lord's Supper is being celebrated, but that there is a place for testimony and prayer for women in OTHER services.

This leaves Paul's teaching concerning women not being permitted to teach men to stand as a clear piece of instruction on another phase of the subject.

IN THE HARVEST FIELD



Conducted by Florence Taft Fowler

We rejoice at the return of the two deputation parties on January fourth, to resume the routine of school life after the holidays.

Rev. C. Reuben Lindquist, President and Acting Dean of D. B. I., and Mrs. Lindquist, with Miss Rose Encinas, spent the holidays in Tucson, Arizona, the home of the two latter. The reunions with loved ones and fellowships with the Lord's people were a special joy and inspiration.

Dr. R. S. Beal, pastor of The First Baptist Church and member of the Board of Directors of the Denver Bible Institute, with his fine group of co-laborers, gave the party a most royal welcome and extended unbounded courtesies. Each one was given special opportunities for testimony and our President and Dean was the speaker at a banquet of the State Baptist Young People's Convention at the Santa Rita Hotel on Monday, January 2.

It was a grand sight to see the consecration of nearly thirty young people in the service following, held in the Baptist Church, addressed by Rev. W. P. Whittemore of Bisbee, Arizona.

The group was specially impressed with the Lord's blessing on the work of this church under the leadership of Dr. Beal with his loyal workers. Ten missions are being conducted in outlying districts; the services are exceptionally well attended and young people are being sent out into active service for the Saviour. At present the Lord is blessing in special evangelistic services conducted by the Rev. Holmes, an able leader and minister of the Word of Truth.

The Gospel Team, composed of a student male quartet, accompanist and faculty sponsor, returned with rich testimony of the Lord's blessing on their tour of 3,821 miles through ten mid-western and western states.

From December 17 to January 4 services were held in North Platte and Maxwell, Nebraska; Avoca, Iowa; Three Rivers, Michigan; Fostoria, Shelby and Norwalk, Ohio; Indianapolis, Indiana; Springfield, Illinois; Gravette, Arkansas; Tulsa, Carbondale and Sapulpa, Oklahoma; and Fort Scott, Kansas.

The members of the group were: E. Glen Lindquist ('35), faculty sponsor; Leland McClellan, Senior, bass; Henry Hyink, Junior, Baritone; Angus Sweet, first year student, second tenor; Maurice Robertson, first year student, first tenor; and Mrs. Angus Sweet, first year student, accompanist.

Besides gospel messages and testimonies, quartet numbers, vocal and instrumental solos, and duets, the services which they held featured motion pictures of the D. B. I. activities.

The group, before leaving on this deputation trip, were especially burdened of the Lord to seek to present God's message to young people concerning His claim upon their lives that many might respond in dedication to Him for His matchless service.

The Lord abundantly blessed. They report 23 young men and 10 young women contacted who are definitely planning to enter training for His service and several of this group are looking toward D. B. I.

There were also individuals spoken to at each meeting regarding their spiritual need.

New friends were raised up for the testimony of the Lord at D. B. I. and many old friends among pastors and laymen were among those with whom the group had the privilege of fellowshipping.

Alumni who gave them a hearty reception and at whose churches meetings were held, were Rev. Ivan E. Olsen, '36; Rev. E. E. Seger, '33; and Rev. Patrick Clifford, '33.

Space forbids mentioning many other loyal friends whose fellowship was so great a blessing and who extended such gracious favors to the group, but their enthusiastic testimony upon their return is in the words of the Psalmist: "The Lord hath done great things for us; whereof we are glad" (Ps. 126:3).

Mr. and Mrs. Roger W. Howes (Mrs. Howes formerly Miss Mary Fickett, graduate of the class of '23) serving in China under the China Inland Mission have been much blessed in opportunities to teach and preach the Word to the Chinese even in days of war and uncertainty. For a number of months Mr. and Mrs. Howes have been obliged to be separated from each other in service. Mrs. Howes remains in Chefoo with their two little girls, Mary Ruth and Flora Nell, and Mr. Howes in a distant post of China. Let us faithfully remember the Howes and the other true missionaries of the cross in this war-torn land.

In a recent prayer circular from the Orinoco River Mission, among other prayer requests, is the request for our own graduate, Miss Anna Thorell, class of '25, engaged in visitation work and tract distribution, Ladies' Bible classes and Child Evangelism in Cumana, Venezuela, S. A. Let us pray for Miss Thorell in her labor of love for the Saviour, that strength shall be granted and funds provided to meet her needs.

A note concerning Mr. and Mrs. Wayne Robertson, in a recent Sunday Bulletin of the First Baptist Church of Tucson, Arizona, we include verbatim:

> We are delighted with the fine and efficient service rendered the church and the pastor by Brother D. Wayne Robertson. He has taken a tremendous load off the pastor's shoulders and is willing to carry on with unselfish spirit. We heartily welcome Mr. and Mrs. Robertson into the official family. May God's choicest blessings abide upon them as they serve with us in this, the most glorious of all services.

We rejoice in this good news concerning our brother and sister who were former students at D. B. I. Brother Robertson has recently been appointed assistant to Dr. R. S. Beal, the pastor.

A delightful and enjoyable feature of the Christmas season to a faculty-student sextette was the caroling tour on Christmas Eve. The message of the Saviour was given at the Denver Union Station, St. Luke's Hospital, Presbyterian Hospital, and the Argonaut, Brown Palace, and Cosmopolitan Hotels.

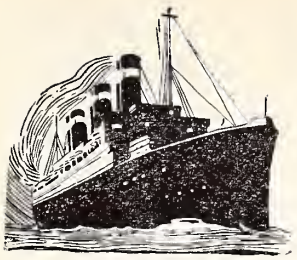
In December, prior to the holidays, Dean and Mrs. Lindquist and the Student Girl's Trio—Misses Lucille Culyer, Louise Adams, and Olive Ellis—had a week-end deputation trip into Wyoming and Nebraska. At Pine Bluffs a meeting was held at the high school (the high school from which Dean Lindquist graduated) and in Nebraska a well attended service was conducted at a country school house where Dean Lindquist formerly taught school.

Miss Janet McNeely was married on December 15 to James Hanson at the home of Rev. A. A. Ross, Ellsworth, Wisconsin. Both of these young people are former students of D. B. I. and we wish them many fruitful years of Christian service.

The Watch Night Service held at the Berean Fundamental Church was one of large attendance and great blessing in the reconsecration of scores of Christians as they faced a New Near of living for the Saviour.

Speakers for the evening were: Rev. Archie A. Yetter,

(CONTINUED ON PAGE 31)



The Berean African Missionary Society



The Foreign Missionary Department of the Denver Bible Institute

Rose Encinas, Home Secretary

The Lord continues to bless and prosper our missionaries on the field and we are happy to pass on to our friends and contributors the following extracts from letters dated November 28 received from our Field Secretary-Treasurer, Rev. Irving M. Lindquist. We trust they will bring as much encouragement and enjoyment to them as they have to us here at the home base.

BUILDING

"We have just finished four weeks of building activity up on the hill and our house is now getting the little sticks laced to the rafters to which they fasten the leaves for the roof. I now have four doors and one window frame made. I dread trying to fit doors to them though, as the planks are so crooked.

"Yesterday when I went to the hill I had to stop in the path and rest three times. The last part of the ascent is very steep and I just couldn't keep going. I did not feel ill at all and did not feel any temperature, but was just fatigued. After checking up on things, I sat in a steamer chair and watched the workmen on the roof. Ten of them were at various points tying the sticks to the rafters, two of them on the side handing up the "Camba" and the sticks, and a half dozen on the ground preparing the "Camba" and notching the rafters. The rainy season has been with us for two months so we are anxious to get the roof on, then commence the fireplaces and mud walls. I need the tools that I ordered from Montgomery Ward desperately. I have been handicapped without my soldering iron, cross-cut saw and big plane. I have only a little one. I bought two saws at Kindu, but they are worthless. I have a cross-cut and a rip saw that Mr. Rebell gave me and they are worked to capacity. I have no saw set, either, and need one so badly.

"I don't know what we would have done without our native helpers, Kitele, Matayo, and Muquamo. Kitele has charge of the kitchen. He was Mrs. Amie's cook when she was here before, and while she was in America he worked for the government as an infirmiare in charge of a dispensary, so he has picked up considerable medical knowledge and some French. He takes much of the medical work and responsibility from Mrs. Amie. Matayo calls the roll of the workline each morning and deals out the rations to them each week, keeps the payroll and pays the men each month, and imposes fines and work debts on the men for infractions. Muquamo has been general handy man up until now, but now he has two men with him digging stone and he will help me build the fireplaces and lay stone in the new houses. They say he is a very adept mason. Imagine me building a fire place and chimney and laying rough stone! Mrs. Amie has some good books on practical carpentry and masonry so I have been poring over them in moments I could not well spare.

GARDENING

"Mr. Jansen had the boys dig up about half an acre on a slope on the hill and winnow it in the approved fashion, but the soil, although nice and black, and good for the weeds and trees adapted to it, does not contain the plant foods necessary for northern truck. The American seeds came up as if they had been planted in a wet rag and they grew up until the nourishment contained in the seed ran out and then stopped I bought several packets of seeds at Kindu, but Mr. Jansen has not planted any of them and it remains to be seen if they are acclimated. Mr. Jansen planted some native pineapples and sweet potatoes and they are doing fine. He has just planted some Irish potatoes from Kindu so we shall see what they will do. We must raise some garden truck or begin eating native foods, for buying canned goods will ruin us financially.

SERVING

"We certainly have some electric storms here. One evening as we were eating supper, we had an especially severe one. I had gone into my room to shut the storm panels over the windows, when there was a flash accompanied by a crash like a pistol shot and I could see the bolt strike just east of the village. About two minutes later one of our boys came running in to tell us that a man had been killed in the village by the blast. Mr. Jansen and I put on our hats and raincoats and waded through water up to our knees to the village with the lightning flashing all around us. The man had been standing in a shelter house, which is just a grass or leaf roof on poles, when the bolt hit him killing a chicken right beside him and dazing two other men near him. They had dragged him into one of the little huts and were holding him on the floor in the water. There must have been fifty people crowded in there. We found the man still breathing but frothing at the mouth. We did not know what to do, so we ran back to our house to find out. In the meantime the women had read in the tropical disease book what to do. We were to give the patient, if still alive, a stimulant and then massage the limbs up toward the heart. So we took some whiskey that we have for use in case of snake bite, and a blanket, and again waded back to the smoky squalor of that native house. By gesticulating and shouting, I managed to get some of the people out of the way, and lifted the man and got the blanket under him. Then Mr. Jansen and I, together with two natives, rubbed him: he was wet and cold; we first gave him a couple of teaspoonfuls of whiskey. He was writhing, groaning, and frothing at the mouth, and giving the most unearthly yells imaginable. We rubbed perhaps twenty minutes. Once he seemed to stop breathing and Mr. Jansen prepared to administer artificial respiration, but he commenced breathing again. But I could not feel any pulse, so we kept rubbing and at the same time yelling to the natives to stay out of the door so we could have some fresh air. And the rain kept pouring down and the lightning played about like great tongues of flame almost continuously. Then the rain stopped abruptly, the water going down the slopes just as quickly, and Mrs. Amie came. She finally got the people out of the house and we discovered a native bed in the corner and got the man up on it and ran to our house for more blankets and a hot water bottle. He began to regain consciousness with much whimpering and wailing, which was taken up by the relatives, and Mrs. Amie hushed them down. Then Chief Songo came, and as the man was evidently going to be all right we prepared to leave. But the chief, through the Bampende interpreter, asked Mrs. Amie to take him with us where we could watch him, because if we left him in the village the people would begin to abuse him and cut him to let the evil spirits out of him. So we finally put him on a camp cot in our wash house and made him comfortable, leaving three of the Christian men of the village to watch that the family did not do violence to the patient. They called Mrs. Amie once or twice in the night and she finally gave the patient an aspirin which quieted him down. We were a little afraid to give it to him at first as lightning shock is very weakening to the heart. In the morning he was

(CONTINUED ON PAGE 30)

THE FINANCIAL STATUS of The Denver Bible Institute

What could be more appropriate as we inaugurate the Silver Jubilee year in the history of the Denver Bible Institute than to present a report setting forth from a financial viewpoint, just what the Lord has wrought and what has been accomplished during the past twenty-five years in the history of this western Bible training school. While it is readily admitted that the intrinsic value of any spiritual institution can not be computed in dollars and cents, we are confident that our loyal supporters, readers of "Grace and Truth" and Christian friends everywhere, will be interested to know the facts as presented in the report which follows. True, these statistics may not appear pretentious; nevertheless as we review the growth and development of the testimony and work of the Denver Bible Institute from its humble beginning in a rented plumbing shop twenty-five years ago, to its present activity, we are bound to recognize that the Lord established and fostered this testimony in the Rocky Mountain region. To Him belongs all the honor and glory.

Another reason for publishing this report is to offset certain rumors and refute misrepresentations to the effect that the Denver Bible Institute is insolvent, due to poor and unscrupulous business management. In view of the fact that the Denver Bible Institute has no financial agents, no endowments, or annuities, which sources provide a substantial income to many institutions of a similar character, but is dependent, with the exception of a meager income from student revenues, entirely upon the free-will offerings of the Lord's people, we feel that the financial report which follows, not only repudiates these false statements, but in a very substantial and tangible way reflects the blessing of the Lord upon the work and management of the Institute. Furthermore, in spite of depression years and various other handicaps, the Lord has enabled us to reduce the indebtedness of the Institute over 40 per cent. During the same period the total assets have steadily increased. Is this not a testimony to the unfailing watchcare of our Heavenly Father? Even though the Institute has passed, and even now is passing, through some keen financial testings, we are convinced that just a casual glance at the auditors' report will reveal that the Institute is still solvent and in a position to continue doing business for the Lord.

At the request of President C. Reuben Lindquist, the Board of Directors of the Denver Bible Institute authorized an audit of the books as of Nov. 30, 1938. The Balance Sheet from this report as prepared by Redeker and Stanley, Certified Public Accountants, follows:

Denver E
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Assets

GENERAL FUND ASSETS:

Cash on Hand and in Bank		$ 1,073.53	
Accounts Receivable—Students	$ 393.16		
Accounts Receivable—Other	910.72	1,303.88	
Notes Receivable—Students		633.67	
Inventory—Estimated:			
Book Nook	$ 1,856.17		
"Grace and Truth"	609.87		
Supplies	287.45	2,753.49	
Total General Fund Assets			$ 5,764.57

RESTRICTED FUND ASSETS:

Cash in Bank—Men's Dormitory	$ 1,169,85		
Notes Receivable—Men's Dormitory	2,150.00	$ 3,319.85	
Cash in Bank—Burlington Mission Fund		97.93	
Cash in Bank—Mortgage Fund		84.37	
Total Restricted Fund Assets			$ 3,502.15

PLANT FUND ASSETS:

Land and Buildings	$103,211.10	
Machinery and Equipment	7,127.05	
Automobiles and Trucks	1,380.00	
Furniture and Fixtures	4,364.91	
House Furnishings	3,082.17	
Library	4,367.80	
Total Plant Fund Assets		$123,533.03

OTHER ASSETS:

Livestock	$ 260.00	
Deposit with Post Office	8.72	
Total Other Assets		$ 268.72
TOTAL		$133,068.47

We have made a limited examination of the records of the Denver Bible Institute of Denver, Colorado, as of November 30, 1938, and have prepared therefrom the above Balance Sheet.

The bank balances were confirmed by direct communication with the depositories. The other assets and liabilities are as reflected on the records.

The Plant Fund Assets are shown at cost where such values were available. The remaining Plant Fund Assets are shown at values as apprad by employees of the Institute on June 1, 1937.

Institute

SHEET

O, 1938

Liabilities

GENERAL FUND LIABILITIES:

Accounts Payable	$ 4,846.14	
Notes Payable—Unsecured	391.95	
Student Vouchers Payable	191.70	
Student Fees, and Room and Board Paid in Advance	1,217.40	
Accrued Interest Payable	460.10	
Other Liabilities	502.00	
Total General Fund Liabilities		$ 7,609.29

RESTRICTED FUND RESERVES:

Men's Dormitory	$ 3,319.85	
Burlington Mission Fund	97.93	
Mortgage Fund	84.37	
Total Restricted Fund Reserves		$ 3,502.15

PLANT FUND LIABILITIES:

Mortgages Payable—Men's Dormitory Fund	$ 2,150.00	
Mortgages Payable—Other	26,412.08	
Total Plant Fund Liabilities		$ 28,562.08

CAPITAL ..... $ 93,394.95

TOTAL $133,068.47

Since November 30, 1938, the total "Land and Buildings" of $103,211.10 has been decreased by $12,500.00 and likewise the total "Mortgages Payable—Other" of $26,412.08 has been decreased by $12,500.

Subject to the foregoing qualifications, the above Balance Sheet, in our opinion, fairly reflects the financial position of the Denver Bible Institute as of November 30, 1938.

REDEKER & STANLEY
Certified Public Accountants

Special

SILVER JUBILEE CONFERENCES

March 5 to 12 -- 6 days

Bible Study Conference

Speaker -- Rev. V. F. Anderson

Bible Teacher and Evangelist

March 28 to April 2 -- 6 days

Evangelistic Conference

Speaker -- Evangelist P. H. Kadey

Pastor, Flint Gospel Assembly, Flint Michigan

August 16 to 27 -- 12 days

Fourth Annual Summer Bible Conference

Main Speaker -- Rev. Andrew Telford

Pastor, Metropolitan Tabernacle, Ottawa, Ontario, Canada

Many other speakers and interesting features, including Bible study periods each morning during the Conference, missionary speakers representing various fields, and Daily Vacation Bible School for children.

October 22 to 29 -- tentative -- 7 days

Anniversary Conference

Speaker -- Rev. R. S. Beal

October 26 marks the birthday of the Denver Bible Institute, founded by Clifton L. Fowler, President Emeritus. A special program is planned for this date.

Should you like to receive information from time to time pertaining to these special Silver Jubilee Conferences, or announcements concerning other activities which will be planned during this year of Jubilee, send us your name and address that we might place you on our mailing list. Address your inquiries to: Chairman, Silver Jubilee Committee, The Denver Bible Institute, Denver, Colorado.

BIBLE SEED THOUGHTS



Conducted by Charles R. Johnson

THE LORD'S GRACIOUS INVITATION

Matthew 11:28-29

I. A CHARACTER WHICH DESCRIBES YOU
"All ye that labor and are heavy laden"
II. A BLESSING WHICH INVITES YOU
"I will give you rest"
"Ye shall find rest"
III. A DIRECTION TO GUIDE YOU
"Come unto Me"
IV. AN ARGUMENT TO PERSUADE YOU
"I am meek and lowly in heart"

—C. H. S.

THE THREE CROSSES

I. THE CROSS OF SCOFFING
"If Thou be the Son of God"
Luke 23:39
II. THE CROSS OF WORSHIP
"Lord remember me when Thou comest into Thy Kingdom"
Luke 23:42
III. THE CROSS OF SUFFERING
"And thus it behooved Christ to suffer"
Luke 24:46

—T. De. W. T.

THE DRAMA OF LIFE

I. WANDERING
"The nature of sin"
Luke 15:13
II. DESOLATION
"The fruits of sin"
Luke 15:14-16
III. RETURN
"The remedy for sin"
Luke 15:20-24

—R. A. T.

SONGS OF VICTORY

I. THE SONG OF LIFE
Ps. 40:3
II. THE SONG OF REDEMPTION
Exod. 15:1-18
III. THE SONG OF REMEMBRANCE
Deut. 32:1-44
IV. THE SONG OF DELIVERANCE
Judges 5:1-31
V. THE SONG OF JOY
I Sam. 2:1-10
VI. THE SONG OF THE LORD
II Chron. 29:27
VII. THE SONG OF TESTIMONY
Ps. 40:1-4
VIII. THE SONG OF SALVATION
Isa. 26:1-4
IX THE SONG OF GLADNESS
Isa. 35:8-10
X. THE SONG OF HOPE
Luke 2:13-14
XI. THE SONG OF GRACE
Eph. 5:19
XII. THE SONG OF GLORY
Rev. 5:9

—C. E.

THE HOLY SPIRIT

I. THE MIND OF THE SPIRIT
Rom. 8:27
II. THE INFINITE COMPREHENSION OF THE SPIRIT
I Cor. 2:11
III. THE FOREKNOWLEDGE OF THE SPIRIT
John 16:13
IV. THE POWER OF THE SPIRIT
Rom. 15:13
V. THE LOVE OF THE SPIRIT
Rom. 15:30
VI. THE SELF-DETERMINING WILL OF THE SPIRIT
I Cor. 12:11

—E. H. B.

THE SON

Hebrews 1:2-3

I. THE APPOINTED HEIR
"Whom He hath appointed Heir of all things"
Luke 20:14
II. THE MAKER OF THE AGES
"By Whom also He made the worlds"
Hebrews 11:3
III. THE BRIGHTNESS OF GOD'S GLORY
"Who being the brightness of His glory"
Acts 26:13
IV. THE IMAGE OF GOD'S PERSON
"And the express image of His person"
Col. 1:15
V. THE UPHOLDER OF ALL THINGS
"And upholding all things by the Word of His power"
Isa. 41:10
VI. THE PURGER OF OUR SINS
"When He had by Himself purged our sins"
Hebrews 10:12
VII. GOD'S RIGHT HAND MAN
"Sat down at the right hand of the Majesty on high"
Eph. 1:19-21

—C. R. J.

BAPTISM WITH FIRE

I. THE FIRE REVEALS
I Cor. 3:13
II. THE FIRE REFINES
Mal. 3:1-3
III. THE FIRE CONSUMES
Ezek. 24:11-13
IV. THE FIRE ILLUMINATES
Acts 6:15
V. THE FIRE IMPARTS ENERGY
Isa. 6:6-8
VI. THE FIRE SPREADS
Acts 2:3, 41

—R. A. T.

BOOK  REVIEWS

Conducted by The Editor

THE NEW TESTAMENT AND THE LAWS OF EVIDENCE

In this brief and sparkling study of four pithy chapters Harry Rimmer has given us a rapid-fire but never-the-less dignified handling of the question of New Testament dependability in view of the Laws of Evidence. He does not mince words. He shows that when the laws of evidence are employed, the Gospels and the writings of the Apostles stand the test. Employing the methods of the lawyer, Dr. Rimmer adduces the evidence, and in very short order establishes the reliability of the New Testament books, and gently lays the modernist in the shade. With convincing argument the author pulverizes antagonism to Scripture, piles high unanswerable demonstration of the reliability of New Testament writers, and with the fearlessness and intrepidity of a crusader, carries the battle for the integrity of Scripture into the enemy's country. The book is skilfully done. Dr. Rimmer has an easy, familiar, and snappy style which you will like.

"THE NEW TESTAMENT AND THE LAWS OF EVIDENCE," by Dr. Harry Rimmer. Publishers, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. 119 pages. Price $1.00, cloth.

A CHALLENGE TO EVOLUTIONISTS

A real challenge to Evolutionists is presented in this affirmative side of a debate on the subject: "That the weight of evidence is against the theory of organic evolution." This debate was the outcome of an invitation of the Evolution Protest Movement to the Rationalist Press Association to debate the theory of Organic Evolution by correspondence between a nominee of the former and a nominee of the latter Association with a view to the subsequent publication of correspondence in book form. This offer was rejected but finally an oral debate was arranged between Mr. Douglas Dewar, the author, and Mr. Joseph McCabe. However, permission to print Mr. McCabe's argument was flatly refused, so only one side is presented. So Mr. Dewar, in this very convincing argument, throws out his challenge to the Rationalist Press Association or to anyone else.

"A CHALLENGE TO EVOLUTIONISTS," by Douglas Dewar. Publishers, Thynne & Co. Ltd., 28-30 Whitefriars St., Fleet St., London. Price, $1.25, cloth. 62 pages.

HERMIT'S HOLLOW

Two delightful children's stories, both of which contain the element of surprise and adventure. The first is characterized by a remarkable rescue and the second by a wonderful conversion and transformation. Splendid for the boys and girls—the printing is larger for their benefit.

"HERMIT'S HOLLOW," by Gloria Young. Publishers, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. 88 pages. Price, 50 cents, cloth.

YESTERDAY'S RAIN

In this story is the usual Gospel message and abundance of Scripture characteristic of Mr. Hutchens' books. The heroine is a returned missionary, and one of her converts, a Ceylonese, carries the Gospel back to his own people. There is a missionary appeal, a wholesome love story, and there are some interesting facts concerning Ceylon.

"YESTERDAY'S RAIN," by Paul Hutchens. 187 pages. Price, $1.00, cloth. Publishers, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan.

SORROWS AND STARS

With a unique gift for finding hidden treasure in God's Word, Mr. Lockyer has given us some precious jewels of truth in this volume. The title is the name of the first sermon and there are thirteen other sparkling messages in the book. Rife with suggestions for other sermons, each chapter is true to God's Word, never neglecting either personal or dispensational teaching. We recommend the author and his book most highly.

"SORROWS AND STARS," by Herbert Lockyer. Publishers, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. 135 pages. Price, $1.00, cloth.

BIBLE BABIES

This book is all its title implies—a series of stories about babies of the Bible and how they grew. Cain and Abel, Isaac and Ishmael, Jacob and Esau and many others are in its pages. The author deftly leaves out heavy doctrinal discussions but never neglects the truth. Salvation by grace, obedience to parents, depravity, etc., are all very much a part of the message. Beautifully bound, with large pages and big type printed on excellent blue paper makes the volume especially desirable for gift purposes.

"BIBLE BABIES," by Elizabeth Ann Thompson. Publishers, Polzin Press, Chicago, Illinois. 83 pages. Price, 75 cents, cloth.

BOOKLETS AND PAMPLETS

"OBJECTIONS TO THE CURRENT INTERPRETATION OF THE SEVENTY WEEKS OF DANIEL'S PROPHECY," by S. B. Reynolds, B. A., F. Ph. S., Publishers, Thynne & Co., Ltd., 28-30 Whitefriars St., Fleet St., London, England. This book is what its title indicates. The current interpretation to which the author objects is that Daniel 9:24-27 refers to the first coming of Christ; that the seventy weeks are seventy sevens of years; that there is a gap of undetermined length between the sixty-ninth and the seventieth week; that at the beginning of the last week, or the last seven years, the Antichrist will make a covenant with the Jewish people permitting them to restore their Old Testament worship in Jerusalem; and that in the midst of that week Antichrist will break this covenant and cause the sacrifice to cease and carry on for three and one half years a bitter persecution of Israel. "Grace and Truth" accepts this "current interpretation" and views this booklet as a compilation of other men's ideas rather than the result of profound, unbiased study of God's Word. 19 pages. Price 20 cents, paper.

"PRACTICAL CHRISTIAN LIVING," by Zelma Argue, Publishers, Zondervan Publishing House, Grand Rapids, Michigan. Daily readings for thirty-one days. A compilation of Scripture, poetry, and sayings of godly men and women, including Moody, Geo. Muller, Frances Havergal, Hudson Taylor and many others, interspersed with cogent remarks by the writer. 32 pages. Price 25 cents, paper.

"THE VICTORY LIFE," by John Wilmot Mahood. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. This little volume contains twelve chapters, to be read weekly, for twelve successive weeks, by classes of young converts. Each chapter is a study of some Bible character and is headed by verses of Scripture to be memorized by the class. The author uses many interesting illustrations and Scripture passages in his effort to visualize to the new convert, the dangers of worldliness and the blessings of separation. 120 pages. Price, 35 cents, paper.

CHAINING THE DRAGON

(CONTINUED FROM PAGE 13)

The second fact that we note concerning the truth of temperance is that

SELF-CONTROL IS NOT CONFINED TO INDULGENCE IN STRONG DRINK BUT SHOULD BE EXERCISED IN ALL THINGS

In the minds of most people Temperance stands associated with the liquor traffic and prohibition. While it is apparent that strong drink not only corrupts and demoralizes the soul but also weakens and ruins the physical body, there are other evil habits to which men are addicted. Temperance or self-control as presented in the Word of God is a spiritual virtue which should be exercised in every realm of human conduct. Indulgence in strong drink is not the only evil habit which pollutes the souls of men—an ungoverned temper, corrupt conversation, jealousy, envy, hatred, falsification, bitterness and such like (Gal. 5:17-21), are just as evil in the sight of God as drunkenness. In fact, seven evil habits commonly overlooked and condoned, are given special mention, and placed in the same category,

> These six things doth the Lord hate: yea, seven are an abomination unto Him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren (Prov. 6:16-19.

These and all of the "works of the flesh" must be put away before the life can really count the most for the Lord. Paul puts it this way, "And every man that striveth for the mastery IS TEMPERATE IN ALL THINGS" (I Cor. 9:25).

The third fact we note is that

SELF-CONTROL IS ESSENTIAL TO LIVING A VICTORIOUS AND FRUITFUL LIFE

We again refer to the passage quoted above (I Cor. 9:25-27) in which the apostle Paul clearly demonstrates the importance of self-control as it concerns a life of victory and fruitbearing. Paul here likens the Christian to a runner in a race and the wrestler in the arena. Everyone knows that the first requisite in the training of an athlete is abstinence from strong drink and rich fare. Furthermore, it is imperative that he regulate and control his habits of rest and living in such a manner as to develop his physical strength and endurance in order that he might have a fair chance to compete. Another secret which every athlete must learn involves rhythm and force. Paul recognizes this fact when he says, "I therefore so run, NOT AS UNCERTAINLY; so fight I, not as one that BEATETH THE AIR" (vs. 26). The secret of winning lies in the ability to conserve the strength until the proper moment, then to control and put it into action. This can only be accomplished by rigid discipline and controlled exercise. In a recent periodical an article appeared, telling of the training of Italian youth by the great American coach and trainer, Boyd Comstock. In this discussion Mr. Comstock points out that one of the outstanding reasons for failure to excel, on the part of the Italians, was their instinctive tendency to pause just before they were supposed to exert the supreme effort whether in running, throwing or jumping. Mr. Comstock explains that this pause dissipated just enough momentum to make the difference between a winner and a loser. Finally when he mastered the Italian phrase, "Easy does it—not force, but speed and style," the Italians caught the idea and he was able to produce some able athletes. So whether we engage in physical or spiritual exercise we find that self-mastery and self-control is an essential factor—absolutely necesssary to victory. Paul closes his discussion with a spiritual application in which he emphatically contends that self-control is imperative to a fruitful and useful ministry. Furthermore, he outlines clearly how this can be accomplished and the danger involved if neglected.

> But I KEEP UNDER MY BODY, AND BRING IT INTO SUBJECTION: lest by any means, when I have preached to others, I myself should be a castaway (vs. 27).

A fruitful ministry requires consistent living. Our practice must conform to our preaching. A consistent life is a life "temperate in all things."

In conclusion we note that,

SELF-CONTROL IS NOT ACCOMPLISHED THROUGH SELF-EFFORT BUT BY YIELDING TO THE WILL OF GOD

Self-effort always spells defeat for the Christian. The Lord Jesus in His parting words to the disciples said, "Without Me ye can do nothing" (John 15:5b). Resorting to the signing of pledge cards or making resolutions in an effort to curb evil tendencies avails nothing and ultimately causes the soul to go down in defeat and discouragement. Inasmuch as man is unable to control himself, all self-effort is futile. He must of necessity, therefore, seek strength and power from without. This God-given enablement is effected by the operation of the Holy Spirit in the life. To the extent that a soul learns to trust the Lord, and the all-sufficient power that is his in Christ Jesus, to that extent will the Christian be enabled to control and govern his every thought, emotion and desire. This is accomplished by simply turning the mind and thought to Christ by faith.

> For though we walk in the flesh, we do not war after the flesh:
>
> (For the weapons of our warfare are not carnal, but MIGHTY THROUGH GOD to the pulling down of strongholds;)
>
> Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and BRINGING INTO CAPTIVITY EVERY THOUGHT TO THE OBEDIENCE OF CHRIST (II Cor. 10:3-5).

Chaining the Dragon means simply appropriating the victory which is ours in Christ Jesus. Self-control can only be accomplished as we permit Christ to control. Shall we not let Him have His way in our lives, that we might learn the lesson of being "temperate in all things"?

> And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.
>
> For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.
>
> Walk in the Spirit, and ye shall not fulfil the lusts of the flesh (Gal. 5:24-25; 6:8; 5:16).



EVANGELIST AVAILABLE

REV. V. F. ANDERSON, whose Bible studies have appeared in "Grace and Truth," is an itinerant evangelist, available for meetings anywhere in the United States. The Editor is well acquainted with Mr. Anderson, having conducted a meeting for him while he was a pastor in Phoenix, Arizona. We recommend him most highly as a devout servant of God, true to the Book and a preacher you will want to hold another meeting for you. We quote his own words of explanation about his plan of meetings:

> I am available in any part of the U. S. and will work with any pepole who love the Old Book, the blood, and the Lord Jesus Christ. I have a good 40'x60' tent which I can carry right with me in my trailer and it can be used wherever the climate is warm enough. I employ no tricky schemes, no foolish methods—just sane evangelism. I work strictly on a free-will offering basis. I am a member of an Independent Baptist Church.

Permanent address: P. O. Box 2727, Phoenix, Arizona. Correspond with him directly.

THE DAYS OF YOUTH

SPECK'S RESOLUTION

By Florence Taft Fowler



"Hi, Mom!—Oh boy, yum yum!" was his lusty greeting as Speck burst into the kitchen where spicy odors emitted from the open oven as his mother carefully turned a ginger cake and closed the oven door gently.

Speck let out a sudden war-whoop and bounded heavily into the next room where his little sister was playing.

"Oh Son! What DO YOU MEAN? Don't you know you'll ruin my cake, romping that way? If it falls, I'll just—"

"Just what, Mom? Let me have some right away? I'm hungry!" interrupted Speck as he had visions of a fallen cake and knew his mother would not serve a flat and soggy one at the dinner hour. Mother was particular about her meals, he thought.

"Mother, oh Mother! Make Speck stop pulling my hair! He's pulled my ribbon clear off!" wailed six-year old Dorothy in distress.

"Son!" called his mother, "what makes you tease your little sister so? Come here! I want you to go to the store for me."

Speck marched heavily into the kitchen with gleams of mischief in his brown sparkling eyes.

"Son, YOU KNOW what I told you about stamping your feet that way. Now, be a good boy and go over to the store and get those things for me. Here's the money and the list. Now don't be too long, will you, Son?" said his mother remembering his tendency to loiter at the grocery.

"No, Mom, I'll be RIGHT back. See if I'm not!" And Speck dashed gaily out the door.

There was nothing that delighted him more than to have his mother trust him to make purchases for her—because he deeply loved his mother, and because he was always thrilled with the funny stories the good humored groceryman served free to his customers as he casually wrapped their purchases.

"Speck," whose real name was Archibald Murray Pendleton—freckled-faced, brown-eyed, auburn-haired, frolicsome youngster of ten—had been "Speck" from the first day he left his loving mother's tender embrace to embark upon the sea of experience in the public school.

And, "Speck" was out for FUN. It was apparently his main ambition in life. A few times in his youthful experience, however, Speck had been serious, but nobody gave him the credit for those times except his mother and father, and sometimes even they wondered how deeply the current ran.

On one occasion a few months previously in the Vacation Bible School, Speck had been touched with the message of Christ, the Saviour, dying on the cross for him. and he had publicly taken a stand with the other boys and girls, indicating that he had let the Lord Jesus come into his heart to be his own personal Saviour. Speck was one of the quickest and brightest in learning the Bible verses that the teacher gave them to learn. But, a few days after his bright decision for the Saviour, he had almost broken up a session of the Bible School with one of his mischievous pranks and set all the boys and girls laughing in the middle of the Bible story hour.

Now, as Mrs. Pendleton busied herself in preparation of the evening meal, she puzzled again over some method of handling her son's misdemeanors and wondered how much longer it would take him to perform his short errand at the grocery.

Suddenly, through the open window, from the direction of the alley there was a clatter, a scraping, yelping and howling and bursts of loud laughter.

Stepping quickly to the door Mrs. Pendleton beheld her son and his "best pal" doubled up in laughter at the back gateway. A dirty bedraggled cur raced and whirled down the alley with half-a-dozen tin cans attached to his final appendage, the cans banging and clanging the cement pavement in the poor animal's wild terror.

"Archibald Pendleton!" burst from Mrs. Pendleton's lips. "COME HERE!" Whereupon Archibald's face lost its merriment and he marched up the walk toward the open door where his mother stood with a pained look on her face.

"Bring those groceries to me quickly and go find that poor dog and free him from his misery! Quickly now, Son," commanded his mother firmly.

Speck turned on his heel and rescued the bag of groceries from a perilous position on a post of the alley gate.

"Now, mind, Son, and come straight back! No more funny pranks," continued his mother as Speck handed the paper bag to her and sped away on his errand of mercy.

In three minutes he was back.

"What happened to the poor dog, Son? You're back so soon?" she questioned.

"Oh, he's all right Mom! He lost his extra tail down the alley," and Speck giggled at the recollection of his grand sport.

"Don't you remember how I've told you so often to treat dumb animals kindly? They are creatures the Lord has made. They have feelings just as a person has. You must be kind to them."

"But Mom, we weren't bein' MEAN. We just wanted some FUN. He was just—"

"Why, Son!" exclaimed Mrs. Pendleton taking the groceries out of the paper bag. "Didn't you read my list? I sent for crackers and THESE are not crackers."

Speck began to laugh hilariously.

"Well, Mom, Mr. Dorsey told a story about a boy who ALWAYS GOT THINGS TWISTED when his mother sent him to the store. She sent him for crackers one day and he got 'things twisted' and I guess I did too. See, THEY'RE TWISTED!" Speck laughingly taunted, holding up a package of pretzels.

Mrs. Pendleton laughed heartily with her son in his playfulness but said, "Son, but I can't use THESE, so you'll have to take them back and get some crackers. I need them right away."

"All right, Mom, you're a good sport. I'll get your crackers and be back in a jiffy." Again Speck dashed away on his errand.

This time he was back promptly.

In half an hour the family of four were happily gathered at dinner after Mr. Pendleton arrived home from the office. Just as they had raised their heads after thanking the Lord for His gracious provision of food, the telephone rang.

Mr. Pendleton stepped to the telephone desk by the

adjoining staircase and closed the door behind him.

Returning to the table in a moment, his face lighted with anticipation, he remarked casually, "How would my family like to take a little trip to the country on New Year's Day?"

"Where, Dad?—Bet I know who called. Oh boy!" came from young Archibald.

"Tell us, Daddy; where? Is it Aunt Margaret's?" questioned the six-year old.

"Yes, Dottie, you guessed it. It was Aunt Margaret who called. I told her I'd call her back in half an hour if nobody wanted to go. Give you just half an hour to back out," the fond father chided good naturedly as he surveyed the eager faces around the table.

"Oh Daddy, you old tease," was the immediate rejoinder from the youngest members of the family.

"I'll back out if you do, Dad!" challenged Speck, while Mrs. Pendleton looked on and smiled sweetly.

"Won't it be grand to be at Aunt Margaret's on New Year's?" their father continued, "Unless, of course, you should decide to call it off in the next few minutes—what say?" Mr. Pendleton twinkled at his offspring.

"Not me, Daddy! cried Dorothy, excitedly.

"Me neither! Oh boy! Fun!" ejaculated Speck, jiggling back and forth in his chair.

"I'm thinking, Son, perhaps there had better be a New Year's resolution about this FUN business. There can be such a thing as TOO MUCH FUN, you know," cautioned his father.

So the meal continued with happy anticipation of the proposed visit to Aunt Margaret's until Mrs. Pendleton arose to clear the table before serving the dessert.

"Guess WHAT for dessert, Dad? It's good. I smelled it baking!" Speck announced with animation.

"I saw it AFTER and—" Dorothy began, but her mother hearing from the kitchen quickly silenced her.

"Sh-h-h, Dottie, don't you remember? It's a surprise."

In a moment Mrs. Pendleton appeared with a large plate in her hand, walked straight to her son's place and set the plate before him. On it was a huge dark sticky-looking mass.

"Oh, Mom!" groaned Speck and his sister langhed and clapped her hands gleefully while Mr. Pendleton looked puzzled. Mrs. Pendleton kept her composure beautifully.

"What's this, Son? How do you manage to get all the special service here? What's the surprise, Mother? Looks as if you were serving mud pies. Did Dottie make one for her brother?" questioned Mr. Pendleton.

Dorothy let out a shriek of merriment as Speck with a sudden impulse picked up the plate and marched to the kitchen with a high air.

Mrs. Pendleton calmly returned to the kitchen, brought back a tray with three pretty crystal dishes of luscious yellow peaches topped with whipped cream, and served each place—except her son's.

"All right, Son, we are ready for dessert. Bring yours back if you're so fond of it. If not, come and sit with us till we are finished. Be game now, Son! Let's all have some FUN. You started this," challenged his mother kindly.

"Oh, Mom, I won't do it AGAIN. Really, I won't," said Speck submissively, taking his place at the table and leaving his "special treat" in the kitchen.

"Remember, Son, NOW, or NEVER," said his mother with a twinkle, but with firmness of tone.

"All right—never! I can't eat it no-ow Moth-er." Speck's voice was plaintive, for he was subdued when he used the gentle term, "Mother."

Still Mr. Pendleton looked on a bit puzzled, but half guessing the truth in the amusing situation.

"Come on, Sonny, tell ME the joke. I'm in the dark on this affair. The joke seems to be on you this time."

Finally, between the good natured laughing of the other three, Speck managed to tell the story of the fallen ginger cake and was enjoying the joke as much as the others before it was finished.

The next day was December 31.

The household was all delight and hurry and scurry in preparation for the hundred mile trip to Aunt Margaret's the next morning. Speck had been such a good boy all day that his mother marvelled but said nothing, hoping that the lesson of the night before had really taken effect. Only once had she found it necessary to scold him for tormenting his little sister.

Arrival at Aunt Margaret's at eleven o'clock was a joyous event for all. After all the greetings were over Mr. Pendleton and the children went with Uncle Joe for a tour of the grounds to see all the interesting things and beautiful animals on the farm. Mrs. Pendleton and Aunt Margaret were left alone to make final preparation for the New Year's dinner. It was a hungry and happy group who sat down to a table of good things nearly two hours later.

Speck had conducted himself as a model boy thus far into the day. He had failed to live up to his reputation. However, the day was not yet over.

About four o'clock in the afternoon, Dorothy and Speck, tired of staying inside on such a gloriously warm and sunny day dashed out into the yard to play "tag." In a few minutes the game changed and they were gaily playing "hide and seek," when Speck in looking for a place to hide made a discovery.

Several yards from the house was an old abandoned well covered with wide rough boards. Speck found a loose plank. Curiously he lifted it and peeked in.

"Oh! look! Dottie, see what I found!" he called to his sister who came running and two heads peered over the well curb to the depths below.

"Oh-h-h! Water too! It's deep! come 'way quick. You'll fall in!" exclaimed Dorothy, drawing away and pulling at her brother's arm.

But Speck, unafraid and daring, had an impish idea.

"Wouldn't it be fun to drop in? Watch!" and Speck raised himself up and stuck his feet inside the well curb daringly, while his sister stamped her feet and cried to him to get away.

Speck's desire to torment his sister overcame him. In a second he was suspended with one hand on the well-curb and the other in the edge of the plank he had turned back to uncover the well. His body was swinging over the open abyss below, as he laughed tauntingly at his sister's fears.

Dorothy screamed and ran toward the house, crying at the top of her voice and calling, "Moth-er, Daddy! Look! Speck! Speck!! Make him STOP!! He'll fall in!" She turned and looked back at him as she ran.

At the door she screamed hysterically, as she saw him disappear into the well.

Mr. Pendleton and Uncle Joe were at the door in an instant. Several yards away they saw the open well and understood.

Uncle Joe ran for a ladder and ropes. Mr. Pendleton rushed for the open well. In an instant he was bending over the deep hole which had swallowed up his son. Only the worst could be expected. A stifled sob shook his being and then—a glad cry, "My boy, my boy!! Oh, thank God."

There stood Speck eight feet below on a platform covering half the well—a shelf where a motor pump had formerly stood. Speck, frightened, looked up sheepishly into the face of his father.

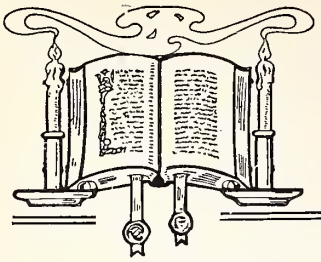
Already, Uncle Joe was at hand with a ladder which was lowered and Speck climbed tremblingly out with the rope about his body to steady him.

His father half carried him and half dragged him, as he hurried him to the house, with an anxious look upon his face. Speck wondered at his father's expression and wondered too where his mother, Aunt Margaret and Dorothy could be.

As they entered the living room, Speck heard Dorothy crying hysterically in the bedroom. At the bedroom door he beheld his mother lying white and still on the bed. Aunt Margaret was bending over her wiping her face with a wet cloth.

Dorothy at the foot of the bed looked up and rushed at her brother with open arms as he stood helpless and

(CONTINUED ON PAGE 30)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

First Quarter, Lesson 6 **Sunday, February 5, 1939**

PETER PREACHES AT PENTECOST

Lesson Text: Acts 2:12-18, 36-41
Devotional Reading: Acts 13:26-33

Golden Text: "Not by might, nor by power, but by My Spirit, saith the Lord of hosts" (Zech. 4:6).

King James Version

Acts 2:12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Joel:

17 And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy:

36 Therefore let the house of Israel know assuredly, that God hath made this same Jesus, Whom ye have crucified, both Lord and Christ.

37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

LESSON EXPOSITION

We must tread carefully as we handle this portion of Acts, for many have stumbled over the true significance of Pentecost. We shall seek to stay very close to the Scriptures and give a "safe" interpretation of the passage. The outline will be: I. False Ideas of Pentecost (Acts 2:12-13); II. Prophetic Significance of Pentecost (Acts 2:14-18; 36-40); III. Visible Results of Pentecost (Acts 2:41).

I. FALSE IDEAS OF PENTECOST

Acts 2:12-13

It must have been very disappointing to the apostles when they heard the people reasoning among themselves and arriving at very false ideas concerning the great miracle of Pentecost. The people actually accused them of being drunk. But doubtless their memories took them back to the warning of their ascended Lord for this very ordeal: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:11-12).

But man has been ever thus. There must have been much fun poked at Noah as he carried out God's orders in building a boat on dry land. Forty days did Goliath, the Philistine giant, defy and belittle the armies of the living God (I Sam. 17:16, 26). Much energy did Sanballat and Tobiah waste in ridiculing the Jewish wall builders (Neh. 4:1-3). But "He that sitteth in the heavens shall laugh" (Ps. 2:4). God shall not always take these insults to His majesty, for one of these days He shall vanquish the enemy and His people shall no more be falsely accused or misunderstood.

Another type of false idea about this memorable day is the religious extremists who have sought to transfer the events of that day to us literally. They speak of the fire falling and wind rushing and speaking in tongues and even add another manifestation which is nowhere listed—rolling on the floor and foaming at the mouth. Ah, believers in Christ Jesus, we are never admonished to have such an experience. We are baptized by the Holy Ghost through faith the moment we believe (I Cor. 12:13). Sign gifts such as prophesying, tongues and healings belong to the Transitional Period extending from Pentecost (40 A.D.) to the destruction of Jerusalem (70 A.D.). They are said to cease (I Cor. 13:8). We have no right to look for them, and that which men substitute for these signs is a counterfeit of the devil.

II. PROPHETIC SIGNIFICANCE OF PENTECOST

Acts 2:14-18, 36-40

Peter was not the kind to stand idly by and let "mud" be thrown. On another occasion, he drew his sword and whacked off a man's ear because his Lord had been insulted. This time he rose to his feet and defended both himself and his brethren. Said he, "Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose."

Here was an opportunity not to be missed. Peter had but to preach the Gospel after correcting this false impression. This he did by appealing to their knowledge of the Old Testament. "This is that spoken by the prophet Joel." Every Jew knew of the prophet Joel and such an assertion would surely arrest their attention. Peter now began to quote from Joel 2:28-29: "And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my hand-

maidens I will pour out in those days of My Spirit, and they shall prophesy." The phrase "last days" is applied to Israel and not to the Church as some have erroneously supposed. Joel is a Jewish book and his prophecy pertained to the "last days" just preceding the "great and terrible day of the Lord" (Joel 2:31), meaning the Second Coming or Revelation of Jesus Christ (Zech. 14:1-4). The phrase "day of the Lord" is used in Zechariah 14:1 to refer to the second phase of our Lord's coming and is never used to refer to the first, namely, the Rapture.

It is not hard to reconcile the time element established by the "last days" as concerns the experience of Peter on the day of Pentecost. A Kingdom offer was about to be made (Acts 2:36-38) and Joel's prophecy was fulfilled in anticipation of the fulfilment of the rest of the prophecy. However, every Jew did not repent and accept the Kingdom on the day of Pentecost, consequently the Kingdom was postponed as in the days of David and Solomon, John the Baptist, and Jesus Christ, when the people also rejected the offers. With the postponement of the Kingdom came the Body of Christ to absorb these several thousand who did believe. This fulfilment of Joel's prophecy became the induction into the Body instead of the Kingdom.

Pentecost was an HISTORICAL EVENT and is not an INDIVIDUAL experience. Those at Pentecost were all baptized by the Holy Ghost that day whether they believed on that day or some time previous. They spoke in tongues that foreigners present might also hear the Gospel in their mother tongue.

By way of summarization, we see two outstanding facts about Pentecost:

1. It carried historical and dispensational significance.
2. It was characterized by a purposeful sign gift.

We have already discussed the danger of individualizing Pentecost.

III. VISIBLE RESULTS OF PENTECOST

Acts 2:41

The text tells us that three thousand souls were added unto the New Testament Church. This seems like a large group at first blush, but rather insignificant upon more careful thought. Reliable authorities place the number of Jews present in Jerusalem on this feast day at well over a million. Even if we slice this in half we have 500,000 people, most of whom heard the Gospel. One may argue that Peter's message could not have reached so many ears. This is true but the other 119 persons (Acts 1:15) present in the upper room spoke in tongues so that "every man heard them speak in his own language" (Acts 2:6). One hundred twenty people can preach to a great number of people, and then we must not forget that news travels fast for one Jew would tell another. Another reason for our saying that the 3,000 converted souls represented a meagre response is that men living closer to our Lord's substitutionary work on the cross should have been more responsive to the appeal of the preachers.

God must have been very grieved over this rebuff, for His requirement of Israel for Kingdom eligibility is one hundredfold acceptance. Peter spoke God's will when he said, "Repent, and be baptized EVERY ONE of you." Paul predicted such a wholesale response which is yet future: "So all Israel shall be saved" (Rom. 11:26).

The happy group of saints gathered together daily to praise God and fellowship with each other. They composed the first church in the Body Age. The text does not include the last six verses of the chapter which show the Church in action but we will draw on them for the purpose of seeing how it functioned.

We called the saints "happy" because of the language of verses 41, 46, and 47. "They that GLADLY received his word . . . did eat their meat with GLADNESS : . . praising God and having favor with all the people." Three admirable qualities stand out from the six verses:

1. Unmovableness, "continued steadfastly," vs. 42.
2. Unselfishness, "parted them (possessions) to all men," vs. 45.
3. Unanimity, "one accord . . . singleness of heart," vs. 46.

Herein lay the power of this early band of Christians. Herein lay hidden the seed of perpetuity that would not be suppressed. Herein lies the secret of the spiritual church of today. The apostles and their converts refused to "knuckle" to opposition. They were not weak-kneed. He who had much divided with him who had little. All men looked on the other fellow's interests as well as their own. The whole church was unified as one vast choir under the divine direction of the Holy Spirit. They were as one voice—they acted and thought as one man.

Certainly Christians should be filled with the Spirit—but Pentecost was dispensational, once for all, and for us not to be repeated.

VITAL TRUTH ILLUSTRATION

Mr. McQuilkin told of a dear friend and Christian worker, "Dear Heart" Plunkett. He has such a heart of love himself that he refers to everyone as "dear heart." He was a down-and-out, and was converted as he sat on a railroad tie one day where he had been ditched after "riding blind baggage." Seed had been sown in his heart, and the Holy Spirit watered it. Mr. Plunkett had a wonderful experience there on the ties. He had marvelous assurance of salvation and his heart was overflowing with Pentecostal joy. He began witnessing to the first people he met, and became a great soul-winner. This went on for several years until some would-be friend told him he needed the baptism of the Holy Ghost. This he began to "tarry" for, to agonize for, and the result was that he lost his joy, his peace, his whole testimony. He spent several sad disastrous years seeking for what he already had. Possibly it was Mr. McQuilkin himself who led "Dear Heart" Plunkett to realize this fact, and joy and peace settled quickly into his heart again. It is important indeed to know what the Word teaches about the Holy Spirit. (Perhaps it is of the same man that Mr. McQuilkin writes as follows in the same magazine):

"A dear friend of mine was saved gloriously from a life of drunkenness and sin. He had the peace that passeth all understanding. He was filled with joy. He was completely delivered from the old sins. He had a great love for souls and began to testify to them of his great Saviour. He had a godly old step-father whom he had not seen for years, and when he located him he sent him the joyful news of his salvation. The father wrote back rejoicing with his new-found son, and then he added something like this: 'But, son, you must not stop with just getting saved, justified from your sin. You should go on and seek the baptism of the Holy Spirit.' My friend prayed and agonized, often beating his head against the floor as he lay pleading with God to baptize him with the Spirit . . . Finally relief came through a statement in a book, that after once asking God for the Spirit, we should thank Him for the answer and go forth believing that we have received, regardless of feeling. He did that. Result: his peace and joy returned, and once more he began seeking souls and went on growing in grace . . . The striking fact is that not a word is said in any of the epistles of the New Testament about seeking the baptism of the Holy Spirit. It does say that we have all been baptized into one body by the Spirit (I Cor. 12:13)."

—"Christ Life"

POINTED QUESTIONS ON THE LESSON

1. What character in the Old Testament was accused of being drunk because she "poured out her soul before the Lord"? (I Sam. 1:14-15)
2. Does the Bible teach that those who follow Christ will be falsely accused and persecuted? (Matt. 5:11, 44; John 15:20; II Tim. 3:11-12)
3. Should the Christian rejoice when he is falsely accused for Christ's sake? (Matt. 5:12; I Pet. 3:14; 4:14)
4. What is the victory that overcomes the world? (I John 5:4-5; Phil. 4:13)
5. Did Christ ever defend Himself when He faced affliction? (Isa. 53:7; I Pet. 2:23)
6. Should the Christian follow Christ's example? (I Pet. 2:21)
7. Is the prophecy of Joel which is quoted in Acts

definitely connected with the Second Coming of the Lord? (Joel 2:30-31; Acts 2:19-20)

8. How many of the Jews, gathered at Jerusalem for Pentecost, were to accept God's Kingdom offer according to Peter? (Acts 2:38)

9. How many were there who did gladly receive the Word of the Lord? (Acts 2:41)

10. Were those who accepted Peter's message saved? (John 1:12-13; Acts 15:7-11)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

In the Scripture reading for today, we see Peter preaching about the Lord Jesus Christ in so striking a manner that all who see him are wondering just what has happened to him. Peter, you remember, was such an unsteady soul. He feared what other men would say about him, and so when the Saviour was going through the court trial before Pilate and the priests, Peter followed afar off. But a change has come over Peter. He has learned to trust his Saviour, and now he becomes bold before men.

In Acts two is the account of the day of Pentecost. Peter preaches a wonderful sermon. The boldness with which he speaks is unlike the Peter of a short time before. Observe how he says, "Know assuredly that God hath made that same Jesus Whom ye crucified, both Lord and Christ." The Holy One from heaven had come to the world to be the Saviour. Some took Him as their Saviour, and some refused. Just so is it today. But He was crucified on the cross of Calvary; bore your sins and mine, that we, believing in Him as our Saviour, might have everlasting life.

God the Father so loved the world, that He gave His only begotten Son to be the Saviour. The Lord Jesus so loved you that He died for you. When you take Him to be your Saviour, your heart should flow out in love to Him, and your life should show that love by serving Him. Peter saw God's love, and now has become bold to serve Him even though people should make fun of him. God has made Jesus both Lord and Christ, and every boy and girl should make the Lord Jesus that in their lives as well.

Peter's sermon was a simple message. He told how Jesus was crucified, how He was buried, but how wonderfully He was raised from the dead. He ascended up into heaven, there to stay until He comes back again to take those who have trusted Him as their Saviour. This is Peter's message to those Jews, and it is the message that you should tell to those around you. Jesus came, He died, He rose from the dead, and He is coming back again.

If you have been fearful in speaking to some one about the Saviour, remember you have nothing to be ashamed of. Your Saviour died that you might live, and you should be telling everyone you see, that you have been rescued from death.

Yours in His love,

Aunt Anna

First Quarter, Lesson 7 **Sunday, February 12, 1939**

PETER HEALS A LAME MAN

Lesson Text: Acts 3:1-10; 4:8-12
Devotional Reading: Isaiah 35:1-10

Golden Text: "Then Peter said, Silver and gold have I none; but such as I have give I unto thee" (Acts 3:6).

King James Version

Acts 3:1 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

4:8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, Whom ye crucified, Whom God raised from the dead, even by Him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

LESSON EXPOSITION

The text before us today presents an incident subsequent to Pentecost and the marvelous sermon that Peter delivered at that time. The first church has been established and the work of the Gospel is in action. Our account today sets forth three very interesting things concerning Peter: I. Faithful in Prayer (Acts 3:1); II. Fruitful in Ministry (Acts 3:2-10); III. Fearless in Defense (Acts 4:8-12).

I. FAITHFUL IN PRAYER

Acts 3:1

Our lesson opens with a point that any Christian would do well to place first in his life—faithfulness in prayer. The ninth hour of the day, which was the hour of prayer, found Peter and John going together into the temple to pray. What a beautiful sight to see men remembering the hour of prayer, to see men turning toward the house of worship.

No doubt such a truth as spoken by the Lord "Men ought always to pray and not to faint" had become precious to the lives of these two men. They realized the power of prayer, they realized its potency in their lives from day to day. Prayer was the storehouse from which they drew many a treasure. Christ has said, "Without Me ye can do nothing" and surely neglect of prayer is neglect of Him, and thus inability to live the kind of a Christian life that He desires for us.

Peter and John become practical examples to men today that they should enter the house of prayer at the hour of prayer. System is suggested in the fact that a special hour was set aside for prayer. We should not let this example slip by either but should be systematic and regular in our prayer life. The Psalmist says, "Evening, and morning, and at noon, will I pray, and cry aloud; and He shall hear my voice" (Ps. 55:17).

The assurance that God hears His children pray is given all through the Psalms and then James 5:16 says, "The effectual fervent prayer of a righteous man availeth much."

There is no doubt that FAITHFULNESS in prayer was the secret back of that which follows in our lesson today. Peter's faith was strengthened, the inner man was encouraged, and thus he shows strength of Christian character rather than weakness.

II. FRUITFULNESS IN MINISTRY

Acts 3:2-10

We have many instances that we can recall to mind where Jesus healed the sick, restored the sight of the blind, and caused the lame to walk, but we also have in mind the failure of His disciples to free the boy possessed of a demon. That incident took place not so long before the time of today's lesson. At the foot of the Mount of Transfiguration, those who had followed Jesus, worked with Him, and had received of His strength to perform miracles—failed in the hour of this boy's deep need. How disappointing!

As Peter and John approached the temple gate, called Beautiful, a lame man lay there asking alms of the people. No doubt, this man figured that the people who passed in and out of the temple to worship would feel a little more kindly toward him. What a pitiful case, this man had been lame from birth and his means of livelihood was dependent on the kindness of others. The approach of Peter and John meant the possibility of a few more coins to help him and as they came to him he asked alms of them.

A peculiar thing occurred. Peter and John paused and Peter said to the lame man, "Look on us." Hope arose in in the heart of this needy cripple as he looked at Peter and John expecting an offering. What are these words? "Silver and gold have I none." Hope sank. But why did these men stop and ask him to look on them? The words that followed were unexpected but without question words that meant more to that lame man than all the coins he had collected these many years. "Such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." Did fear fill Peter's heart, as perhaps he remembered the disciples' failure at the Mount of Transfiguration? It is not imagination to say that Peter's touch with the Lord in prayer gave him confidence that by God's grace he could give the lame man help. Peter reached out his hand to this one that had never walked, and lo, he stood, he leaped, he walked, but this was not all—he walked into the temple praising God, there to worship Him Who had granted such mercy to fall upon him. Peter and John had dared to trust God and perform the first apostolic miracle.

It is well for us to consider that fact that the apostolic gift here employed—that of healing—was definitely connected with the Kingdom message. Isaiah links up healing very definitely with the Kingdom as he discusses the blessings attendant upon it. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isa. 35:5-6).

This incident connected with the kingdom message occurred at the time known as the Transitional Period (a period of change) a time in which God was changing from the Kingdom message to the Body truth. This healing was still of the old dispensation, as the full-orbed period had not come into its own.

Christians today need Peter's faith, courage and daring in proving God. "Examine me, O Lord, and prove me; try my reins and my heart" (Ps. 26:2). We may not be able to say to the lame in body, "Rise and walk" but we can say to those who are crippled of soul, "Look and live" (see John 1:29; 3:16). God did not "let Peter down" when he told the lame man to rise and walk. He will not "let us down" when we apply God's healing grace to the souls of men, for there is no wound of sin which is beyond His healing power, "Where sin abounded, grace did MUCH MORE abound" (Rom. 5:20).

III. FEARLESS IN DEFENSE

Acts 4:8-12

Peter and John were taken to task for the demonstration at the temple gate in the healing of the lame man. They were called before the Sanhedrin to give an account of their actions. Here these two apostles were before the rulers, elders, scribes and the high priest, a place that would make a man weak-kneed, spineless, and afraid. However, Peter steps forward with boldness.

Being filled with the Holy Spirit, Peter was ready to give account to any man for the reason of the hope that lay within him (see I Pet. 3:15). He had the strength and stability, the Christian courage to "earnestly contend for the faith which was once delivered unto the saints" (Jude 3). Here again, we believe that faithfulness in prayer was finding expression in Peter's life—he was drawing on the strength of another. Note the words of Joshua 1:9: "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Peter was "set for the defence of the Gospel" (Phil. 1:17) and was following out the injunction of Timothy which is later expressed in his writing, "Preach the Word; be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). Peter faced his critics without a flicker of fear, he preached Jesus Christ crucified and raised from the dead. He gave due honor to the Lord for the healing of the lame man. He duly accused the Sanhedrin for their part in crucifying the Lord. Then Peter climaxed his remarks with a strong salvation message. He did not mince words and when he had finished speaking every man present had no excuse for not knowing whether he was saved or not.

Peter becomes an example again to believers, that they should be courageous in the spread of the Gospel message; that they should know what they believe and why, then to be bold in giving their reasons before the men of the world.

Christians today need to be more faithful in prayer, more fruitful in their ministry and more fearless in standing for truth.

VITAL TRUTH ILLUSTRATION

Bishop Simpson, some years ago, preached in the Memorial Hall, London. For half an hour he spoke quietly, without gesticulation or uplifting his voice; then, in picturing the Son of God bearing our sins in His own body on the tree, he stooped as if laden with an immeasurable burden, then rising to his full height, seemed to throw it far from him, crying, "How far? As far as the east is from the west, so far hath he removed our transgressions from us." The whole assembly, as if moved by an irresistible impulse, rose, remained standing for a second or two, then sank back into their seats. A professor of elocution was there. A friend who observed him and knew that he had come to criticize, asked him when the service was over: "Well, what do you think of the Bishop's elocution?" "Elocution?" said he, "that man doesn't want elocution; he's got the Holy Ghost." —"The Illustrator"

POINTED QUESTIONS ON THE LESSON

1. Who alone can answer prayer? (Ps. 65:2, 5; Isa. 66:23; Jer. 29:11-13; 33:2; Heb. 11:6)

2. When should we pray? (Ps. 4:4; Matt. 14:23; Mark 1:35; Luke 18:1; 21:36; Rom. 12:12; Eph. 6:18; I Thess. 4:2; 5:17)

3. Does God's Word commend faithful and systematic prayer? (Ps. 5:3—"direct, lit., "to order," "systematize"; Dan. 6:10)

4. In what manner should we pray? (II Kings 4:32-33; Matt. 6:6-13; Luke 18:9-14; Heb. 4:16; 10:19-23)

5. What is our responsibility in ministering to others? (Acts 24:16; Rom. 15:1; II Cor. 1:3-5; II Cor. 2:15-17; 4:1-3; Gal. 5:13; 6:1-2, 9-10)

6. What are some of the requirements necessary to insure a fruitful ministry? (I Cor. 9:19-27; I Thess. 4:12; I Tim. 3:6, 9, 15; 4:7-8, 11-16; Titus 2:7-10)

7. How can we become clean vessels for the Lord's use? (II Cor. 4:7; II Tim. 2:19-26)

8. What was the secret of the apostle Paul's fearless ministry? (Rom. 9:1-3; I Cor. 9:12-27; II Cor. 4:17-18; 6:1-10; Gal. 2:20; Eph. 5:20; Phil. 1:6; 4:13)

9. What was the message Paul preached? (Rom. 1:16; I Cor. 15:1-4; Gal. 1:3-12)

10. What was Paul's testimony at the close of His ministry? (II Tim. 4:6-8)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

We come to an interesting scene in our lesson today. Peter and John are on their way to the Jewish temple. They are going there to pray. As they get close to the temple there is a lame man sitting on the ground begging the people who are going by to help him. He is not able to work, and so he is asking them to help. Throughout the day many people have passed by and dropped a coin or two into his hand. He is very thankful, and remains there until all the people have passed by. As Peter and John approach him, the beggar asks for help as he does all the others. Peter does not have money to give him, and so he says, "Silver and gold have I none, but what I have give I unto thee." This was a strange statement to this poor beggar man. All he was asking for was silver and gold, in order that he might live. Peter speaks to the beggar and asks him to do as he bids. Peter reaches down and takes hold of the man's hand and raises him from the ground. The lame man cannot stand on his feet, but Peter speaks and asks the Lord to make him able to walk again. The lame man waits patiently to see what can be done for him, and to his surprise He stands on his own feet, a thing which he has never been able to do before. His heart is overflowing with praise and thanksgiving to the Lord. He forgets that Peter had a part in it, but He looks unto the Lord of glory and praises Him for what has been done. Instead of Peter and John going into the temple alone, the lame man goes with them, praising the Lord.

We may not have silver and gold to help people in need, but we who know the Lord Jesus as our Saviour can bring to them the words of eternal life as they were given to us. We need not pass by without giving a helping hand. Every soul needs the Saviour, and if we can say something to help them, we have fulfilled our mission. May the Lord teach us to see how much a soul needs the Saviour, and then to do what we can to bring aid to them. Your playmates may be waiting just for a word from you. Do not dissappoint them. They need the Saviour.

Peter says, "Neither is there salvation in any other, for there is none other Name under heaven given among men whereby we must be saved." Since that is true, let us speak to some soul about this wonderful Saviour.

Yours for souls,

Aunt Anna

First Quarter, Lesson 8 **Sunday, February 19, 1939**

BEVERAGE ALCOHOL AND ITS SOCIAL PERILS

SEPARATION FROM THE WORLD

Lesson Text: I Peter 2:11-12; 4:1-5

Devotional Reading: Proverbs 23:29-35

Golden Text: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth" (Rom. 14:21).

King James Version

I Pet. 2:11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

4:1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:

5 Who shall give account to Him That is ready to judge the quick and the dead.

LESSON EXPOSITION

Again we diverge from the thought of the International Committee and bring a lesson on separation instead of on temperance. It is possible to place so much emphasis on abstinence from liquor that Christians will think that indulgence in strong drink is the only form of worldliness. Drinking liquor is only one of the schemes of the devil to damn men's souls. Our outline is: I. Separation—Its Result (I Pet. 2:11-12); II. Separation—Its Reasonableness (I Pet. 4:1-2); III. Separation—Its Reaction (I Pet. 4:3-5).

I. SEPARATION—ITS RESULT

I Peter 2:11-12

Peter's words are tender and loving as he says "dearly beloved." They radiate gentleness and kindness and reveal the earnestness of the Apostle's heart for those scattered Jewish believers. Peter's method of approach is calculated to win people's hearts. In other words you can LEAD men but you cannot PUSH them. Christ's own dealing with Peter was the example that he sought to emulate (John 21:15-17).

Peter repeats his salutation in the next words: "I beseech you as strangers and pilgrims, abstain from fleshly lusts" (chap. 1:1). The thought of Christians being strangers is advanced by the Psalmist (Psalm 119:19), and the apostle Paul (Heb. 11:13). As sons of God, truly we are strangers in a foreign land. Peter's figure of speech has a real point—it is that strangers have no right to adopt the policies and practices of the people in whose land they temporarily abide. Paul makes it clear that to be in the world is one thing, but to be of it is another.

We find two outstanding results in these two verses as a direct effect of separation:

1. Peace for the separated soul.
2. Peace for the unbelieving soul.

PEACE FOR THE SEPARATED SOUL. Peter claims that fleshly lusts war against the soul. Corroboration for this is found in Romans seven. "For sin (the old man) taking occasion by the commandment, deceived me, and by it slew me" (vs. 11), "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (vs. 23). Worldliness is the adoption of the devil's program and our old natures within us respond to such a program very quickly. The only avenue of escape for the soul is outlined in Romans 6:11: "Likewise reckon

ye also yourselves to be dead indeed unto sin (the old nature), but alive unto God through Jesus Christ our Lord." Peace is possible only when the soul turns to Jesus Christ. Peace is one of the fruits of the Spirit (Gal. 5:22). It is also recorded as a definite result of spiritual mindedness—"To be spiritually minded is life and peace" (Rom. 8:6).

PEACE FOR THE UNBELIEVING SOUL. Separation is a public thing—everyone can see it. In fact a DOER of the Word impresses the average man a lot more than a PROFESSOR of much holiness (Jas. 1:22). The truth brought out in verse tweive is that a separated Christian can preach the Gospel to unbelievers so convincingly by his upright life that they will be converted and glorify God. "Conversation" means daily life and "honest" has the thought of uprightness. However, we like the connotation in this use of the word honest. One who is honest tells the truth. The truth about a Christian is that he is a son of God and that he has no right to act like a son of the devil. Any who might thus believe would be partakers of the peace of the cross: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

II. SEPARATION—ITS REASONABLENESS

I Peter 4:1-2

We turn now to another portion of Peter's epistle to continue our investigation of this principle of separation.

The first thing that we notice is that Christ "suffered for us in the flesh." He left his heavenly estate, took upon Himself the form of sinful flesh and became a man. He suffered physically at the hands of His persecutors but His real agony came at the hands of the devil in the wilderness and in the garden. Last of all the culmination of suffering was His death upon the cross. What does this mean to us? Peter says, "Arm yourselves likewise with the same mind." "Be Christlike" is what his admonition amounts to.

Now the Apostle brings in a new thought to the effect that suffering is a refining process designed to purify the soul: "For he that hath suffered in the flesh hath ceased from sin." To help men God sends them suffering, and intends them to have a moral effect upon the life. They are not penal; they are the discipline of perfect love desiring that men should be held back from straying. A rich testimony is this verse from the Psalmist: "Before I was afflicted I went astray; but now I observe Thy Word," "It is good for me that I have been afflicted; that I might learn Thy statutes" (Ps. 119:67, 71). Hezekiah is also very frank as he reviews his own testing, "Behold, it was for my peace that I had great bitterness" (Isa. 38:17). Another splendid elucidation of this subject is Hebrews 12:11: "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." The phrase "ceased from sin" is defined in verse two: "That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." To cease from sin is to be separated from sin, "growing in grace" (II Pet. 3:18) and "always abounding" (I Cor. 15:58). The Christian who suffers for his Lord will have no time or desire to play with sin.

To summarize we would tabulate our thoughts thus:

1. Christ suffered for us—vs. 1a.
2. We should suffer for Him—vs. 1b.
3. We are inspired to separation through suffering—vss. 1c, 2.

III. SEPARATION—ITS REACTION

I Peter 4:3-5

THE WORLD LIKES OUR PAST RECORD (verse three). Peter reminds the people that their past record is not anything to be proud of. Lasciviousness, lusts, excess of wine, etc., were a few of their indulgences. These things are said to be "the will of the Gentiles" showing that the world loves sin and wants to involve everyone possible in its web. Verse four tells us that the world thinks it strange or funny that separated Christians do not return to the "vomit" of their former lives (I Pet. 2:22). The devil loves to see a Christian backslide and retrace his old steps.

THE WORLD CRITICIZES SEPARATION (verse 4). This verse tells us that they will speak evil of us, and in First Peter 2:12 we are told that we will be called evil doers. The devil is the father of liars and ought to be able to invent enough to cause us a lot of trouble. A little further down in the fourth chapter (vs. 16) a word of comfort is given the maligned Christian, "If any man suffer as a Christian, let him not be ashamed." But there is also a word of counsel attached for the unseparated man, "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters" (vs. 15). It is a blessing to be criticized for separation, for that is proof that we are a living, throbbing testimony for Jesus Christ.

THE WORLD MUST DEAL WITH GOD (verse 5). After the world looks at the transformed life of a separated Christian, and listens to the praises of God flow from that one's lips there can be no excuse on their part for not believing in Jesus Christ. This verse warns the world that they will stand before the Judge some day to give account of their life in the flesh. God is not mocked, so they cannot evade this summons to stand before the Almighty's court. What will they say? Will they then criticize the believers? We think not. They will fall on their faces and cry for the rocks to hide them from the presence of Him Who sits on the throne. They will remember that those separated Christians were right and that they were wrong.

VITAL TRUTH ILLUSTRATION

"While poor Jews are starving, rich Jews are applauding at comedies in a Jewish theatre in Berlin," two thousand picked Nazi anti-Semitic orators will be able with a measure of truth to tell audiences throughout Germany. Shrewd Dr. Paul Joseph Goebbels, minister for propaganda and public enlightenment, says "Time," forced the Jewish Theatre of Berlin, which wished to remain closed, to reopen. He ordered a Jewish director, Fritz Wisten, brought back from a concentration camp to put on a comedy, "The Wind and the Rain." A policeman noted in his book and reported back to his Nazi superiors, according to the Associated Press, that the bedraggled Jewish audience "occasionally applauded" this comedy which Dr. Goebbels required them to attend, thus furnishing material for the 1500 major anti-Semitic mass-meetings and countless lectures scheduled throughout Germany.

"They that wasted us required of us mirth," said the Jewish psalmist in Babylonian captivity. His words, prophetic of current times in Germany, are even more applicable to mankind in general, in slavery to sin and Satan. Satan desires mirth and laughter of his captives whom he is leading on to eternal woe. His propaganda of "education and enlightenment" ignores, of course, the poorhouse, the hospital, the jail, the hobo jungle, the misery and poverty of the slums, the tragedies of broken homes, the murders, the suicides. He and his emissaries point to the well-fed and well-clothed, apparently enjoying life in theatres, amusements, sports, absorbed in studies, careers, jobs, professions, social service and church work. His preachers and lecturers, seeking to smother the cries of the bereaved, talk of death as "passing on," and turn funerals into afternoon visits.

—R. G. LeTourneau, in "Now"

POINTED QUESTIONS ON THE LESSON

1. Is the scriptural presentation of temperance or self-control limited to abstinence from liquor? (I Cor. 9:25)
2. Is self-control a human attainment or a spiritual enablement? (Gal. 5:16-26)
3. Is self-control imperative to Christian victory? (I Cor. 9:25-27)
4. Does God approve of the Christian having fellowship with the things of this world? (James 4:4)
5. Why should Christians live separated lives? (John 17:23; I Cor. 6:20; I Cor. 7:3)
6. How can a Christian live a separated life? (Rom. 12:1-2; II Cor. 5:14-15; Gal. 2:20; Phil. 4:13)
7. Did Jesus teach that His followers should live separated from the world? (John 17:11, 15)
8. What part does the Word of God hold in keeping

the Christian from worldliness? (Ps. 119:9, 101, 104, 105, 130, 133, 165, 176; John 17:17-19)

9. What should inspire us to live a separated life? (John 17:26; II Cor. 5:14-15)

10. Will separation from the world entail hardship and persecution? (Ps. 34:19; Isa. 48:10; John 17:14; I Thess. 3:3; II Tim. 2:12; II Tim. 3:12)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

Can you tell me what difference there is, if any, between a boy or girl who is a Christian, and one who is not? Yes, there should be a difference. Those who have accepted the Lord Jesus as their Saviour have been forgiven of all their sins, and the Lord has promised to take them to heaven to live with Him for all eternity. Those who have rejected the Saviour only have an eternity to spend in being separated from God forever. That is the difference that God has made between a Christian and an unbeliever. But how about the difference that should be seen in their lives while they are still living here on earth. Should there be a difference?

The Lord does expect a Christian boy or girl to live differently from the way he did before he became a Christian. You still live in the same world as you did before Christ came into your heart, but you are now a child of God, because you have accepted Jesus into your heart. When you played with the boys and girls in your neighborhood you did not care whether your Heavenly Father was pleased in what you did or not, but now you want to please Him since you are His child. It was so easy to enter into all of the things your chums were doing, but a change has come into your heart now, and the Lord is reminding you that there are certain things which you should not do. As you grow to be young men and women, you will find that the world cares nothing for the Saviour, and unless you live now as a child of the Heavenly Father, it will be harder for you to say "no" to the wrong things.

Wherever you go you want people to know that you are a Christian. The Lord has left you here on earth to be a witness for Him. Your home is heaven, and you have become a stranger on this old earth, until God takes you home to live with Him forever. People will be watching your life to see what you do. May you always remember to please your Saviour, whether your friends are pleased or not. When you do the things which please Him, you are leaving a testimony with each one who looks at your life. They know you are living for Jesus.

May your Saviour mean more to you than anything else in all the world.

Yours in service for Him,

Aunt Anna

First Quarter, Lesson 9 **Sunday, February 26, 1939**

PETER IN SAMARIA

Devotional Reading: Isaiah 55:1-7

Lesson Text: Acts 8:14-25

Golden Text: "Come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1).

King James Version

Acts 8:14 Now when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then they laid their hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the Word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans.

LESSON EXPOSITION

There had been great persecution in Jerusalem against the ministry of the church. Although the onslaught from the devil was, no doubt, intended to hinder the spread of the Gospel, the Lord turned it for good. Many were scattered because of the dreadful persecution and they went everywhere preaching the Word (Acts 8:4). Peter and John, apostles at Jerusalem, were sent to Samaria. Our lesson centers around Peter as he ministers in this community. We will consider it under three points: I. Peter Employs His Apostolic Gift (Acts 8:14-17); II. Peter Enjoins a Sinner (Acts 8:18-24); III. Peter Preaches to Many (Acts 8:25).

I. PETER EMPLOYS HIS APOSTOLIC GIFT

Acts 8:14-17

Peter was one of the apostles: "And He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11), and certain sign gifts were identified with his apostleship. In First Corinthians the twelfth chapter, we are given a disquisition concerning spiritual gifts. In viewing the lives of the apostles, we find that the sign gifts of their apostleship were Kingdom in character. The incident of our lesson today took place during the Transition Period. The Transition Period was a block of time which God changed from the dispensation of the imminent Kingdom Age to the Body of Christ. The book of Acts is the Holy Spirit's record of this Transition Period (a period of change). Sign gifts which characterized this Transition Period were not to be found in the full-orbed section of the Body, that is from 70 A.D. to the Rapture. The thirteenth chapter of First Corinthians gives indication that the signs of prophesying were to cease, but the time of their cessation was still several years away when Peter was in Samaria.

Paul, the last one referred to as an apostle and the last to employ the sign gifts, gives significant comment on the fact that apostleship carried with it special demonstration. Note his statement which puts these operations in the past, "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds" (II Cor. 12:12).

Up until the day of Pentecost the Holy Ghost or Holy Spirit had not come in His baptismal work, but on that

memorable day the believers in Christ Jesus gathered together and God sent the Holy Spirit down into their lives. This was called the baptism of the Holy Ghost. Since that day men and women have received the Holy Spirit as part of the gift of salvation. On the day of Pentecost the Kingdom atmosphere caused it to be a visible and spectacular manifestation but in the Body of Christ "we walk by faith, and not by sight," therefore our baptism by the Holy Ghost as a spiritual act is explicitly denoted by the apostle Paul (I Cor. 12:13).

Now when Peter came to Samaria he found a group of believers that had not received the Holy Spirit and here is where many a man has run amuck and felt that the baptism of the Holy Spirit must be sought and received subsequent to salvation. The case before us seems simple enough. These believers were converts under Philip's Kingdom ministry and their salvation dated back to some time before Pentecost. Therefore the special apostolic ministry of the laying on of hands for the receiving of the Holy Ghost was in order since they had not attended that great meeting at Pentecost and thus had not received the Spirit.

Another incident of very similar character is recorded in Acts nineteen, the second verse makes it very clear, "He said unto them, Have ye received the Holy Ghost since ye believed?" (Gr. "received ye the Holy Spirit when ye believed?") "And they said unto him, We have not so much as heard whether there be any Holy Ghost." Here were a group of people who had believed and been baptized in Jesus' name under the ministry of John. They, too, needed the baptism of the Holy Spirit since they believed before the Spirit had come.

These incidents do not give room for the false teaching that believers should seek the baptism of the Spirit today. The only excuse that a preacher could have in the twentieth century of asking men if they had received the Holy Ghost since they believed would be if there were some super-Methuselahs living who were born before the day of Pentecost and might have believed in the Lord Jesus as their Saviour before that date. It is an insult to the Spirit Himself that we would ignore His presence with us from the time we believed (I Cor. 12:13) and thus go about seeking another which is not the Spirit.

II. PETER ENJOINS A SINNER

Acts 8:18-24

Peter had an interested onlooker, named Simon, but sad to say he was one that beheld with the eyes of flesh. He was only a true picture of the natural man without Christ, "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). Simon beheld the laying on of hands and the receiving of the Holy Ghost and did not recognize it as a spiritual thing. He wanted to do the same thing.

The first thing man thinks of in obtaining something he wants very badly is money. Simon offered Peter and John money "saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." But Peter scorned Simon's offer and also sternly rebuked him saying, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" (vs. 20).

Simon is a true picture of many a man today. People today see that Christianity is desirable, attractive, something to be desired and they offer to work for it, pay for it, anything but accept it as a free gift. But God says, "The wages of sin is death; but the GIFT OF GOD is eternal life through Jesus Christ our Lord" (Rom. 6:23). Redemption cannot be bought at any price—"Ye were not redeemed with corruptible things, as silver and gold . . . But with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18-19).

God's classification of eternal things and spiritual possessions is very clear. Grace, full and free, is the only way open to the natural man whose heart is at enmity with God. The vilest sinner can obtain the richest trophies by simply accepting the Lord Jesus Christ.

Peter made clear to Simon that he needed to accept the Lord for in his present condition he stood condemned for his wickedness. We see a note of response for Simon asks Peter to pray for him that the Lord would not bring judgment upon him.

III. PETER PREACHES TO MANY

Acts 8:25

"They, when they had testified and preached the Word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans." Peter preached in many villages of the Samaritans; this in itself was an indication that the Gospel message was being spread further. Here the Samaritans, a despised people to the Jews, were receiving the blessing of the Gospel ministry from the Jews. Imagine Peter going to those people whom his own kinfolk looked down upon. But the servant is not better than His Lord. Jesus went out of His way to give the Gospel to the Samaritan woman; the Word says, "He must needs go through Samaria" and there He found a soul that needed a Saviour. Peter is following His Lord, he is preaching to needy souls regardless of race. The Gospel is free and is offered to everyone; thus no one should withhold it from any race of people; they are all precious souls for whom Christ died.

VITAL TRUTH ILLUSTRATION

Thane Summers, 25, of Seattle, was killed last May fighting with the "Abraham Lincoln Brigade" of the Leftist army in Spain. A few days ago, on Seattle newsstands, in store windows, barroom mirrors, garage doors, tobacco stores appeared posters announcing a memorial meeting for him, conducted by "friends of the Abraham Lincoln Brigade." Admission, 25 cents.

Angered, Lane Summers, well-to-do maritime lawyer and father of Thane, announced publicly, "Since no legal statute prohibits and no moral sense prevents the exploitation of the death of my son in the Spanish war for the publicity purposes of subversive politics, my patriotic chore prompts me to proclaim the "memorial meeting" for what it is—more Moscow! . . . If parents, while preserving freedom of speech, compel the integrity of public education, then my son may not have died wholly in vain. But should parents fail in this perpetual vigil of peace, then in war will come slaughter between Communist sons and loyal sons—not abroad but at home."

How it must grieve God when the shameful death of His beloved Son on Calvary, dying, the Just One for the unjust, the sinless Saviour for sinful men, is memorialized for commercial purposes, for politico-religious gain! What wrath there must be stored up against those who perennially use the miraculous birth, the no less miraculous death, and the bodily resurrection of the Lord Jesus Christ to further their own selfish aims. Great as will be the punishment of those who openly make mock at the spotless Lamb of God, greater far must be that of those who, while professing to be His followers, make merchandise of His atoning death.

—From "Now"

POINTED QUESTIONS ON THE LESSON

1. What were some of the apostolic gifts? (Rom.12:5-8; (I Cor. 12:1-12, 28-30)

2. What happened to the sign gifts? (I Cor. 13:8-10)

3. What gifts are in evidence today? (II Cor. 5:7; Eph. 4:7-13)

4. Are all Christians endowed with spiritual gifts? (I Cor. 12:7, 11-12, 31)

5. Are these gifts natural attainments or are they bestowed by the Holy Spirit? (Rom. 12:6; I Cor. 12:3, 7-9, 11, 13; Eph. 4:7, 11-15)

6. Are all "born-again" believers baptized with the Holy Spirit the moment they believe? (John 6:63; I Cor. 12:13; II Cor. 3:6)

7. To what particular people does the event of Pentecost belong? (Acts 2:5, 14, 16, 22, 29, 32-39)

8. What price alone could purchase salvation for the sinner? (I Cor. 6:20; 7:23; Heb. 9:22; I Pet. 1:18-19)

9. What produces bitterness in the soul? (Deut. 29:18; Heb. 3:12)

10. What effect will cherished bitterness have upon the souls of others? (Heb. 12:15)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

How the devil hates the Christian, and his boldness to speak for the Saviour. He will do everything in his power to stop him. Sometimes he oversteps himself, and instead of stopping the testimony of the Christian, he spreads it farther than before.

The early Christians found it hard to witness for the Lord, and after Stephen was put to death, the Christians were scattered throughout the land of Samaria. When Peter came to Samaria to preach the Gospel, he found that many of them had already heard the Word. Instead of finding them hard to reach, he found that they were encouraged by their coming, knowing that they would receive more of the Word.

Throughout the years, the Lord has seen fit to spread the testimony in all of the lands of the earth. Sometimes it is easy to speak for the Lord, and sometimes it is hard to get people to listen. In either case, the Word is given forth, and the Lord tells us, "His Word shall not return void." He has seen to it that the Word shall bring forth fruit. Day after day we hear word from missionaries in the foreign fields, how the men and women are open to hear the wonderful story of the Lord Jesus and His love for sinners. Many of them have been ready to hear the good news, and have waited for the missionary to come. In other places, the devil has brought such hatred in their hearts, that the missionaries have even been put to death because they have mentioned the name of Christ.

Sometimes the Word of God is given by means of a tract, where a story is written, and the reader will listen in that way, when he is unwilling to let someone talk with him. The Lord is not limited in His ways of dealing with people. This one thing we know, that when a person sees that they are in need of a Saviour, the Lord will cause them to be willing to listen to the message of salvation. Once they see that Jesus loved them enough to die for them, they will see how He has planned a way of escape from the punishment that sin brings. God hates sin, in whatever form it may be, but in His love, He died on the cross and paid the penalty of sin. There is but one thing a guilty sinner can do, that is to accept the Lord Jesus into His heart, believing that the debt has been paid, and take the offer of eternal life which is promised to all who believe.

I trust every boy and girl who reads with us today, has taken Jesus to be his or her Saviour. But lest there should be one who has never believed in his heart that Jesus died to save him, we pray that today shall be the day of decision for him.

When Paul and Silas were in prison, they were asked the question, "What must I do to be saved." Just one answer was given. There are not many ways, and you make your choice as to whether you will say "Yes" or "No." The Bible says, "Believe on the Lord Jesus Christ and thou shalt be saved." Have you believed on Him?

Yours in His love,
Aunt Anna

SPECK'S RESOLUTION

(CONTINUED FROM PAGE 21)

stunned at the door. But Aunt Margaret comforted them with the words, "Mother only fainted. She'll be all right in a few minutes. Let's all be quiet and leave her alone with Daddy for a little while. She is all right now but needs to rest," and Aunt Margaret led the children from the room.

In a short time, which seemed an age to Speck, Mr. Pendleton called his son. Speck entered the room quietly. His mother opened her eyes and smiled at him, weakly extending her arms. In a moment Speck was clasping his mother about the neck and kissing her between his sobs. "Moth-er, Moth-er! I— love you— I'll—never—NEVER—"

"Never mind, Sonny dear, I'm so glad you're here. Thank God He spared you! I rushed to the window when I heard Dorothy scream and saw you drop out of sight. I thought I'd NEVER see you alive again. My dear boy, and you are not even hurt? How did it happen, dear?"

Speck then frankly told them how he had found the loose plank and turned it back; of his sister's fear and his desire to tease her, and how the board had slipped as he clung to it; he lost his hold, and had fallen as he tried to climb out when he saw Dorothy was frightened.

"But, WHATEVER POSSESSED you, Son? Didn't you know you might DROWN?" asked his father.

"I wasn't afraid, Dad-dy, 'cause when I looked in I saw that big shelf in there. But—but when I was in I was kinda scared. I knew I couldn't get out till YOU came.

"What if nobody had COME?" said his mother.

"Yes, I—I—thought of that when I was in the black old hole."

"Son, do you realize you frightened your little sister and mother NEARLY to—?"

"Oh Daddy," interrupted his mother, "Let's just thank the Lord He spared our dear boy and that it was only a frightful scare and nothing worse."

"All right, Mother dear, let's thank Him, and perhaps —since this is New Year's—our son would like to tell the Lord Jesus about the 'new resolution' he has."

Together they prayed and thanked the Lord with full hearts and tears of joy. When it was Speck's turn as he knelt beside his father at the bedside, he prayed with childish fervor and tenderness,

> Dear Lord Jesus, I'm sorry I scared Mother and Sister so. Please forgive me and help me not to do it anymore. Help me to—to remember—all year—not to tease so much—and to be kind to everybody—and—to animals too,
>
> for Jesus sake,
> Amen

"And He will help you, Son," his mother said gently, "when you want to do it for 'JESUS SAKE' and for those who love you so much."

"Now, shall we call Dorothy, so you can tell her you love her, and make her happy too?" asked his father as he drew his son to him and kissed him.

Dorothy, comforted by Aunt Margaret and Uncle Joe, burst into the room. Together the united family rejoiced because of Speck's rescue and his New Year's resolution.

THE BEREAN AFRICAN MISSION

(CONTINUED FROM PAGE 16)

quite rational and in the afternoon he was able to walk with the aid of some of his comrades, so he went home. It seems that the bolt had hit him in the legs as he had terrible pains in them. It must have been just a branch of the bolt, otherwise it would have surely killed him. I don't know whether our treatment helped him any or whether he lived in spite of it, but we did what we could.

"Mrs. Amie treated one of the children of the native Christians here with oil of Chenopodium for hookworms. The little fellow was almost dead and Mrs. Amie did not want to try it, as he might die anyway. But Chief Songo urged her to go ahead, and said he would relieve us of all responsibility. So the deadly poison was given in two doses. Already the swelling of the abdomen and face has begun to subside. He was very weak from loss of blood as the natives (nominal Christians), had cut his little body in many places to let the evil spirit and poison out of his body. What an opportunity we have for testimony!

TESTIFYING

"The brother of the inheritant chief of the village, whom Songo displaced, has been strongly under conviction as the result of testimony to him by our three Bampende boys, Kitele, Matayo, and Muquamo. They have already mastered enough of the Kilega and the trade language (Kingwuana) so they have been talking to him and to many others. They are conducting regular classes and even the teacher in the village has been sitting at their feet to learn. Neither this teacher, nor any one else in the village, had ever heard of the Second Coming, and Kitele has been devoting several nights a week to teaching them on this and associated truths. As yet, we whites must stand on the side lines in the matter of teaching. This morning (Sunday, Nov. 27) John preached and asked

me to close with prayer, so I prayed in English. Mr. Jansen, Mrs. Jansen, Miss Johnson and I were lined up on the platform back of the speaker. The houseboys carry our wicker chairs to church every morning. John is the Bampende who knows Chuluba, and who helps Mrs. Amie in the language work. He also talks quite a bit of French, so he has been invaluable to me." (We understand they have had 225 present at services and that Chief Songo has attended since returning from a tax-gathering trip which took him away for two months.)

We praise God for the privilege of having a part in the activities of our missionaries at the "front," and know that all our donors are responsible, through their faithful giving and intercession for the Lord's blessing upon them.

IN THE HARVEST FIELD

(CONTINUED FROM PAGE 15)

the assistant pastor of B. F. C., Rev. E. E. Lott, instructor at D. B. I., and Mr. Edwin Shattuck, former student who is now leader of Adams City Mission. God's blessing was preciously manifested through these messages from His Word.

CAMPUS NEWS FLASHES

Three new students, two young men and one young woman, entered classes at the beginning of the second quarter.

Two of the young people, Mr. Quentin Renn and Miss Eleanore Baltar, were brought to us by the Rev. Dallas Renn and Mrs. Renn on their stop-over at D. B. I. enroute to Palisades, Colorado where the Rev. Renn held evangelistic services for his son, Norman, of the class of '34. The Renns are always welcome visitors and bring special blessing in their visits.

The Inspirational period on Saturday, October 22, at Chapman Hall was filled with delight and blesssing with the Harknesses as visitors, who were also guests at dinner in the Dining Hall.

On October 25, Staff and Students were much blessed and enlightened by the steropticon pictures and message given by Rev. Hancox (cf. note in main section of Harvest Field) who was a school guest for several days. The rich devotional messages given from morning to morning in the dining room following the morning meal warmed our hearts anew as fresh applications of the precious truths of the Word were brought us. The testimony of this man of God is a fragrance which remains with us. Let us pray for him in deputation work.

Dr. George W. Hunter, representing the European Christian Fellowship, a mission working in countries bordering Soviet Russia, was a recent visitor at D. B. I. Dr. Hunter, as usual, brought blessing in his instructive and inspirational message to staff and students.

Mrs. J. M. Ellis, the mother of Miss Olive Ellis, one of our students from Barnes, Kansas, was a welcome visitor at the school. We enjoyed her fellowship greatly.

Rev. Carlton E. Null, noted highway evangelist, traveling in the States to carry the Gospel to many otherwise unreached, gave a message at the Inspirational hour recently. We rejoice in his ministry to the lost, and were blessed with the presentation of unique methods of getting out the message of the cross, and God's manifest approval of such methods in winning of hundreds to Himself. Let us pray for our brother's ministry.

The Rev. J. R. Stevenson of Ivywild Presbyterian Church of Colorado Springs, was a companion of Mr. Null on the day of his visit at D. B. I. We are thankful for the blessing of Mr. Stevenson's fundamental ministry in our neighboring city.

A number of guests were present with the D. B. I. family at a bountiful Christmas dinner served on December 26 in Chapman Hall dining room. Although eighteen or twenty of our own group were away, sixty-five were served, after which a devotional time of rich blessing was led by the Rev. Clifton L. Fowler, founder of the school.

We have enjoyed the happy privilege of having Miss Harriet McKown's faithful service in the work of the school for a number of weeks. Her burden for the Lord's testimony and her fellowship in service here at the home base has brought untold blessing as she has sacrificially labored with us as a member of the Workers Staff.

LOOKING THROUGH GOD'S EYES

(CONTINUED FROM PAGE 11)

You can only acknowledge the mighty life giving character of God by a gracious faith received from heaven. Human souls would not appraise these offerings as God has. They could see no virtue in the lamb or the shed blood. But Abel showed by his offering that he believed in the revealed will of God through His Word. He recognized God as holy, hating sin. The curse placed upon his own flesh and blood was still ringing in his ears. All around him were mute evidences of the recent curse. Not only did he see God as holy, but he saw man, dwarfed and stunted by sin, alienated from God by every motive, every desire and every inclination. And he knew that there was only one way by which he could bridge that great chasm between God and himself, and that was to bring to God a propitiatory sacrifice. So Abel "brought the firstlings of his flock" and God "had respect unto Abel." He "believed God" and like Abraham, "it was counted unto him for righteousness." Abel had faith in God's Word and in the character and the Personality behind it to know that he would be accepted on the basis of his offering which recognized the need of blood to reconcile God. Jesus Christ is our sin offering. God has "made Him to be sin for us Who knew no sin that we might be made the righteousness of God in Him." If a poor, broken, cast off slut, bruised and broken in soul and body, comes to God, and looks with a heart of faith up to God, believing and accepting God's provision for sin, which is Jesus Christ, "the Lamb slain from the foundation of the world," that offering of Faith is respected by God. Faith not only secures salvation, but faith secures all the blessings of life. The principle enunciated in Abel's offering runs like a silver stream through the Bible and is transmitted to everyday life by personal faith. Man sees only the energies of the flesh—works. God sees only the fruit of the Spirit—faith. Man looks at works. God looks at hearts.

JOY, A SEQUENCE OF THE NEW BIRTH

(CONTINUED FROM PAGE 8)

by a limited duration. Jesus said to His disciples:

> These things have I spoken unto you, that My joy might remain in you, and that your joy might be full (John 15:11).

It is priceless, unbounded blessing to have joy and to express it, and at the same time appreciate it because of its lasting quality.

THE GREATEST FRUIT

(CONTINUED FROM PAGE 9)

Christian does not have to be a college graduate to understand and apply the truths of God's Word. He does, however, need to be child-like in his faith, to have a real "hunger and thirst after righteousness," and to be honest in his application of the Word to his own needs. This being done, God will do the rest.

Outside of the Lord Jesus Christ, the great apostle Paul is the best illustration of that most beautiful chapter—First Corinthians thirteen. In all of Paul's writings, he manifests the "greatest fruit." Paul's greetings, prayers, exhortations, conduct, and relationships all abound with such tender sympathy, such great concern, and such heartfelt love, as are seldom seen in the great ones of earth to say nothing of the rest of us.

Finally, let us remember it is a fine thing to be a Fundamentalist, holding fast to "sound doctrine," but it is a much finer thing to be a yielded channel, through whom the Holy Spirit of God can bring forth the "fruit of the Spirit," and the "greatest fruit," love, in all its manifold operation and fruitfulness in human life, character, and relationships.

THE MOST SOUGHT AFTER THING

(CONTINUED FROM PAGE 10)

THE man who shall have brought in a world-wide semblance of prosperity shall have been worshipped as God, and when a SECOND man shall have given a mark, and resultant privileges, to all who will have identified themselves with the first man—man will make this climactic acknowledgement of the futility of seeking after peace.

But this dark picture is not the "conclusion of it all." Hope is found in this:

III. PEACE SOUGHT AFTER BY MAN—AT AN END

The end of SEEKING peace is NOT in FINDING it; but in RECEIVING it—receiving Him. "For He is our peace" and "As many as RECEIVED Him, to them GAVE He . . ." "Therefore, being justified by faith (receiving) we HAVE PEACE" (Rom. 5:1). The unbeliever comes to the end of seeking, futile seeking after peace, upon receiving the Person of Peace—the Lord Jesus.

There are, however, believers who, like the nation of Israel, are NOT enjoying their entitled-to peace. Its experience depends upon occupation in Him; being "willing and obedient" in recognizing Him. Hence, the exhortations: "consider," "acknowledge," "acquaint," "feed upon," and "remember." Or, as we read in Deuteronomy 4:29, "Seek the Lord." This, at first blush, seems to contradict the fact that seeking is NOT the solution to obtaining. The problem is solved in the very next verse, 4:30. The exhortation is there stated: "TURN to the Lord." "Seek the Lord," as the Holy Spirit uses it, means, "Turn to the Lord." The back-slidden, or out-of-fellowship believer finds, as will God's scattered nation, the END of peace sought after, by "turning to" Him and RECEIVING it.

Believer and unbeliever, why seek? "The Lord is at hand." He waits to GIVE His PEACE to those who will RECEIVE it.

> I stand at the door and knock; if any man (will) hear My voice, and open the door, I WILL come in to him, and WILL sup with him, and he with Me (Rev. 3:20).

What a treasure I have in this wonderful peace,
Buried deep in the heart of my soul;
So secure that no power can mine it away,
While the years of eternity roll.

I am resting tonight in this wonderful peace,
Resting sweetly in Jesus' control;
For I'm kept from all danger by night and by day,
And His glory is flooding my soul.

Ah! soul, are you here without comfort or rest,
Marching down the rough pathway of time?
Make Jesus your Friend ere the shadows grow dark;
Oh, accept this sweet peace so sublime.

—W. D. C.

A GOOD INVESTMENT

(CONTINUED FROM PAGE 12)

for eternity. All for self, nothing for God. Let us not forget the admonition of Holy Writ:

> Lay not up for yourselves treasures upon earth . . .
> Lay up for yourselves treasures in heaven . . . Matt. 6:19-20.

REAPING THE DIVIDENDS OF A GOOD INVESTMENT

(He) went away grieved." Such is the declaration of Scripture concerning the rich young man who came to Jesus inquiring the way of eternal life. How different the narrative might have been had the young man obeyed our Saviour's words. His would have been the joy of salvation plus the joy of giving his riches to the poor. Oh, what rapture, oh, what exultation could have been his. And in addition to this, the Lord Jesus promised to transfer his account to the bank of heaven. "Thou shalt have treasures in heaven." Yet he never reaped these dividends because the investment was never made.

I wonder how many of us are losing out on these bountiful dividends because we have failed to make a good investment.

> And whatsoever ye do, do it heartily, as to the Lord, and not unto men;
> Knowing that of the Lord ye shall receive the reward of the inheritance for ye serve the Lord Christ (Col. 3:23-24).

GENTLENESS AND MEEKNESS

(CONTINUED FROM PAGE 7)

the rule of which every act is done. We come to victory over the flesh only when we can say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me and gave Himself for me."

Throughout all ages God has been found in the quiet places. There is a rich experience for the Bible lover in spending a morning in searching into God's Word for the promises and occasions that give testimony to the power of silence.

He will find God's object lesson to Elijah. There was the earthquake, followed by the whirlwind, then the great fire. These convulsions of nature left the prophet untouched. Then came the "still, small voice," which broke his heart and led him into the greatest service of his career.

Elsewhere in Scripture a modern generation is confronted with this Divine challenge: "In quietness and confidence shall be your strength." The sheep who follow their Shepherd will not be led through clamorous crowds nor the dirt of city streets, but will say in quiet satisfaction: "He maketh me to lie down in green pastures; He leadeth me beside the still waters."

In the secret of His presence how my soul delights to hide!
Oh, how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low;
For when Satan comes to tempt me, to the secret place I go.

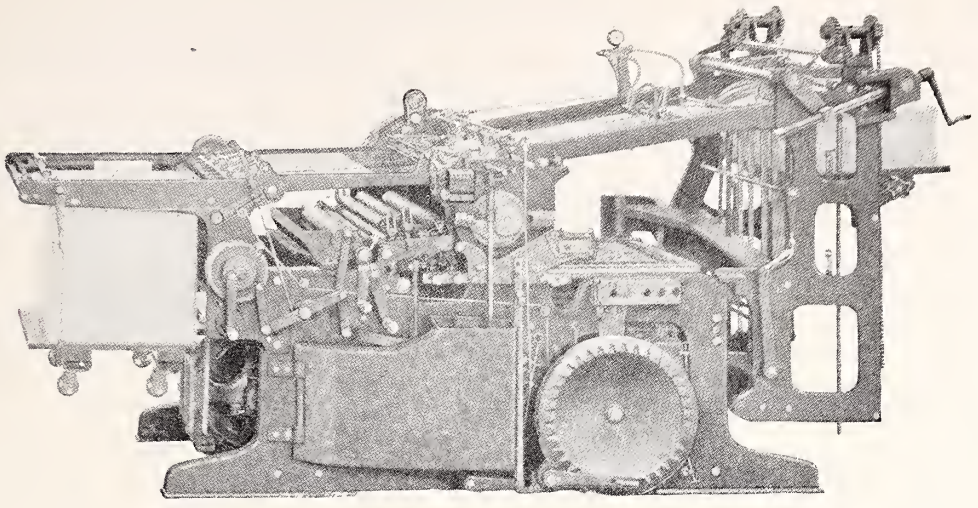
THE GOLDEN RULE

(CONTINUED FROM PAGE 6)

TOR. He says, "For thirty years I had assumed that in swimming I must constantly put forth effort to keep from sinking. One day an expert swimmer watched me for a few minutes, then cried, 'Stop fighting the water and trust it to hold you up. Use your strength to go somewhere!' Under his direction a few moments sufficed to convince me he was right. I lay flat in the water without moving hands or feet, and to my delight it held me up. Then I struck out, using my strength to forge ahead. What a revelation! Yes, and so many struggle to be Christians, when if they would only trust Christ they would be kept up."

How foolish for a man to spend his strength trying to achieve the perfect standard of long-suffering set forth by the golden rule, thereby hoping to be saved. It cannot be done, for the golden rule is perfection and what man can achieve to that? To fail by ever so small a margin means absolute and crushing defeat, for God is not only the God of mercy, but as well, of inexorable justice. Rather, then, let him trust Christ for eternal salvation. Then the Holy Spirit working from within will produce this fruit so clearly exemplified in the golden rule. His salvation is secure. He need not worry about trying to maintain it. All his energies may be directed toward actions which will beautifully testify to the perfect righteousness which is his eternal possession.

Christian, stop struggling to maintain your salvation—yield yourself unto God, that through His Spirit you may "do unto others as you would that others should do unto you."



Miller Simplex Automatic Cylinder Press

THIS IS OUR NEW PRESS

The Denver Bible Institute has purchased this rebuilt press to be installed February first in our new print shop quarters at the Campus. It replaces an old, hand-fed Miehle press which needed extensive and expensive repairs.

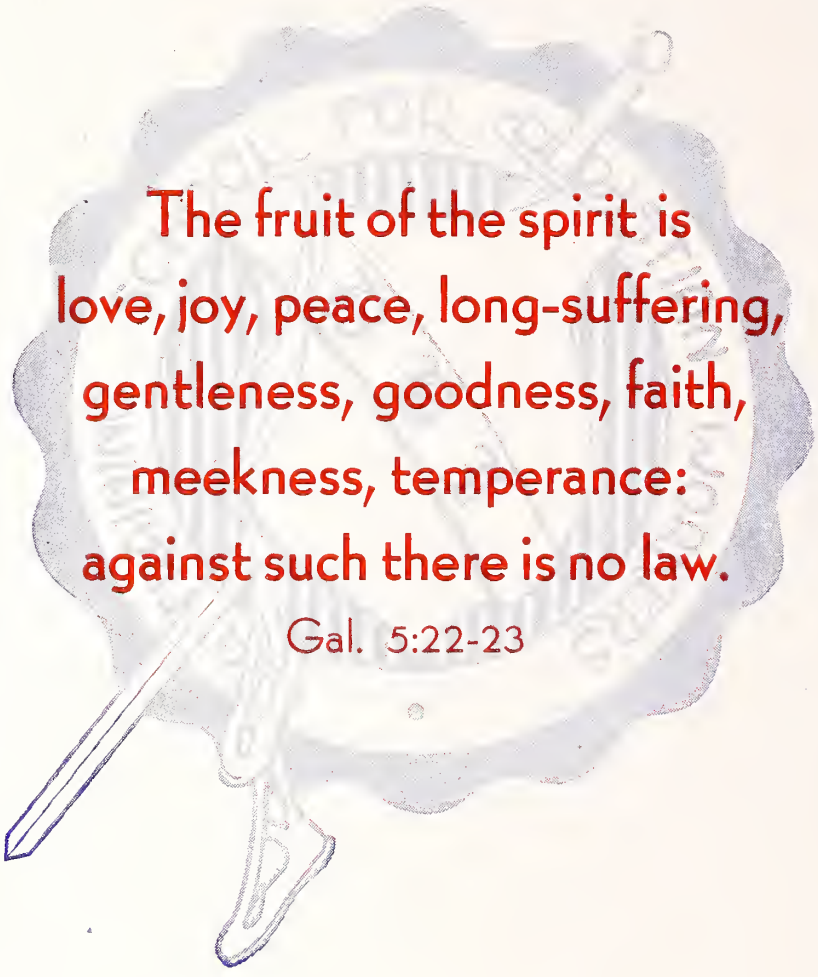
We wish you could visit us and see this automatic press in operation as it prints "Grace and Truth" each month. You would be able to see for yourself the vast amount of labor required to linotype, compose, print, fold, assemble, and mail each issue. However, it is a joy to work on a publication that, according to your own written testimonies, brings such blessing to you who receive its testimony.

Now won't you pray with us that our subscription list will be increased to at least 5,000 subscriptions during the next twelve months? Our new press will print the additional copies very easily. In fact, we are now so well equipped as to make large expansion a possibility. Our gratitude goes out to God. Show your copy of "Grace and Truth" to your friends and prevail upon them to subscribe. It will mean a whole year of biblical instruction, Christian growth, and unprecedented pleasure to the soul.

"Grace and Truth"

The Topical Bible Study Magazine of America

2047 GLENARM PLACE DENVER, COLORADO



The fruit of the spirit is
love, joy, peace, long-suffering,
gentleness, goodness, faith,
meekness, temperance:
against such there is no law.

Gal. 5:22-23

GRACE AND TRUTH

QUESTION NUMBER

CLIFTON L. FOWLER · EDITOR

BROOKES HALL -- D. B. I. CAMPUS



OFFICIAL ORGAN OF THE DENVER BIBLE INSTITUTE

February · · · 1939

D. B. I. SILVER JUBILEE YEAR

The Deep Spiritual Tone . . . I Liked the Entire Set-up



Rev. Edward Hancox, Deputation Secretary for the Worldwide Evangelization Crusade with headquarters in Toronto, Ontario, Canada, recently spent some time at the Institute while doing deputation work in and around Denver. His testimony in a letter received, follows:

Dear ——:

I want to express my deep appreciation for the hospitality you so graciously extended to me on my recent visit to Denver. Only for the fact that I have been ceaselessly busy since leaving your city, I would have gotten this word of thanks to you earlier.

The memory of the week spent at The Denver Bible Institute will ever remain with me. There was such a warm welcome from the members of the faculty and the students alike, and the fellowship grew sweeter each day.

The deep spiritual tone of everything about the Institute was something I greatly enjoyed, because it so exalted Christ. The relationship of the faculty to the students, evidencing a real oneness in our Lord, was also delightful to me. I liked the entire set-up of the Institute and am sure that the blessing of the Lord will rest upon you increasingly and that He will use you abundantly in preparing young lives for His service.

With warmest Christian greetings and my best wishes to all the D. B. I. family,

Sincerely yours,
Crusading for Christ
(Signed) EDWARD HANCOX
Deputation Secretary.

The faculty and student body alike were greatly blessed by the faithful ministry of Rev. Hancox in our midst. His refreshing spiritual messages presented during the morning devotional periods together with his genial personality, combined to impress his life upon our memories. Missionaries representing missionary endeavors, true to the Word, are always welcome at D. B. I.

"GRACE AND TRUTH"

Entered as Second Class Matter, October 27, 1922, at the Post Office at Denver, Colo., under the Act of March 3, 1879

VOL. XVII FEBRUARY, 1939 No. 2

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DOCTRINAL STATEMENT

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THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillenial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AT THE HELM

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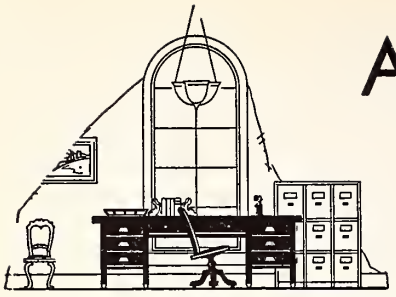
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SUBSCRIPTION PRICE: $1.50 PER YEAR
IN CLUBS OF FIVE: $1.00 PER YEAR
15 CENTS PER COPY

ISSUED MONTHLY BY
INSTITUTE PUBLISHING COMPANY
2047 Glenarm Place Denver, Colorado



AS THE EDITOR SEES IT

THE QUESTION NUMBER

THE questions which our readers send to the editor's office keep accumulating although many of them are answered in the Editor's Mail Bag department. The result is that about once every year we are compelled to group some of the questions together in a Question Number. We have answered five in this issue. Two are about our Lord; one concerning His work in imputing righteousness to man, the other one dealing directly with His Deity in the Gethsemane incident. Two others deal with the problems relating to men; one discusses the Scripture's position on woman's ministry, and the other analyzes human suffering. The fifth subject concerns angels under the title of "Sons of God." Additional questions will be gladly received and will be answered as time, strength and space permit.

THE JUNGLE JUST AHEAD

For many years we had the scientists, the post-millennialists, and the religious Modernists telling us that the world, and the nations that are in the world, were growing better and better. We were told that the World War itself was a "war to end war," and was a "war to make the world safe for democracy." If anybody had dared to express an opposing opinion to this high sounding bunk during the days of the World War, he would have been suspected of being unpatriotic and maybe pro-German. Today you cannot find anybody who would be sufficiently foolish as to say we have become so humane that there will not be any more wars, and there are a good many folk who have become terribly suspicious that democracy has no safe resting place on this old earth.

It is a challenging fact that prominent men in many walks of life are recognizing the serious condition of the world. A leading secular magazine seriously raises the question, "Is the world returning to savagery?" while John D. Rockefeller, Jr., a self-declared Modernist, says, "We have lost much of the ruggedness and reality of the faith of our fathers, much of the stern sense of duty which dominated their lives." That such questions and observations should be finding expression among public men is a radical departure from the enthusiastic declarations of unguarded optimism which flowed so freely only a few decades back.

And now we find a new indication of the pessimism of the hour with some more of man's laughable optimism. We are told that the scientists have observed some disheartening and alarming trends in our international life and are going to make some valuable scientific suggestions as to how to rescue the human race from the jungle.

This much we will instantly admit—the race needs rescuing! But "scientific suggestions" to that end are the climax of absurdity. There is only one power that can rescue the fast deteriorating race of mankind, and that power is the power of the crucified and resurrected Son of God. "Social Security" is impotent! "Collective Bargaining" will not do the trick! Social Welfare work is as effective as a porous plaster on a carcinoma. "Scientific Suggestions" would rescue fallen mankind about as fully as the running patter of the end man in the minstrel show. Cannot these great men of the earth see the handwriting on the wall? There is only one way out of the dilemma of the nations. Jesus is "The Way, the Truth, and the Life." *The Resurrected Carpenter of Nazareth is the world's only hope.*

THE SILVER JUBILEE

WATCH for a special announcement in the March issue of *"Grace and Truth"* pertaining to the commemoration of the Twenty-fifth Anniversary of the Denver Bible Institute. In the meantime, we urge each and every member of the *"Grace and Truth"* family to be much in prayer that this year of Silver Jubilee shall be singularly blessed of the Lord.

"The Lord hath done great things for us whereof we are glad." Through prevailing prayer and fervent and frequent intercession at the Throne of Grace, we have confidence to believe that great blessing is in store for this western Bible training school in the days that lie ahead. Will you pray to this end? —C. R. L.

GROANING OR GROWING

THE apostle Paul aptly describes man's earthly sojourn in this fleshly tabernacle when he says, "For we that are in this tabernacle do *groan*, being burdened" (II Cor. 5:2), or again when he reminds us, "Even we ourselves, *groan* within ourselves, waiting for the adoption, to wit, the redemption of the body" (Rom. 8:23).

At best this physical existence is a "groaning process." From the cradle to the grave, man is continually reminded of his human limitations and physical frailties. The burdens, the sorrows, the disappointments, the pains, the heartaches, all incessantly remind us one and all that we are but dust. Little wonder that some, never having known the saving *grace* of God, when beset by life's keen trials and cruel hardships, despair even of

life itself, often seeking a way out by self destruction. Nothing that this world has to offer can permanently assuage the groanings of the flesh. But God be thanked, there is a glorious way out—a way to escape. To those who have embraced the *grace* of God by placing faith in the person of God's Son, Jesus Christ, a way has been provided whereby the infirmities of the flesh can daily be transformed into wonderful virtues and victories. The apostle Peter points us to this way of victory when he admonishes us to "*grow in grace,* and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18).

This was the secret of Paul's victorious and fruitful life. When he besought the Lord thrice to remove the thorn from his flesh, the answer from the Lord came back in no uncertain words, "*My grace is sufficient for thee.*" Having thus found God's way of victory over the infirmities of the flesh, Paul was able to testify, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." But he went even farther, when he declared, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong" (II Cor. 12:9-10). Oh, that we too might learn the secret of living the victorious life from moment to moment, daily permitting the wondrous grace of God to be so manifest that our infirmities might be transformed into virtues for His praise and glory. Instead of groaning because of our physical weaknesses may we learn to grow in the grace of our blessed Saviour, remembering that "God is able to make all *grace* abound toward you; that ye always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8).

—C. R. L.

"BEARING PRECIOUS SEED"

THE resourcefulness of certain individuals in getting the Word of God broadcast by unique methods causes us to wonder if the majority of Christians are really concerned about reaching the lost with the "Good News." We do not base our conclusions on the old adage, "Necessity is the mother of invention" but we do believe that God does find a way to reach souls with the Word when we earnestly plead for them before the "Throne of Grace." It is quite likely that this method of His will involve us in something that we can do.

One of the best examples of real ingenuity in getting the Gospel to otherwise neglected fields is found in a group of three Christian businessmen and one field worker who incorporated themselves under the name, "Highway Evangelism." Mr. Carlton E. Null, Director of "Highway Evangelism," travels on an average of 1,000 miles a week visiting prisons, road camps, and unevangelized places preaching at every opportunity. However, the main feature of his work consists in the distribution of *FREE* literature. Hundreds of portions of the Word are given out each week. Three or four Gospel tracts rolled up in a roll several times larger than a lead pencil and then wrapped in bright colored cellophane can be thrown with ease quite a distance from the car. Hundreds of these are tossed out each day along the highway and are eagerly picked up. Gospels of John and booklets containing an exceptionally fine salvation message entitled "The Reason Why," by R. A. Laidlaw, are given out in meetings and at all personal contacts and they are also wrapped in cellophane and thrown from the car. Those who sign a small decision card, enclosed in all packets of tracts or Gospels distributed, and mail it to Mr. Null receive a New Testament. Of 489 Testaments mailed in one month because of cards returned, 105 went to people who under their own signature wrote, "I accept Christ."

This only presents a small picture of the great work they are carrying on, which really is a mighty undertaking and bearing wonderful fruitage. (And the fruitage is not only of their own work but of the evangelical fires they have kindled in others.) Their methods of distribution of the Word have been taken up by many Christian groups and so the Word goes forth and God's promise is, "It shall not return unto Me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

Christian, get down on your knees and intercede before the "Throne of Grace" for those who have not heard the Word of life. God will hear and answer prayer. However, in answering this prayer He may show you a way in which He will use you in ministering to these needy souls.

—H. H. S.

DO YOU KNOW?

Do you know that the Saviour is walking
Daily by your side?
Do you know there is joy and comfort
While you in Him abide?

Do you know that Jesus daily
Shares every joy and care?
Do you know you can trust Him fully?
Do you know the power of prayer?

Do you know that He's already made
For you, a way of escape,
When Satan attacks your soul,
And his power seems hard to break?

Do you know that no sin o'ertakes you,
But such as is common to man?
Do you know the way's already provided
To defeat Satan's plan?

Do you trust the blessed Lord Jesus
As a true and faithful friend?
Do you know He made this promise,
"I am with you to the end?"

—J. M. McKown

SHOULD WOMEN PREACH?

BY RALPH E. HONE
PASTOR, FOSTORIA, OHIO



WE ARE convinced that any God-fearing Christian will be willing to accept the answer of God's Word on this subject. The accompanying article is as fair, logical and scriptural a discussion of the subject as we have found.

Let it be clearly understood from the start that the question arising before us on this page shall be handled in the light of what God prescribes as the order for the sexes. There is no thought of disparaging abilities or denying accomplishments. God's Word has been given us, not to create speculation as to the genuineness of results evidenced, but to reveal His mind, His will, His program for the production of results. It is not a question of whether an ass *can* rebuke a prophet (II Peter 2:16) but of whether an ass *should*.

At the time of this writing a self-styled "streamlined" evangelist sister, right-hand to that pulchritudinous pinnacle of pseudo-Pentecostalism on the West Coast, is calling the sinners of our town to repentance. It is not a question, in God's sight, of whether this sister *can* persuade the multitude—for there has been no doubt as to the efficiency of female persuasion ever since Eve, but as to whether she *should*.

It may be unpopular but it needs to be said again, that God does not hold men responsible for their results, but for their obedience. King Saul was made to learn bitterly that "*to obey* is better than sacrifice, and to hearken than the fat of rams." Our Lord Himself is said to have declared ruthlessly, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father Which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity" (Matt. 7:21-23). What these held assured as good works were pronounced iniquitous by our Lord because they side-stepped the will of the Father.

Now God has made Himself plain. He is a God of order and not the Author of confusion. "He worketh all things after the counsel (wisdom) of His will." He knows potentialities; He produced them. And it is evident that God designed a full utility for every talent, but that that utility is only thoroughly realized when it coincides with the will of God.

There are ample avenues of service for women in God's work which are not tangent to the Divine will. There are countless young Apolloses who might be led in the way of the Lord more perfectly by humble, matured Priscillas in company with their husbands (Acts 18:26). There are many homes, without question, which lack the energy, insight and devotion of a Lois or Eunice (II Tim. 1:5). Paul wrote to Titus and declared that aged women should be "teachers of good things, that they may teach the young women to be sober, to love their husbands, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed" (Titus 2:3-5). Surely there is a place of coveted ministry within these confines.

In spite of prevailing dissent over God's order for the sexes on the basis that such restriction is out-moded, let it be remembered that for all the dissent, sin and rebellion have not been obviated. We are made to think that it is not alone the position of service, nor even greater ability, which has incited the departure from God's revealed will in respect to women preaching. The attitude is strangely suspicious of sin and rebellion in the heart. Too often generous applications of cosmetics, lavish supplies for the wardrobe (including mink coats), insistent drives for finances, and occasionally syndicated reports of—say, kidnapping, for example, betray the far from modest attitude that makes for coincidence with the will of God.

Someone will boisterously stand up and exclaim, "Well, I was converted under a woman preacher." Let the answer be firm and frank: "That doesn't make it right." God used a rooster to add conviction to Peter's heart and an ass to rebuke Balaam.

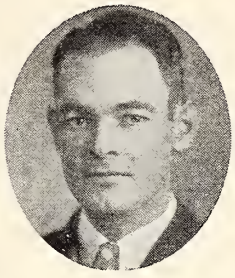
One is made to realize, however, that in many of the smaller churches the absence of yielded, well-taught men has caused large responsibility to devolve upon the women. The only resource is genuine modesty of attitude and prayerfulness for the Lord of the harvest to thrust forth laborers into His harvest.

(CONTINUED ON PAGE 64)

Is the Doctrine of Imputed Righteousness Theory or Fact?

BY ERNEST E. LOTT
INSTRUCTOR, DENVER BIBLE INSTITUTE

A doctrinal study of a less familiar line of truth. The superiority of Grace over Works is clearly demonstrated.



The doctrine here brought into question is not one that is commonly known. Its wonderful partners, regeneration, salvation and justification have received more attention from pulpit orators and Christian writers.

Anything that is taught in God's Word can be safely accepted as fact. We can go one step further and say that facts presented in God's Word are irrefutable. God's Word is the final authority on all spiritual subjects and any extraneous argument is only theory. A theory is something that needs to be proved. Our only problem is to prove whether or not God's Word teaches the above stated doctrine. If it does, then it is an irrevocable *fact*.

Turning to our concordance we find that both "impute" and "righteousness" are biblical expressions and occasionally occur together. The fourth chapter of Romans seems to be the Holy Spirit's epitome of the truth of "imputed righteousness" and so we shall study the portion more closely.

We observe first that:

I. MAN CANNOT FACE GOD WITHOUT DIVINE RIGHTEOUSNESS

Man is by nature alienated from God. Adam, the federal head of the race, is responsible for the condition, for Holy Writ says, "In Adam all die" (I Cor. 15:22). Man lost his entree with God and in himself was helpless to restore himself to God's favor. Somehow, some way, man had to be restored to a condition of sinlessness else he would never find a way back to God. God is a person Who cannot look upon sin (Hab. 1:13). Such a vast difference exists between man in the flesh and the infinite God that we can hardly conceive of the extent of it until we see the reaction on two of God's saints. Isaiah looked into the throne room of God and said, "Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts" (Isa. 6:5). Peter's reaction to the holiness of the Lord was similar to that of the prophet. He said, "Depart from me; for I am a sinful man, O Lord" (Luke 5:8). Peter did not lack in appreciation of the Lord—He merely saw himself reflected in God's righteousness and was so shocked by the contrast that he did not want the Lord to be contaminated by him.

All that we have said thus far on this point is sustained by the second verse of the fourth chapter before us. Let us read it carefully; "For if Abraham were justified by works, he hath whereof to glory; but not before God." The implication in this verse is that there are two kinds of justification; Godward and manward. Abraham could be justified before either or both but the method must be different. "Works" according to the passage justifies a man before *men*. It does not tell us what is required for Godward justification but unmistakably rules out *works*. If works representing man's righteousness will not do, and there can be no doubt about this for the verse says, "not before God," then divine righteousness must be the only kind that a holy God will accept. This is exactly what another verse tells us, "Follow . . . holiness, without which no man can see the Lord" (Heb. 12:14).

Having arrived at the conclusion that divine righteousness is a necessary requisite for the sinner, we state our next proposition,

II. MAN CANNOT OBTAIN DIVINE RIGHTEOUSNESS BY WORKING FOR IT

This lesson seems to be one of the hardest for man to learn—that he cannot work for divine righteousness. If he could work for it then it would not be divine, and if it were not divine then it would not be worth having.

There are three verses in this chapter that completely and eternally settle the question about the efficacy of human works.

Verse four approaches the subject from the angle that divine righteousness is a gift of grace and not a debt or wages. "Now to him that worketh is the reward not reckoned of grace, but of debt." The Holy Spirit is telling us that man can work for some things but not for the gift of divine righteousness. Says the Word, "The gift of God is eternal life," and concerning works it avers, "My reward is with me, to give every man according as his work shall be."

Verse five is so clear a direct statement that even a child could understand it. "But to him that worketh not, but believeth on Him That justifieth the ungodly, his faith is counted for righteousness." This does not leave any room for the proud man who "works for

(CONTINUED ON PAGE 64)

Why Do Christians Suffer?

A comforting word for those who suffer. Many of us do not know what suffering really is, but should understand its relationship in God's will.

BY ARCHIE H. YETTER

PASTOR, DENVER, COLORADO

THE above question is a perplexing one to many, because they have never looked at suffering from God's viewpoint. To get His viewpoint, we turn to His Word and find three reasons for Christian suffering.

I. THE PROCLAMATION OF CHRIST'S SALVATION

As GOD commanded Ananias to visit a blinded, praying Saul of Tarsus in Damascus, He made a most illuminating statement on the subject of suffering. Referring to Saul, He said: "He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for My name's sake" (Acts 9:15-16). Notice especially the sentence, "He must suffer for My name's sake." Here is revealed a paramount reason for Paul's sufferings. Paul suffered great things in order that he might bear the good news concerning Jesus Christ to Gentiles, kings, and the children of Israel.

Paul's testimony to the Ephesian elders confirms this thought as he speaks of the sufferings which await him at Jerusalem: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God" (Acts 20:24).

Paul suffered hardship, persecution, anguish of body and soul in order to proclaim Jesus Christ and His salvation to men dead in sin. Many Christians since and at present are likewise suffering "for His sake."

II. THE PRODUCTION OF CHRIST'S TRANSFORMATION

When we accept Jesus Christ as our personal Saviour we become children of God by the new birth (John 1:12). But we bear the resemblance of the Adamic family rather than the likeness of God. He, however, wills that every child in the heavenly household should be conformed to the image of His Son (Rom. 8:29). This is not only true of His purpose for us in "the sweet bye and bye," but in "the sweet here and now." To bring about this transformation, suffering is necessary.

We present three beneficial, transforming purposes of suffering in the Christian life.

Suffering may be for the purpose of *correction*. This is clearly taught by the Spirit of God in Hebrews 12:5-6, 9-10: "Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou are rebuked of Him: For whom the Lord loveth He chasteneth, and scourgeth every son of whom He receiveth . . . Furthermore, we have had fathers of our flesh which have corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness."

Let us not overlook the beneficient purpose of this corrective suffering. God has in view " our profit" and our partaking in "His holiness." In other words, He is seeking to make us like the Son of His love.

Suffering may also be for the purpose of *subjection*, that is, teaching us obedience to God. Hence, we read in I Peter 4:1-2: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of the time in the flesh to the lusts of men, but to the will of God."

Suffering purges our lives of self-will—the root of all sin, and brings us to the place where we echo the Words of Christ, "Not my will, but Thine be done" (Lu. 22:42). Many of our readers doubtless have experienced this transforming work of suffering, and can therefore testify with the Psalmist, "Before I was afflicted I went astray: but now have I kept Thy Word" (Ps. 119:67).

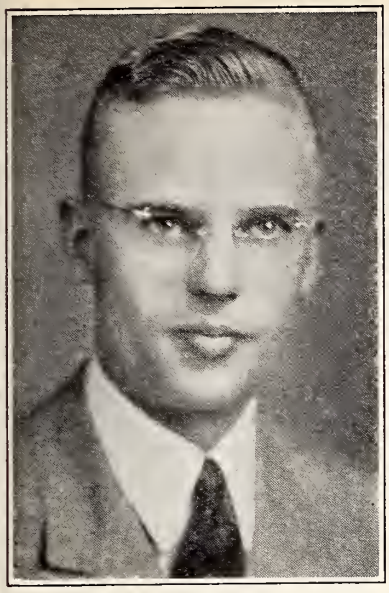
Suffering is for the purpose of our *perfection*. This is another way of saying, "it is to make us like Christ. "God yearns that each child of His shall grow "Unto the measure of the stature of the fulness of Christ" (Eph. 4:13). This will require knowledge of the "fellowship of His sufferings." But here is the purpose and the product: "The God of all grace . . . . after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (I Pet. 5:10).

Knowing, therefore, God's purpose in suffering let us not shrink from it but humbly, trustfully commit our souls to our God, that He may refine our natures till the image of Christ is reflected.

III. THE PARTICIPATION IN CHRIST'S GLORIFICATION

Two ambitious disciples, James and John, Zebedee's sons, came to the Lord Jesus with a request. It was that they might sit, one on His right hand and one on His left hand in His glory—they wanted to share in His glorification.

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When Did the Sons of God Come to Earth?

BY E. GLEN LINDQUIST
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SUCH questions as these are answered in this pointed discussion: Who are the giants? Where did they come from? What happened to them?

IN THE New Testament "sons of God" always means believers (I John 3:1-2; Gal. 3:26; Rom. 8:14). But in this study we are concerned with the Old Testament usage of the expression, and this is not the Old Testament meaning. True, some have tried to force this meaning on "sons of God" as it appears in Genesis six, but we feel that the evidence is all on the side of those who hold that the term "sons of God" in the Old Testament means "angels."

In Job thirty-eight, God asks of Job, "Where wast thou when I laid the foundations of the earth? . . . or who laid the cornerstone thereof, when the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:4, 6-7). Here we find God referring to the creation of the earth, and learn that the sons of God were present at that momentous event. No one would make the "sons of God" in this passage mean believers. No, the only logical conclusion is that the expression in Job thirty-eight refers to heavenly beings.

Let us turn now to Genesis 6:1-4: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair: and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that; when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown."

We note three groups mentioned in this passage. They are (1) sons of God; (2) daughters of men; and (3) giants, also called mighty men and men of renown. The account tells us that the sons of God took wives of the daughters of men and the result of this union was giants. Those who try to force the "believer" meaning on the term "sons of God" in the Old Testament make these "sons of God" the sons of Seth, a godly man; and the "daughters of men," daughters of Cain, an ungodly man. Disregarding the illogicalness of Seth having only sons and Cain having only daughters; also of all of Seth's sons being godly because he was godly and all of Cain's daughters being ungodly just because he was ungodly, why should the offspring of the union of believers and unbelievers be monstrosities—giants? Children born of unions of believers and unbelievers are, and always have been, just as normal as any other children. But these marriages brought forth giants on the earth. It was the union of fallen angels with the daughters of men that resulted in these hybrid beings, giants, called "nephilim" in the Hebrew.

The Bible is self-interpreting. God has seen fit to give us additional light in the New Testament on the passage under consideration. In II Peter 2:4 we read of angels that sinned and were cast down into hell (Tartarus) and reserved in chains for judgment; and I Peter 3:19-20 tells us of angels who were disobedient in the days of Noah. Linking these two passages with Jude 6-7, which speaks of angels who kept not their first estate, we learn the nature of their sin. It is compared in Jude 7 with the sin of Sodom and Gomorrah and referred to as "going after strange flesh," a sin in the realm of sex. These three New Testament passages synchronize perfectly with the narrative in Genesis six. They all refer to the same incident.

Surely with this additional light there should be no question as to who the sons of God are in Genesis six. They are the "angels that sinned" of the Peter passages and the "angels that kept not their first estate" of the Jude passage.*

That "sons of God" in Genesis six means fallen

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*For a study of the angels that sinned see an article by the Editor on "The Angels that Sinned" in the February, 1929 issue of "Grace and Truth," page 39. Also obtainable in booklet form, price 25 cents, paper.



Did Jesus Seek To Escape the Cross When He Was in Gethsemane?

BY THE EDITOR

SOMETHING was happening when Jesus sweat blood in the Garden. On the true interpretation of this drama rests the infallibility of our Lord. The Editor's exposition is the most comprehensive answer that we have ever read.

—E. E. L.

There are those who tell us that our Lord Jesus, when He prayed His Gethsemane prayer, was shrinking from the sufferings of Calvary. I have heard a well known preacher say that when Jesus cried out, "O My Father, if it be possible, let this cup pass from Me" (Matt. 26:39), He was asking God to deliver Him from the death on the cross.

The Bible specifically reveals that this teaching is false. Our Lord was not seeking to avoid the death on the cross.

However, it is not difficult to understand why this erronious teaching has arisen. JESUS WAS SEEKING TO ESCAPE DEATH. The uncertainty which has come in the minds of some earnest Christians grows out of the fact that there has been a failure to do what Paul so carefully tells us to do in II Timothy 2:15—that is, "Rightly divide the Word of Truth."

The Saviour was seeking with all the earnestness of His soul to avoid ONE death. He was just as steadfastly moving straight toward ANOTHER. Our Lord valiantly fought against the death which crowded upon Him in Gethsemane. He willingly welcomed the death which came at Calvary. The distinction must be recognized or confusion is sure to come.

That the Bible makes a plain and inescapable difference between the two deaths which confronted our blessed Saviour is taught in such passages as the following:

> . . . He offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard . . . (Heb. 5:7).
>
> . . . He . . . became obedient unto DEATH, even the DEATH of the cross (Phil. 2:8).

These two passages are definite statements of the Holy Spirit through the apostle Paul. The first passage (Heb. 5:7) teaches that Jesus cried to God to be delivered and was heard. The second passage (Phil. 2:8) teaches that Jesus was willingly obedient unto death, even the death of the cross. These two passages cannot possibly refer to the same death. One passage speaks of a death He did not want, the other speaks of a death He did want. One passage speaks of a death He sought to avoid, the other speaks of a death which He did not seek to avoid. One passage speaks of a death which threatened Him in Gethsemane, the other speaks of a death to which He submitted on Calvary.

In view of this clear cut teaching in God's Word, we wish to present two answers to the question, "Did Jesus seek to escape the cross when He was in Gethsemane?" First, He did seek to escape a Satan-produced premature death in Gethsemane. Second, He did not seek to escape His God-planned redemptive death for sinners, on Calvary. The difficulty has been produced by making Gethsemane and Calvary the same. In the study of God's Word there is constant need that God's workman, if he would avoid being ashamed, should "distinguish between the things that differ." We proceed to the consideration of our first answer to this important question.

I. HE DID SEEK TO ESCAPE A SATAN-PRODUCED PREMATURE DEATH IN GETHSEMANE

To properly understand the agony of the Lord in Gethsemane there must be at least some apprehension of the Saviour's self-imposed handicap and of the spiritual conflict which was coming to a head at that moment and the personalities involved in the battle-royal between the wicked forces of darkness and the powers of light and truth. The powers of darkness are being led by Satan himself. The glorious forces of God are headed by the Lord Jesus Who is about to perform, in order to save man, the most marvelous, astounding and indescribably thrilling feat in the entire history of the sentient universe.

As the momentous time approaches for Jesus to perform and accomplish that which He came out of the heavens to do, man turns against Him in unbelief and rejection, little realizing that the eternal destiny of the race is held in the hands of that Galilean peasant. But the angels and the demons knew that the greatest battle of all the battles in the history of the heavens and the earth was about to take place. The denizens of the spirit world knew that that old serpent, the devil, was about to meet the Seed of the Woman in the climax duel of the ages. Angels and demons waited with bated breath as Christ and Satan closed in for mortal combat.

Some may question whether the Gethsemane experience is really a battle with Satan. In the light of the Scriptures, doubt on this point cannot be of long life. When Jesus entered His ministry, Satan put Him through a threefold testing in the forty days in the wilderness. As Jesus approaches the end of His ministry the same enemy comes to Him again with a more deadly threefold experience of testing. The Scriptures predicted this repeated attack from Satan at the close of the first three testings. The words are,

> And when the devil had ended all the temptation (testing), he departed from Him FOR A SEASON (Luke 4:13).

Satan's intention to come again is clearly taught. We find him fulfilling this intention in Gethsemane.

Furthermore, the record says plainly concerning our Lord,

> And being in an agony He prayed more earnestly (Luke 22:44).

The word translated "agony" is the Greek word meaning "conflict" or "battle" or "fight." The Saviour was in a terrific spiritual conflict with the wicked one as He prayed His agonized prayer in the garden.

But there is a peculiar limitation which the Lord Jesus is going to place upon Himself when He enters the battle with the devil, which limitation man has rarely appreciated.

This limitation is demanded by the very nature of God and is consequently an integral part of the divine redemption plan, and is clearly taught in Scripture. When this limitation is placed upon our blessed Lord, it will put Him at the most unthinkable disadvantage imaginable as He enters the fight with the adversary.

It is the apostle Paul who gives us direct information concerning this astonishing limitation which Jesus placed upon Himself. The passage is found in Philippians 2:7-8:

> But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men:
>
> And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.

Verse seven tells us of our Lord's putting off His heavenly glory to come to earth to be made in the "likeness of man." In other words, He stripped Himself of His divine honors—the Authorized Version says "made Himself of no reputation"—in order to enter into His enfleshment.

But these statements in no wise suggest that He relinquished His divine power. In fact the story of His life as narrated in the four Gospels shows plainly that He had not relinquished that power, but on the contrary, was manifesting it throughout His life and ministry. He came to this earth through the channel of a virgin birth and while here was "as a man in outward seeming," but the marvelous demonstrations of the deity which was within Him flashed constantly along the pathway of His earthly career. In outward form He looked like other men, but at His command sightless eyes saw, the dead lived, raging tempests cowered into obedient submission, diseases fled, demons cringed and acknowledged Him Lord, while angels held themselves at His beck and call. No ordinary man this. He was indeed "made in the likeness of men," but He was still exercising the powers and prerogatives of Deity. These glorious, visible and convincing proofs that He was God continued throughout the major portion of His ministry. Then, just a few hours before His supreme sacrifice, He placed upon Himself the astonishing limitation of which we have spoken. The Authorized Version says on this point,

> HE HUMBLED HIMSELF (Phil. 2:8).

But inasmuch as the original text is setting forth the progress of the steps of a program it is given a more satisfactory rendering by one of the other translators who translates it,

> HE STILL FURTHER HUMBLED HIMSELF.

And the very next words let us know what the result of this humbling was,

> And became obedient unto death.

The appalling result of the humbling of Himself here reveals what the humbling had involved. He has actually stripped Himself of the right to use His divine power. He has become fully subject to human limitations. Throughout His lifetime He had been partially submissive to human limitations, but now He accepts and becomes subject to them all (except sin),—EVEN INCLUDING DEATH. Hitherto he has borne a charmed life. When a mob of His infuriated townspeople would have dashed Him to death, He slips, by power divine, from their very grasp and leaves them gaping and groping in thin air. But He now "humbles Himself" even to becoming obedient unto death.

When did this humbling occur? When did He place Himself in such a position as to forbid and prohibit His resorting to the power and authority which were rightly and inherently His? When did He "humble Himself" to the awful extent of being subject to the abject powerlessness and limitations of man? The Gospel of John answers the question.

This amazing humbling of Himself took place just after the last supper and just before the sorrowful experience in the garden of Gethsemane. It is set forth in John thirteen. In that familiar incident known to all Bible readers as "The Washing of the Disciples' Feet" Jesus pictures forth to His disciples the fact that He has laid aside the powers which belong to His high estate. Instead of imparting this information by word of lip, He presents the stupendous truth to them in the form of an official, symbolic and parabolic act. The words of the story as inspired through John are,

> He riseth from supper, and laid aside His garments; and took a towel, and girded Himself.
>
> After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded (John 13:4-5).

His laying aside His clothing is rife with meaning. Throughout Scripture nakedness is symbolic of complete submission. He is revealing in picture that He has come to that moment when He is to yield absolute submission to the limitations of His humanity. Then He girded Himself with a towel and proceeded to render the most menial service. In this beautiful action He sets forth in most graphic form that He is the Servant of God and also the Servant of man. The outstanding message of the whole incident is that our Lord has come to this earth to render to both God and man the utterly imperative service of bringing a holy God and a fallen man back into oneness and fellowship with one another. And, furthermore, the picture plainly reveals that in order to do this service rightly the divine Servant completely casts aside His garments of heavenly power and places Himself in the position of abiding by the appalling handicap of human weakness. As our Lord Jesus appears in this eloquent incident, He is revealed in the very act of humbling Himself—casting aside His divine prerogatives, thus making ready to be obedient to that most awful of human limitations—DEATH.

Right here it must be clearly stated that His thus voluntarily limiting Himself in no wise diminishes His real and actual deity. He is still fully and irrevocably—God. His marvelous self-limitation affected His conduct but not His character. But the holy character of the Father and the utter sinfulness of man both demand a daysman—an intermediary; One who can meet and defeat the awful powers of evil and do it as man, not as God. There is no question as to God's ability to defeat the devil. The vital question is, Can either God or man find a MAN who can defeat the devil? Although our Saviour is fully God, He now purposes to meet the enemy and defeat him without resorting to the might and power and authority that are His. He goes forth as a MAN to meet the enemy of God and the enemy of souls. Because He goes as a man, He cannot, in fairness, and He does not employ the limitless and infinite prerogatives and powers which are so easily and quickly within His reach. By a thrillingly masterful demonstration of self-control and self-restraint He holds Himself completely within the horrid limitations of weakness which belongs to man. He could have majestically summoned twelve legions of angels (Matt. 26:53) to His assistance, but that would have been falling back on His divine power. If He had defeated the devil that way, it would have been God beating the devil. And that would have completely upset the purpose in the heart of Jesus. Our Lord purposes that Satan will be compelled to admit when the battle is over that he, the adversary, was utterly overcome by a MAN.

It is worthy of special notice that as the Lord was in the midst of the very scene in which He submits Himself to the limitations of humanity He tells the disciples that they do not know the significance of His action, but that they will some time later. His words were,

> Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter (John 13:7).

They did not appreciate then the bigness of Jesus' service for us men.

Jesus kept His promise "thou shalt know hereafter" by revealing through Paul how vitally important it is for one who is a bona fide MAN to fight the battle with Satan for us, and place within the reach of mankind the stupendous blessings which have been for all eternity in the heart-purpose of God. But it took a man to do it.

When Paul would point to Calvary itself to magnify to our hearts the offering of a sacrifice once for all for our sins, he emphatically avers,

> This man . . . offered one sacrifice for sins for-

ever (Heb. 10:12).

When Paul with heaven-imparted knowledge of truth was seeking to make clear the marvels of the grace of God to the Romans, he declares in one of his most vital passages,

> . . . the gift of grace, which is by one man (Rom. 5:15).

And we find this crystal clear accent on the fact that Jesus was a man in the beginning years of Paul's ministry, for in one of his earliest sermons on his first missionary journey he cries out,

> Be it known unto you therefore, men and brethren, that through this man is preached unto you forgiveness of sins (Acts 13:38).

And when Paul is presenting the most masterly disquisition on the subject of the Resurrection to be found in the entire literature of the human race, he does not close the discussion until he has informed us that the marvel of the resurrection came to us through a man,

> By man came also the resurrection of the dead (1 Cor. 15:21).

And when Paul would comfort us because he knows our weakness and our proneness to drift from God into sin, he lets us know that poor sinful believers have a wondrous mediator at the very throne of the Eternal,

> . . . (there is) one mediator between God and men, the Man Christ Jesus (I Tim. 2:5).

And when Paul, led by the Spirit, would thunder forth at Mars Hill the terrors of the Gospel to unbelievers, he points to the coming judgment and says,

> Because he hath appointed a day, in which he will judge the world in righteousness by that man . . . (Acts 17:31).

What a man! Here is a man who according to the direct statements of God's inspired word is the "one sacrifice for sins forever," the source of the gift of grace, the ground for the forgiveness of sins, the Captain of the resurrected hosts, the Mediator between God and man. and the coming Judge of all things. Well might we ask in the language of the astonished disciples "What manner of MAN is this?"

And the apostle Paul furnishes the inspired answer to the question.

> The second man is the Lord from heaven (I Cor. 15:47).

Yea, though in order to become our Saviour He reduced Himself to man's level in every particular except sin, and became subject to man's paucity of power, yet he never ceased from being God, and Paul does not fail to remind us—that MAN is the Lord from heaven. That Man is God.

But before they leave that upper room where such important events have taken place, and after Jesus had washed the disciples feet, Jesus tenderly brings forth some vital truths. In the course of His teaching, He tells them that Satan, the prince of this world, is about to come. His words are,

> Hereafter I will not talk much with you: for the prince of this world cometh and hath nothing in Me (John 14:30).

Jesus knew what was coming next. He knew it was a struggle with the enemy. He knew that Satan had come to take advantage of Him in His handicapped and voluntarily weakened condition.

And now that our Lord Jesus has "humbled Himself," making ready for death as a human being, and has "laid aside His garments" of divine righteousness and power, He and His disciples soon leave the upper room where the last supper has taken place and go toward Gethsemane. It is called the Garden of Gethsemane, but it proves to be "the battlefield of Gethsemane."

Satan now makes his attack. The attack is subtle, malignant, and filled with deadly cunning. The adversary knows full well the unfair advantage he has over Christ, for Satan has many dastardly superhuman powers (not divine powers) which he can employ against the Lord, while on the other hand the Saviour has voluntarily reduced Himself to a human level and human powers. It is a horribly unfair fight, with all the advantage on the side of the devil, and the Scripture says positively that he has the power of death (Heb. 2:14b). Satan enters the battle determined to use that power to put our Lord Jesus to death and thus demonstrate to angels, demons and men that he, Satan, was more powerful than Christ.

The attack of Satan upon Jesus was two-fold. He attacked both soul and body. Each attack had the enemy's death potency in it.

Let us first consider Satan's attack on Jesus' soul. The man of God possesses six faculties, all of which are resident in the soul. The six faculties are consciousness, mentality, emotion, will, conscience, faith. As soon as Jesus entered Gethsemane the record says,

> . . . He . . . began to be sorrowful and very heavy (Matt. 26:27).

Satan was attacking His soul. His very being was racked by sorrow and heaviness. The word translated "sorrowful" means "to be sad." The word translated "heavy" means "to be in distress of mind." "Sadness" involves the emotions and "distress of mind" involves the mentality. The attack of the wicked one has already involved two of our Lord's faculties. The mental involvement is made even more plain by the language employed by Mark in the parallel passage. He says,

> . . . He . . . began to be sore amazed, and to be very heavy (Mark 14:33).

The two English words "sore amazed" are the translation for one Greek word. It will be of value to us to see the meaning of this word as set forth by the various lexicographers.

"Ekthambeo," the word translated "sore amazed" is defined in lexicons as follows,

Young—"astonish utterly, affright, greatly amaze."

Thayre—"to throw into amazement or terror, to alarm thoroughly, to terrify."

Liddell and Scott—"to be quite stunned."

Parkhurst—"to be astonished exceedingly with wonder or fear, to be terrified out of one's senses, to be confounded."

Grove—"astonish, amaze, confound."

Donnegan—"much amazed, terrified."

We stand at the brink of a sacred mystery. This striking word employed by the Holy Spirit to describe Jesus' experience in Gethsemane lets us know that when the horrid impact of Satan's malignant onslaught crushed down upon the practically defenseless soul of our Lord, He was "utterly astonished." He was "greatly amazed." He was staggeringly "stunned." He was "thrown into terror." He was "terrified out of His senses." He was "astonished exceedingly" with "wonder" and "fear."

Someone almost immediately says, "If that is the case, then He could not have been God, for God could not be thrown into 'terror' and filled with 'wonder' and 'fear'." Whoever would propound such an objection has forgotten the very truth which we have already proved from Scripture that the Lord had taken upon Himself our awful human limitations. In this very connection, Alexander Patterson most wisely remarks, "We must keep in mind that Jesus was fighting our battle UNDER OUR CONDITIONS." To say He was not God is blasphemy. He was just as much God while in the appalling bewilderment of Gethsemane as when He victoriously ascended to the right hand of the Father. Of His own will He had temporarily put aside His deity and every manifestation of deity in order to embrace and become subject to the limitations of man. But He did not RENOUNCE His deity. He did not at any time cease to be fully God and in absolute possession of every divine perfection and authority. But having accepted complete subservience to human limitations, He became subject to every sorrow, agony, terror, and any other emotional and mental distress to which the race is heir. The solution to the seeming mystery lies in the solemn fact that He loved us so tenderly that He was willing to take upon Himself our weaknesses—as the representative of man He could not employ His divine weapons, and therein is the crux of the whole matter.

The foul and vicious initial lunge which Satan had made at Christ's soul was instantly recognized by Jesus Himself as deadly. He almost immediately told Peter, James and John how serious the condition was. He said to them,

> My soul is exceeding sorrowful, even unto death (Matt. 26:38).

Jesus was not addicted to exaggeration. When our Lord here confides to His disciples that the awfulness of the pressure of the forces of darkness upon His soul is so terrific that He is almost dead—"sorrowful unto death," He is not indulging in hyperbole. He was not employing over-statement to awaken interest or sympathy. He had

simply imparted to them the hideous fact. Satan by the sheer shock of his assault upon the sensitive soul of Christ had brought Him into the very valley of the shadow of death.

So much for the attack of the adversary on Jesus' soul.

The enemy also attacked His body. It is Luke who tells us the detail which informs us of the physical attack which was made upon Him. Luke, being a doctor, was the appropriate one to bring the Saviour's physical suffering to light. He is describing the experience in the garden and says,

> His sweat was as it were great drops of blood falling down to the ground (Luke 22:44).

Satan has produced in the Lord's body a terrible disease in which the blood leaves the veins and arteries, the channels provided by nature, and seeks to exude from the body by passing through the pores. One writer says the excruciating agony produced by this awful malady challenges description. This terrible disorder in which the blood surges from its appointed pathways to burst through the pores of the skin is caused by extreme mental perturbation and terrorized emotional excitement. What a revelation of the awfulness of the adversary's attack both upon the soul and the body of Him Who loved us and gave Himself for us.

And the record tells us that Jesus was "amazed." As we have seen in the earlier part of this study, the word means frightened and terrified. The question is raised persistently by earnest Christians—"What was Jesus afraid of?" He surely was not afraid of Satan. No, He was not. He surely was not afraid to die. Indeed, He was not. He was not afraid to suffer torment and agony. That also is true. Then what was He afraid of?

The Scriptures plainly answer the question. Whatever He was afraid of He calls it "this cup" in all three of His Gethsemane prayers. "O My Father, if it be possible, let this cup pass from Me." Many have been the heated theological battles over what "this cup" signifies. But they were unnecessary battles. Without doubt, the most important fact for any Bible student to learn is that the Bible is self-interpreting. This much is sure from Matthew's description of Jesus' Gethsemane prayer, "this cup" is what Jesus was praying against. Can we ascertain from Scripture what it is that He calls "this cup?" Can we ascertain what He was praying against? The Holy Spirit has given us the answer in Hebrews 5:7:

> Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him That was able to save from death, and was heard in that He feared.

Words could not make it plainer. He was praying against death, and the passage says explicitly that God heard Him. CONSEQUENTLY HE DID NOT DIE, for God answered His prayer. Inasmuch as the prayer "Let this cup (of death) pass from Me" was heard by God and the Scripture says so, the question as to what Jesus was seeking to avoid in Gethsemane is blessedly answered. He was earnestly seeking to avoid the death which Satan was determined to put upon Him. Satan has the power of death, and Jesus, because self-limited to human strength alone, was fast sinking into dissolution under Satan's furious onslaught. Jesus, in this awful human extremity, had only one recourse. That recourse was prayer. In the dire extremities of life we have exactly the same recourse He had. We can pray. And, praise God, the Father heard Him and spared Him from the humiliating death to which the enemy would have subjected Him. In that hour of His human need, He had no more claim on God for answered prayer than we have. The fact that God answered Him with blessed deliverance becomes to every human being who now prays in His name glorious encouragement to expect and anticipate answered prayer.

In the Hebrews passage there is a reason given for God's answering His prayer,

> . . . and was heard in that He feared (Heb. 5:7).

The word "feared" is not the most desirable translation. The Greek word is "EULABEIA" and means one who is cautious or circumspect and in a religious sense speaks of one who is reverent or pious. This is the meaning of the word in Hebrews 7:5. God heard His earnest prayer because of His reverence or piety. This can be nothing other than a direct reference to His marvelously humble prayer "Not as I will, but as Thou wilt." And again He prayed, "Thy will be done." And a third time He prayed saying the same words. Such praying betokens real yieldedness —brokenness—abandonment to God. Such praying speaks of piety and reverence, and true willingness to do the will of God. God heard and answered His prayer, not because Jesus was afraid (although we have learned that He was indeed terrified), but because Jesus was willing to do the will of God whatever that will might be. God is still seeking willing souls to worship Him. If there were but more willingness as to the will of God, there would be more manifestation of the power of God in prayer. We must not forget that Jesus in the Garden was brought down to human level. The spiritual weapons He had there are the same weapons which we have in our daily conflicts with the forces of evil. He came off more than conqueror—so can we.

Thus we have seen that our Lord and Saviour Jesus Christ did very definitely pray against death when He was in Gethsemane, but the death He prayed against was a death which Satan sought to force upon Him before He could get to Calvary. It was a death which would have prevented His being the Saviour of the world. He cried out against this death. Because He was so weakened by lack of rest and by Satan's awful attack, Jesus realized that He was on the very brink of death from Satan's hand, so He called on God with strong crying and tears to be rescued and God heard, and Jesus lived and a few hours later went to Calvary to die for the sins of the world.

We now proceed to the consideration of our second answer to the question, "Did Jesus seek to escape the cross when He was in Gethsemane?"

II. HE DID NOT SEEK TO ESCAPE HIS GOD-PLANNED REDEMPTIVE DEATH FOR SINNERS ON CALVARY

This side of the question is much more simple to handle. JESUS DID NOT SEEK TO ESCAPE CALVARY. The teaching of the Bible is so clear as to immediately demonstrate the futility of disputation. He not only did not seek to escape the cross, but He turned His face resolutely toward His intended death as a ransom for many, and never once did He turn back nor did He have one deviating footstep. His heart was set on Calvary. He yearned to redeem the lost. In one of our Saviour's discourses reported by John, He predicts His death in most graphic fashion:

> And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die (John 12:32-33).

It is a manifest reference to death by crucifixion and He definitely explains that by means of this death on the cross shall the prince of this world (the devil) be cast out (vs. 31). As He thus freely and openly discusses His own "decease which He is to accomplish at Jerusalem." There is not the slightest indication that He desires to escape. In fact the whole discussion indicates that the thing is settled, and He dwells with joy upon the truth that if He is thus crucified He will draw all men, the world around, to Himself.

In Matthew's Gospel He again predicts His death:

> From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day (Matt. 16:21).

And when Peter with astonishing effrontery sought to dissuade Him, His energetic response shows how definitely His heart and mind are settled upon the tragic events which are ahead at Jerusalem. His words are so pointed that Peter probably did not soon forget them.

> But He turned and said unto Peter, Get thee behind Me, Satan: thou art an offense unto Me: for thou savourest not the things that be of God, but those that be of men (Matt. 16:23).

But perhaps the most revelatory language used by our Saviour on this point is in the tenth of John:

> I am the good Shepherd: the good Shepherd giveth His life for the sheep (John 10:11).
>
> As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep (John 10:15).

(Continued on page 53)

The Sevenfold Description of the Lord Jesus

STUDIES IN THE BOOK OF THE REVELATION

BY THE EDITOR

Thorough, profound and biblically sound is the best comment one could make after following this series on the Revelation. —E. E. L.

There now comes before us as we continue the study of the "Seven Command" section THE SEVENFOLD DESCRIPTION OF THE LORD JESUS.

These seven points of description of Him Whom we love all occur in Revelation 1:8-20. They are given by the apostle John in the following order:

1. Clothed with a garment down to His feet ..... Rev. 1:13
2. Girt with a golden girdle..... Rev. 1:13
3. Head and hair white as wool..... Rev. 1:14
4. Eyes as a flame of fire..... Rev. 1:14
5. Feet like unto fine brass..... Rev. 1:15
6. Voice as the sound of many waters..... Rev. 1:15
7. Countenance as the sun shineth in his strength..... Rev. 1:16

There they stand—seven points of perspicuous description of our Lord and Saviour Jesus Christ, placed by the Spirit in Revelation 1:8-20. What a thrilling section of the Revelation the "Seven Command" section has proven to be with its seven commands of the Lord, and seven "I ams" of the Lord, and seven activities of the Lord, and now at last the sevenfold description of the Lord.

This sevenfold description is strong confirmation of what we have learned in the previous studies. For our investigations, thus far, have forced us to the conclusion that the first chapter of the Revelation, as a whole, and the "Seven Command" section in particular, carry us to the dramatic but victorious portion of Israel's prophetic history, wherein God shall work out the horrors of the Tribulation followed by the Second Coming of the Lord and Israel's glorious Kingdom exultation. We have found this first chapter of the Revelation to envision the future rather than the past. And accordingly, as we have studied the chapter, we have seen indication after indication that it is presenting our Lord Jesus in those characters which are appropriate to His Second Coming rather than His first coming. When we step into the inspired sevenfold description of our Lord, the fact which first challenges our attention is the complete absence of any allusion or reference which could, even by dint of strained interpretation, be made to speak of the first advent of Jesus. The Holy Spirit has deliberately left out of this sevenfold description of the Lord every suggestion, or symbol, or type, or direct statement that could mean the first coming. The sevenfold description of the Lord in the "Seven Command" section of the first chapter of the Revelation points directly and emphatically to the Second Coming of Christ. To us, this inescapable fact is overwhelmingly convincing that the interpretation which fastens Revelation one to the past and the first advent is erroneous.

We take up the points of this inspired seven-fold description in the order which the Holy Spirit has given us.

I. CLOTHED WITH A GARMENT DOWN TO HIS FEET

Garments, or clothing, or robes in the symbology of the Scripture stand for both power and rightcousness. The reason for this is that righteousness is power. Where there is no righteousness, power disappears. The might and power of God have their foundation in His immutable righteousness. These twin symbolic significances of garments find interesting expresssion in Scripture. When God's garments are spoken of the meaning is power, hence, when the woman in Mark 5:25-30 touched the Lord's garment, He instantly knew that "virtue" (Greek dunamin—power) had gone out of Him. But when the garments of human beings are spoken of the meaning is righteousness, hence the fine linen of the Lamb's wife's raiment is declared to be the "righteousness of the saints" (Rev. 19:7-8), and when Adam and Eve sinned in the garden, God clothed them with the "skins" of animals (Gen. 3:21), fitting type of the "righteousness of God . . . which is UPON all them that believe" (Rom. 3:22). Thus God's righteousness becomes the believing man's garment.

The opposite of garments and clothes is nakedness. Throughout Scripture nakedness speaks of some type of submissiveness. When the Lord is set forth as being unclothed, it is when He voluntarily laid aside His divine power, as in the instance when He washed the disciples' feet, and when He hung upon the cross. Here He is submissive to the will of God and is holding power in abeyance. When human beings are represented as naked, the meaning is that righteousness is gone; they have become submissive in some way or other to sin. This is shown in the case of Adam and Eve. As soon as they sinned their nakedness became a conscious thing to them (Gen. 3:7). It was an advertisement of their submission to Satan. The same significance of the symbol "nakedness" is shown in the case of Noah after the flood. He became "uncovered" as a result of drunkenness. His nakedness revealed his wicked submission to the sin of strong drink (Gen. 9:20-21). Another instance of the operation of this symbology is in the case of Israel and the golden calf. They became submissive to the sin of idolatry, and when Moses came back from communing with God on Mt. Sinai, he found the people naked, "for Aaron had made them naked to their shame" (Exodus 32:25).

The present day universally adopted custom of going partially clothed together with the flagrant immodesty of our far-flung bathing beaches must be a fact which is pregnant with spiritual message to those who have ears to hear and hearts to respond.

From God's standpoint, unbelieving man stands utterly naked before Him, because of the fall, and the only way to become properly clothed for eternity is to believe on the Lord Jesus Christ and become robed in His perfect righteousness (Rom. 3:22; Isa. 61:10). Herein is true power.

When our Lord's garments are described in Scripture, it is always done to present His might, His strength, His infinite ability, His power to judge and to reign. The passages which especially speak of our Lord's clothes are passages concerning His Second Coming and His future kingdom. With His first coming are "swaddling clothes." "Swaddling clothes" speak of nakedness, helplessness, powerlessness. But when the Holy Spirit begins to make special comment about the clothes which the Lord is wearing, then we may know that the mighty One has taken up His power again and the Kingdom is at hand. The examples of this truth are both striking and impressive.

In the 59th of Isaiah the prophet is describing the coming judgment upon Israel's enemies and telling of the Deliverer Who shall come out of Zion. In the midst of this prophetic description of the Second Coming, he says,

> For He put on righteousness as a breastplate, and a helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak (Isa. 59:17).

The significance of the garment worn by the Lord is given a direct statement in this passage. It stands for vengeance. Exposition is superfluous. When the Lord's garments are accented by the Scriptures, He is moving in might and power and the Second Coming is in view.

Another axample of the Holy Spirit specially mentioning our Lord's clothing is found in the 63rd of Isaiah. The passage is recognized by all students as an outstanding Second Coming passage. It reads,

> Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness, mighty to save.

Wherefore art Thou red in Thine apparel, and Thy garments like Him that treadeth in the wine-vat?

I have trodden the winepress alone; and of the people there was none with Me: for I will tread them in Mine anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment (Isa. 63:1-3).

Verse one speaks of His clothing twice, verse two speaks of His clothing twice, verse three speaks of His clothing twice. Six direct references to the garments of the Lord, and the whole burden of the passage is to proclaim His power, His strength, His fury, and His judgment. It is one of the most pointed Second Coming passages in Isaiah's entire prophecy.

Another example of a reference to the garments of Deity is found in Daniel seven:

I beheld till the thrones were cast down, and the Ancient of days did sit, Whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire.

A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened (Daniel 7:9-10).

In this passage a snow white garment is worn by the Ancient of days. This is the first person of the Trinity. But the symbolic significance remains the same for the passage carries us forward to the hour of the Second Coming when the judgment shall "be set" and the beast shall be slain (see verse 11).

A familiar New Testament example of the significant connection in which the Lord's garments stand is found in the story of the Transfiguration. Matthew says His "raiment was white as light." Mark says His "raiment became shining, exceeding white as snow, so as no fuller on earth can white them." And Luke says, "His raiment was white and glistering." All three accent His clothes. The apostle Peter, led by the Holy Spirit, tells us plainly that the Transfiguration was a picture of the Second Coming and Kingdom (see II Peter 1:16-18). What a joy it is to observe the many proofs, which lie along the sacred page, to the accuracy of Scripture and to the thrilling self-interpreting feature of the blessed Book which God has given His people.

Enough has been adduced to demonstrate that the garments of the Lord, when they are spoken of by the Holy Spirit, stand connected with His Second Coming, and His power. This is not something that man has done. It is a simple fact which any student of God's Word may verify for himself.

The passage further declares that this garment came down to His feet. The significance of feet, when used symbolically, in Scripture, is familiar to practically all Bible students. Man's feet are used as a symbol of his walk. God's feet also signify His walk, but since God's walk is absolutely faultless, the feet of God stand connected with His perfect law. We see this plainly set forth when we apply the First Occurrence Principle to the subject. The first occurrence of the word "feet" in the Bible, where God's feet are being referred to, is in Exodus 24:10. One prayerful perusal of the passage will convince any thoughtful student that the first mention of the Divine feet in Scripture is in direct connection with the law. The intimacy of the connection is so self-evident as to make the conclusion inevitable.

If we apply the First Occurrence Principle to the walk of God, we get exactly the same result. God's walk is first spoken of in Scripture in Genesis 3:8. God had said to Adam and Eve, "Thou shalt not." They flung down the gauntlet to God, and did exactly what God had forbidden. They asserted their independence. In other words—they broke His law. And the very next words say, "They heard the voice of the Lord God WALKING in the garden." When the law of God was broken in man's walk, God, Whose walk is perfect, came walking to judge! Thus, an implied significance wherever God's feet, or God's walk are mentioned, is judgment.

The sevenfold description of the Lord Jesus in the first chapter of Revelation tells us He was clothed with a garment down to His feet. This one point of information is enough to lead us to a correct classification of this vision, for this is the first vision in this wondrous book of visions. The garment down to His feet says just one thing. It says this is a vision of Jesus in His Second Coming power. It says with radiant scriptural plainness that this vision of our Lord has nothing to do with His first coming. It says, so that he who runs may read, that this vision of Christ does not carry us back to the past, but carries us forward to the wonder, and power, and glory of the day when He shall come back to rule and reign. The first chapter of the Revelation belongs in the future.

Thus we observe that the full meaning of this first point of description of the Lord is that in His Second Coming (set forth by His garments) He shall come to the earth in the righteousness and power (also set forth by garments) of His own perfect keeping of the law (set forth by feet) to judge those who have broken that law.

We proceed to the second point in the sevenfold description of the Lord.

II. GIRT WITH A GOLDEN GIRDLE

The girdle was universally used by citizens of the Orient. It is mentioned in Scripture many times. Various materials were employed in the making of girdles, and sometimes they were exceedingly expensive. Some girdles were worn under the clothing next to the body, and some were worn outside the clothing for ornamentation or to be used to carry a sword or a dagger. The girdle most frequently spoken of in Scripture was worn about the loins but is occasionally spoken of as being worn about the breasts. Its symbolic significance, however worn, is PREPARATION FOR A PURPOSE.

The symbolic significance is the same everywhere in Scripture. The accuracy of this symbolic meaning, PREPARATION FOR A PURPOSE, can be very readily tried out. Let us employ the First Occurrence Principle to see if the Scripture gives an inkling of this meaning the first time the Holy Spirit speaks of being girded up.

The first occurrence of the Hebrew word for "girdle" is in the passage about the sin of Adam and Eve. As rendered in our Authorized Version it reads,

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons (Gen. 3:7).

The word translated "aprons" is a word which throughout the remainder of the Old Testament is rendered "girdle." The marginal reading is "things to gird about." Did Adam and Eve make these fig leaf girdles for any definite purpose? The passage answers the question. Those flimsy fig leaves were their preparation to cover their nakedness. WHAT A PICTURE OF THE INADEQUACY OF HUMAN WORKS! Thus we see the first occurrence of "girdle" gives us the proper connection and the right clue as to the biblical meaning of this interesting symbol. Girdles in Scripture stand connected with PREPARATION FOR A PURPOSE.

This significance is demonstrated everywhere throughout Scripture. When Israel was in Egypt on the night of the Passover, God commanded them to eat of the lamb "with your loins girded." They were to be prepared to leave on their journey back to the promised land. Consequently we find men girding themselves for the purpose of making a long run (I Kings 18:46), or for the purpose of making war (I Sam. 25:13), or girdled with sackcloth for the purpose of lamenting a sorrow (II Sam. 3:31), and it is also used beautifully, in a figurative passage, as fitting preparation for the purpose of being a real man—"gird up now thy loins like a man" (Job 38:3).

When our blessed Lord Jesus is presented in the opening vision of the Revelation as wearing a girdle, it is the Holy Spirit saying to us in the language of symbology—He is PREPARED for some mighty phase of the program which God has committed to His hand. Whatever feature of God's program it is, IT IS NEXT—for the Lord is ready. He is prepared for that particular purpose.

It is not difficult to discover what purpose He is prepared for, because the girdle is of gold. Gold is the symbol

of the Kingdom. He is ready for the Kingdom. He is prepared for the purpose of bringing to pass His personal reign over the nations of the earth, from the throne of His father David.

We learned the significance of gold in the Scripture when we studied the golden candlestick. Having once learned the significance of a biblical symbol, we have something to tie to, for the significance of the symbols does not change throughout the sixteen hundred years covered by Scripture. The Bible is a book which was written by many men, but is the product of one mind. The Bible is given by inspiration of God (II Tim. 3:16-17).

The beautiful significance of this second point in the description of Him Who is the Alpha and Omega in the first chapter of Revelation is that the Lord is prepared and ready (set forth by the girdle) to establish upon the earth His long purposed kingdom (set forth by the gold).

We proceed to the study of the third point in this sevenfold description of the Lord.

III. HEAD AND HAIR WHITE AS WOOL

The significance of this symbol in God's Word is most easy to discover because there is only one other passage in Scripture where Deity is set forth as having hair like wool. The passage is Daniel 7:9 where the "Ancient of days" is said to have "hair that is like the pure wool." There is no doubt that the "Ancient of days" in this passage is the Father. But in verses 21 and 22 of the same chapter the prophet speaks of the "Ancient of days" again. This time the "Ancient of days" is the Lord Jesus. This is in perfect harmony with the teaching of Jesus in the book of John where He said, "I and the Father are one" (John 10:30). This remarkable passage in Daniel seven running from verse nine to the end of the chapter is a wonderful description of the Second Coming of the Lord, the overthrow of the Antichrist, the defeat of the confederated nations of the world, the coming of the "Ancient of days" (the Lord Jesus) to the earth, and the arrival of the hour when the saints shall possess the Kingdom. All these wondrous features of prophecy are the events which every Bible student knows shall cluster about the Second Coming of Christ. It is in this connection and in this illuminating context that the first occurrence of Deity's hair being like wool appears in the Scripture. There is just one normal conclusion at which the prayerful student can arrive. It is this: When the Holy Spirit again speaks of the hair of the Lord as being white like wool it will be in direct connection with the Second Coming of the Lord and the establishment of His Kingdom.

The next occurrence, and only other occurrence of the hair of the Lord being like wool is in Revelation 1:14, the very passage which we have under consideration. The "hair-like-wool" passage in Daniel becomes the key to the "hair-like-wool" passage in the Revelation. The Daniel passage lets us know that the Revelation passage is a passage concerning the Lord's Second Coming, and not His first coming. The Daniel passage lets us know that the Revelation passage is about that wondrous time when Jesus shall come as the white-haired "Ancient of days" to rule and reign, and not when He came in poverty and humility. The Daniel passage lets us know that when the Holy Spirit speaks of the hair of Deity as being like wool, it is Israel's glorious future which is being envisioned and not Israel's heart-breaking past.

In other words, the passage in Daniel furnishes us with the interpretation of the passage in the Revelation. This is another example of the unique and blessed fashion in which the Scripture interprets itself.

The colors of Scripture also carry definite meanings. The significance of "white" is shown in such a passage as Daniel 12:10 where the Spirit says, "Many shall be purified and made white." Here we see that to be made "white" is to be purified, hence, "white" is the color of purity, or perfection in God's Word.

Thus we have seen that the meaning of this third point in the remarkable description of our Lord Jesus set forth in Revelation one is that in His Second Coming (set forth by His hair) He shall bring to this old earth the utter purity, righteousness, and perfection (set forth by the fact that His hair shall be white) which belongeth to Deity, thus guaranteeing judgment that is just.

IV. EYES AS A FLAME OF FIRE

There may be those who object to finding the message of the Revelation in the significance of the symbols. If so, that puts them in the position of objecting to the entire book of the Revelation, for God has seen fit to couch the message of this marvelous apocalyptic writing in the language of symbols. As we move through the Revelation in this series of studies, it will be impressed upon our souls many times by the Holy Spirit, that the heaven-given key to this great book is found in the scriptural understanding of symbology.

As we turn to the fourth point of the sevenfold description of the Lord Jesus in the first chapter of the Revelation, we are met by two more symbols. He is said to have "eyes as a flame of fire."

The eyes of God throughout the Bible stand for knowledges; unlimited knowledge. There is little or no disagreement among Bible students concerning the significance of the eyes of Deity.

If any man has some sin in his life which he has kept secret from men, let him meditate upon what the Bible teaches concerning the eyes of God. He will discover that he has not kept his secret from the Lord. In Job 34 it says,

> His eyes are upon the ways of man, and He seeth all his goings (Job 34:21).

And the Psalmist, moved by the Holy Spirit, says,

> Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance (Ps. 90:8).

Man has no secrets from the loving Heavenly Father. There is a passage in the Proverbs which conveys in startling fashion the all-inclusiveness of that which the eyes of God behold.

> Hell and destruction are before the Lord: how much more then the hearts of the children of men (Prov. 15:11).

One will not study God's Word very long before there will come to the soul fullest agreement with the statement, "The Lord seeth not as man seeth" (I Sam. 16:7). The apostle Paul was seeking to make us appreciate the true meaning of the eyes of God when he said,

> All things are naked and opened unto the eyes of Him with Whom we have to do (Heb. 4:13).

These passages make most clear that wherever the eyes of God are mentioned by the Holy Spirit in Scripture the meaning which stands connected with those eyes is knowledge; penetrating knowledge; devastating knowledge of the secret doings of man and of all that transpires upon the earth—universal, boundary-less, infinite knowledge—divine omniscience. It is not to be wondered at that the prophet of the long ago cried out,

> The eyes of the Lord . . . run to and fro through the whole earth (Zech. 4:10).

In the language of symbology the eyes of God speak of infinite knowledge, that never entertains even one item of incorrect information. God's eyes see and correctly read the hearts of men.

The symbol which is connected with the Lord's eyes in this fourth descriptive point of Jesus is fire.

> And His eyes were as a flame of fire.

Fire, in the Scripture, is a symbol of the very presence of God, sometimes His presence in rejection, sometimes His presence in acceptance, but in any case, fire speaks of the presence of God.

In discovering the meaning of some of the symbols we have employed the First Occurrence Principle. We have found that the principle works most effectively. There are other principles of divine revelation which may be employed just as successfully in working out these biblical significances. In Hebrews 12:29 there is an example of the Direct Statement Principle on the symbol fire.

> Our God is a consuming fire.

There stands the inspired information. The symbol fire

(CONTINUED ON PAGE 63)

BIBLE SEED THOUGHTS



Conducted by Charles R. Johnson

FACTS ABOUT THE BOOK

I. IT IS INDESTRUCTIBLE
Isa. 40:8
Matt. 24:35
I Pet. 1:23-25

II. IT IS INVINCIBLE
Isa. 55:11

III. IT IS INFALLIBLE
Joshua 23:14
Matt. 5:18
John 10:35

IV. IT IS INEXHAUSTIBLE
Ps. 92:5
Rom. 11:33

V. IT IS INIMITABLE
John 7:46

VI. IT IS INESTIMABLE
Ps. 19:10
Ps. 119:32

VII. IT IS INDISPENSABLE
Deut. 8:3
Matt. 4:4

—J. W. N.

TRUE STANDARDS OF VALUE

I. THE GREATEST LOSS
(To lose the soul)
Matt. 16:26

II. THE GREATEST GAIN
(Christ as Saviour)
I Tim. 6:6

III. THE GREATEST OBJECT
(To glorify God)
I Chron. 16:25

IV. THE GREATEST WORK
(To win souls for Christ)
Prov. 11:30

V. THE GREATEST JOY
(The joy of God's salvation)
Ps. 51:12

VI. THE GREATEST VICTORY
(Over death through Christ)
I Cor. 15:54-57

VII. THE GREATEST PRIVILEGE
(Power to become a child of God)
John 1:12-13

VIII. THE GREATEST KNOWLEDGE
(To know God and Jesus Christ)
John 17:3

—"The Witness"

FOUR CLOSED DOORS

I. THE CLOSED DOOR OF SALVATION
Luke 13:25

II. THE CLOSED DOOR OF PROTECTION
Gen. 7:16

III. THE CLOSED DOOR OF COMMUNION
Matt. 6:6

IV. THE CLOSED DOOR OF THE HEART
Rev. 3:20

—A. H. Y.

THE DECLARATION OF GOD'S LOVE

John 3:16

I. THE EXTENT OF GOD'S LOVE DEFINED
"God so loved the WORLD"

II. THE PROOF OF GOD'S LOVE DEMONSTRATED
"He gave His only begotten SON"

III. THE PURPOSE OF GOD'S LOVE DESCRIBED
"That whosoever believeth in Him should not perish"

—A. H. Y.

THE REASON CHRIST WAS CRUCIFIED

Luke 23:33-46

I. GOD THE FATHER DELIVERED HIM UP
John 3:16
Acts 2:23
Rom. 8:23
John 19:11

II. JESUS LAY DOWN HIS OWN LIFE
John 10:17-18
John 19:30
Gal. 2:20

III. HIS OWN PEOPLE ISRAEL SLEW HIM
Matt. 2:22-23
Matt. 27:25
Acts 4:10
Acts 7:52

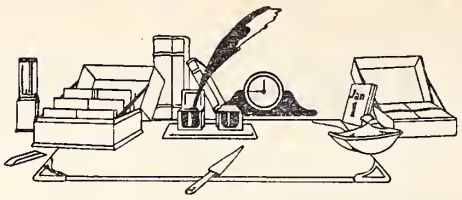
IV. THE GENTILES WERE HIS EXECUTIONERS
Luke 23:12-24
I Cor. 2:8

V. SATAN AT CALVARY BRUISED HIS HEEL
Gen. 3:15
Isa. 53:5
Luke 23:53

VI. MY SIN WAS THE REASON FOR IT ALL
I Pet. 2:24
I Cor. 15:3
Rom. 5:6-8

—F. E. J.

THE EDITOR'S MAIL BAG



Several weeks ago we asked the members of the "Grace and Truth" family to help enlarge the ministry of the magazine by sending us a list of friends to whom sample copies might be sent. Their response was very beautiful and as a result new members have been added to our subscription list. We are eager that our happy family shall see a marked increase in 1939. Every member of the family can have a part in this (1) by sending a testimonial to our office; (2) by sending a list of friends who should be introduced to this Bible study magazine; and (3) by personal testimony to friends who have not been in touch with the magazine.

These members of the family residing in Illinois sent in their list of names and a word of testimony concerning the magazine:

> We are enclosing ten names which we think would enjoy reading "Grace and Truth" and our prayer is that some will take it regularly. We think "Grace and Truth" is one of the best Christian magazines we take, and we are taking a total of seven.

Another subscriber from the District of Columbia writes:

> I am enclosing the blank which you enclosed in my last copy of "Grace and Truth" and feel sure that out of that number you may secure new subscriptions for it is indeed such a valuable paper. I am enclosing 25 cents for which please send me the back number of Demonism. It was no doubt the best I have read, and I wish more ministers were better informed on the powers of darkness that are closing in on the called out ones in these last days. How we need to be informed in every way possible.

This letter comes from Missouri:

> I am enclosing the blank with ten names and thank you for sending the samples to them. I believe all will enjoy reading the magazine. I surely enjoy the magazine and three of my friends and neighbors with whom I share it enjoy it too. I use the lessons every Sunday in teaching a class of younger married people. From looking up the Scripture questions they have learned to handle their Bibles well. We are especially interested in the Revelation articles as there has been some false teaching on it here.

Through the kindness of faithful stewards, the magazine has been sent as a gift to missionaries laboring in various parts of the world. We quote portions of letters received to show how much these gifts are appreciated.

From Central America comes this word:

> I write this letter as a small token of appreciation for your valuable periodical with its wealth of spiritual teaching. One who like myself is almost constantly traveling in the most remote places to reach souls with the Gospel and to teach the scattered Christians, appreciates scriptural messages as he would sitting down to a delicious meal. And your periodical has brought the very best of spiritual food. I am glad to say that wherever I have gone the papers have followed me, that none have been lost. I have also had pleasure in praying for those whose names and needs have been presented in your periodical.

This note of appreciation comes from Honduras:

> As we near the close of the year I wish to express my sincere thanks to you and the friend, or friends, who though unknown in the flesh have remembered me in a far country; and month by month like a returning friend, "Grace and Truth" comes to remind me that there are those who are interested in this part of the Lord's vineyard . . . We are helped by the Sunday-school notes and often use them in preparing the lesson. The Sunday our lesson was on the Fourth Commandment, we had a visitor from another part of the field and another Mission, and she was so taken with the "eight reasons why we worship on the first day of the week." She said she had never understood why before. I promised to give her the notes on the lesson and intend to translate the whole lesson for her and am working on it as I have time.

Another testimony, this time from Brazil:

> I sincerely thank whoever has made it possible for me to continue receiving "Grace and Truth." I rejoice in its helpful ministry.

A missionary laboring for the Lord in Peru sends this word:

> I should be glad if you would kindly thank the good friend who so generously paid for our subscription during the past year. This is greatly appreciated. We always read with pleasure and profit the very excellent articles and Bible studies that the paper brings and look forward to receiving it again this incoming year.

Here is a doctrinal question that has perhaps disturbed some other earnest Christians:

> We were taught that the Holy Spirit is not on earth during the Tribulation time. How can people be saved during the Tribulation?

First of all we find that souls are indeed saved during the Tribulation age because Revelation 7:9-17 gives us a picture of a great multitude out of every nation of the world who are singing praises to God for salvation. And it is said of this multitude, "These are they which came out of great tribulation, and have washed their robes and have made them white in the blood of the Lamb."

This same passage states definitely that they are saved by the blood of the Lamb, Jesus Christ our Saviour, Who was "slain from the foundation of the world," (Rev. 13:8) so we know that salvation is by the same means it has always been—through faith in the shed blood of Jesus Christ. The dispensational characteristics of each age vary, and God's dealings with mankind take on different aspects, but His purpose remains unchanged. It is to bring men to salvation; and His method of saving them remains unaltered. It is through their acceptance by faith of the finished work of His Son.

We find two facts to be clear, then: first, men are saved during the Tribulation; second, they are saved by grace through faith in the Lord Jesus Christ. We are thus brought to the third truth: they are saved through the work of the Holy Spirit because none can be saved by grace except through the operation of that Spirit. God tells us in John 16:7-11 that it is the ministry of the Holy Spirit to convict unbelievers of sin; in John 3:5-7 that a man must be born again of the Holy Spirit before he can enter into the kingdom of God. Therefore, the Spirit of God must be present during the Tribulation in order that men may be saved. The teaching that the Holy Spirit is to be removed during the Tribulation is not found in the Scripture.



The Berean African Missionary Society



The Foreign Missionary Department of the Denver Bible Institute

Rose Encinas, Home Secretary



Mr. and Mrs. Albert Jansen and Two "Black Diamonds"

EVANGELISTIC WORK PROGRESSING

In some letters written the last of December, Mrs. Amie said that they had had some twenty conversions since settling in Kasongo, most of them adults. In her letter dated January first, Mrs. Amie says, "This work is getting ahead of us, the conversions are coming so fast. And even today, some came in from an adjoining tribe wanting to stay at our mission. We had to send them back telling them to wait until we could have a place to put them. There were about sixteen conversions this morning following Kitele's message on the resurrection. It was very fitting, for just before the service the sister of our Mulega boy died. She was sixteen or seventeen years of age and died of childbirth because of the way the people treated her in their ignorance. We did not know anything about it until we heard the death cry in the village and went to see her. Kitele had the funeral and it was very nice. The girl had accepted Christ so he was able to give a hopeful message.

"We have a little fellow, Mudimino, about seven years old, whose father is a baptized Christian. He takes care of our chickens and helps in other things. He has big eyes and dimples, and is the cutest little fellow. Today, when Kitele asked all who would like to accept Christ to stay after the meeting, he was among the sixteen who stayed. We asked him afterward who told him to stay and accept Christ, and he said, 'My own self.' He is a subject for prayer. He will be valuable to us if he continues as he is now."

On January eighth, Mr. Lindquist wrote, "We had very good attendance at the services today and Kitele reports eleven conversions in the afternoon meeting. He conducts a class especially for inquirers in the afternoon."

We are praising the Lord for His evident working among the people to whom He called our missionaries to take the message. Kitele, Mrs. Amie's former cook and a native Bible school graduate, is doing the preaching. Mrs. Amie says he is a real leader and is greatly liked by the people. He was first choice for the council when the church council was elected.

IMPENDING NEEDS

The church and school at Kasongo have been conducted by missionaries living in Shabunda, but have recently been turned over to our missionaries. Concerning the school, Mrs. Amie says, "By next September we will have about sixty boys in the school and we will need to have shirts and short pants for them to wear. Some missions buy a bolt of about 200 or 300 yards of material called "Leviathan" which is very good for use out here. I wonder if you could interest the Sunday School children in bringing dimes to be used in buying a yard of this material. Thus each youngster would help a little Mulega boy to go to school. Some might want to buy more than one yard. I shouldn't think it would be so hard to raise the money for 300 yards of material. It should be done as soon as possible so that we can get the sewing started. We have a hand machine and I am training a boy to sew so that he can make the suits when the material comes. We will also need slates and pencils."

A SUGGESTION

In recent letters our missionaries have been asking for phonograph records of old familiar hymns. If any of our readers feel disposed to send them to the headquarters of the Society in Denver, we shall be happy to forward them to our missionaries.

BUILDING NEWS

Letters from Rev. Irving M. Lindquist, dated January 3 and 4, indicate that they are making progress on their building program. He says, "We are now putting the mud on the walls, and it is a muddy mess. The workmen bring the mud into the house and make a big pile of it on the floor. Then they pour water on, mix it well with sticks and shovels, and finish by stamping it with their feet. Then they pick the mud up in their hands and poke it into the walls, and also throw it on the walls. Mud, mud, everywhere. We had a full quota of workmen this morning, as well as some of the women. The women are better mud-slingers than the men, and they have agreed to do the mud-slinging if our hunter, Mathayo, will get them a monkey to eat each day. That is a pretty fair bargain. We have not had to carry water yet, as I have cut the tops out of three gasoline barrels and made eavestroughs of boards to catch the rain water off the roof. The roof is completed and is very tight and looks real well for a leaf roof. We are building these houses as well as we can with our feeble ingenuity and African workmanship. We have been complimented on the nice appearance of the house by three government officials and a neighboring missionary."

Further building news was received in a letter dated January 15. "With reference to the plans for other buildings," Mr. Lindquist says, "we are planning to concentrate our labor on the Jansen house as soon as we finish the first house, and at the same time we want to start work on the laundry shelter and the house for the three Bampende boys who are with us. As I mentioned before, there is bound to be considerable overlapping in these building operations but the next building, apart from living and laundry quarters, will be temporary school structures

(CONTINUED ON PAGE 63)



IN THE HARVEST FIELD

Conducted by Florence Taft Fowler

The recent death of our brother, Donald Dey, a former student of D. B. I., has filled our hearts with sadness, especially in recognizing the loss to the bereaved family—his wife, Mrs. Frances Paul Dey, a former student and missionary to the Holy Land, and the four children, Donald Jr., Dorothy, Oren, and Robert who are bereft of a devoted and exemplary husband and father.

On January 22 our brother Dey, after months of terrible suffering, had a glorious entrance into the presence of the Saviour whom he greatly loved.

It had been the purpose of Mr. and Mrs. Dey to enter into full-time service for the Lord in work among the Jewish people of Denver, but God purposed otherwise in His sovereign love in the release of our brother from suffering.

The deepest sympathy of the D. B. I. family is extended to the sorrowing family, and our prayers go out to our Heavenly Father for His comfort, guidance, and abundant blessing upon each of them.

Our sympathy is also extended to the Rev. and Mrs. Archie Yetter in the loss on Jan. 22, of their tiny infant son, John, born on the same date. May the Saviour comfort them in their disappointment.

Further word from the Rev. and Mrs. ('36) Raymond Olander of Holmen, Wisconsin, tells of the Lord's blessing in their work among the children.

Mrs. Olander has organized a Junior-Intermediate Society called the S. O. S. society. That means Searchers of Scriptures, which is the essential purpose of the organization.

Pray for the movements which are being fostered in our land to get the Bible to children and young people, and pray for the Olanders, especially in their new work at Holmen.

We are rejoiced at the splendid opportunity which has come to the Rev. Terrell Butler ('35) in his recent call to be the assistant of the Rev. Richard L. Dunham, pastor of Calvary Bible Church at Findlay, Ohio. Mr. Butler has gone to his new field and Mrs. Butler and their baby girl will join him in a few weeks.

A letter from Mrs. Hannah Roach ('30) tells of a three hours' trip by airplane into an otherwise practically inaccessible village in Peru. From thence she

> . . . traveled by mule-back, horse-back, on foot and also by water over very dangerous peaks and treacherous water-falls. It was a trip never to be forgotten, and made for the one purpose of contacting new peoples, many of whom have never heard the story of His redeeming grace . . . There are many Quicha speaking Indians in these mountain regions . . . some have never even heard that there is One we call God.
>
> I had the joy of seeing seven accept the Lord on the trip.
>
> I am only the one you sent forth. You are doing the work by your prayers and your gifts.

Mrs. Roach and her companion, Miss Elizabeth Wheeler, a nurse who returned to the field with her nearly a year and a half ago are now situated in another station which needed their assistance. They need earnest and consistent prayers.

From January 20 to 25 Mr. Hilland Stewart of the D. B. I. faculty, and Mr. Leonard Parcel, B. A. M. deputation worker, held meetings in the interest of B. A. M. and D. B. I. at a number of points in Kansas.

At Clough Valley Baptist Church, the home church of two D. B. I. students, Miss Freda Cassens and Mr. Alvin Cassens; Crystal Plains Union Church near Portis; Hummer District Y. P. S.; Christian Churches at Cedar and Hill City and the Brethren Church at Portis, services were held. Fine interest was manifested in the various places. The moving pictures of the D. B. I. activities were shown at several of the services.

Here is a hint for a "live wire" Young People's Society with consecrated young people eager to get the message of the Saviour to others—the method used by the young people of the Napoleon Church of which Rev. Donald Kathan is pastor at Napoleon, Michigan.

This is what they are doing: a good scriptural Young People's paper is being mailed out with their church bulletin to names they are able to obtain. The cost of mailing each paper and bulletin wrapped together is only one and one half cents. This is a good method of stirring interest with new people and helping the interest of the old members as well as giving them helpful scriptural reading. God is wanting young people in these days to enter into His plan that He may work through them to His glory in the salvation of others.

On December 26 the Rev. Henry W. Dahl, class of '35, was married to Miss Wilda Pattee, former student. The ceremony was performed by the brother-in-law of the bride, the Rev. Elmer E. Seger (33), pastor of the Congregational Church at Avoca, Iowa. May the Lord bless this union to His glory in using them to minister the Word effectively to others. The newlyweds are now engaged in pastoral work in Lewis, Iowa.

CAMPUS NEWS FLASHES

The opening of the new quarter of the school year on January 25 brought special blessing through the rich time of fellowship in the chapel service. Testimonies of victories in the lives of the students with the atmosphere of deep consecration that pervaded the entrance into the new period of study for the year, lifted our hearts in adoration of the Saviour and gave new zeal to press on in His matchless service.

The seven new students who enrolled—five young men and two young women—were welcomed into the student body and each gave precious and striking testimony of the Lord's blessing and direction in their lives set apart for His plan.

The students with members of the faculty and staff enjoyed a happy social evening on Monday, February 13. The games, refreshments and devotional period all centered in the theme of "hearts" and furnished delight and spiritual blessing.

Two rolls of movie film just received from the field shown on Monday and Tuesday evenings, February 13 and 14, brought exclamations of delight as we viewed the faces of some of the B. A. M. missionaries and saw Africa as it is, giving new insight into the work of our mission and new burden for the black men in their need of the Saviour.

ROCKMONT COLLEGE LIBRARY

BOOK  REVIEWS

Conducted by The Editor

TWELVE YOUTHFUL MARTYRS

Stories of twelve youthful martyrs, simply told. Some of them occurred during the rule of Queen Mary, some during the persecution in Rome, and some during the persecution of the Cameronians in Scotland. The faithfulness and steadfastness of these youthful martyrs should be an encouragement and a challenge to all Christian readers to be faithful unto death.

"TWELVE YOUTHFUL MARTYRS," by Esther E. Enock. Publishers, Pickering & Inglis, London, England. 96 pages. Price, 50 cents, cloth.

TOMORROW BEGINS TODAY

This writer has a real burden for the souls of American youth, and urges Christian parents, pastors, and other Christian workers to devote more time in winning the children for Christ. She also gives warning to parents against leaving children to their own devices and against the pitfalls put in their way by Satan while they are at school. Many practical suggestions are given concerning the meeting of the difficulties which confront those to whom the Lord has given the privilege of working with children. All Christian parents and Christian workers will find the book very profitable.

"TOMORROW BEGINS TODAY," by Bertha B. Moore. Publishers, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. 136 pages. Price, $1.00, cloth.

WIVES OF THE BIBLE

In discussing the lives of these Bible characters, Dr. Riley makes some interesting and helpful applications to present day conditions. His discussions of women's dress and conduct, Sarah's unbelief, as pertaining to all of us, the geologists' proof of the destruction of Sodom, and other facts, are vividly portrayed. He rightfully flays nudism, infamy, and communism.

"WIVES OF THE BIBLE," by W. B. Riley. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 119 pages. Price, $1.00, cloth.

CRUICKSHANK OF CALABAR

This is an interesting biography of a missionary whose untiring devotion and faithfulness commanded the love and respect of the natives and won many souls for the Lord. It should create in the hearts of young readers a desire to know the Lord's will for their lives and to be in the place He wants them to be.

"CRUICKSHANK OF CALABAR," by Alexander Gammie. Publishers, Pickering & Inglis, London, England. 110 pages. Price, $1.25, cloth.

THE THREE BAERS

Teddy Baer, Iva Baer, and Iona Baer, were reared in a Christian home and accepted the Saviour while quite young. Their exemplary lives and testimony for the Lord were a blessing and inspiration to many of their elders. Reading about the three little Baers will also inspire the children who read it to Christian living. The children in the story are normal children who have some interesting experiences, which are told in a manner that will delight the heart of any child. Many of the events will be read and reread and the younger children will want them repeated often. This book can be helpful to Christian parents in training their children in the way which they should go.

"THE THREE BAERS," by Bertha B. Moore. Publishers, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. 88 pages. Price, 50 cents, cloth.

REVEALED UNTO BABES

The author seeks to convey the simple truths of God's Word in a manner that the babe in Christ can understand, with suggestions on how to study the Bible. He clears up several language difficulties and gives a clear message on eternal security and salvation by grace alone.

"REVEALED UNTO BABES," by John Raymond Hand. Publishers, Polzin Press, 1702 Winona St., Chicago, Illinois. 147 pages. Price, $1.00, cloth.

WHEN DID THE SONS OF GOD COME?

(CONTINUED FROM PAGE 39)

angels was held by practically all of the early church fathers. Among the more recent Bible teachers holding this view are Dean Alford and James M. Gray.

Now that we have defined the term, we are prepared to answer the question, "When did the sons of God come to earth?" Genesis six says it was when men began to multiply on the face of the earth. This places it at the early part of man's history. Peter tells us that it was in the days of Noah. The Genesis six account places it at the same time—just prior to the flood. In fact, the flood was sent in judgment for this heinous sin.

Satan was back of this atrocity. God had declared to him in Eden that the Seed of the woman should bruise the serpent's head, so the devil in seeking to thwart God's plan proceeded to pollute the women of the race so that the perfect Seed could not come born of a woman. Genesis 6:12 says, "ALL flesh had corrupted his way upon the earth." But the ninth verse says concerning Noah that "he was a just man and PERFECT in his generations." Noah's family was the only family on earth that had not been polluted by this awful sin, so God wiped out the giants and the entire human race by the flood, save this one family, and the angels that sinned were cast by Him into Tartarus (II Pet. 2:4-5). This was the first occasion of the coming of the sons of God to earth.

But the sons of God came to earth "also after that" (Gen. 6:4). There was a recurrence of the sin. This explains the existence of nations of giants at the time of Israel's wilderness wanderings, when the twelve spies found giants in the promised land; and at the time of Joshua and Caleb. But by the time of David, when Goliath appeared on the scene, a giant was a rare thing. In this second outbreaking of the sin by a different group of fallen angels (for the angels of Genesis six were chained) God, no doubt, dealt with the sinning angels in the same manner. The sin this time did not involve the entire race so God did not destroy the race as before. The giants were not destroyed in one swift judgment. Many of them were destroyed by the Israelites in war—many times Israel wiped out an entire nation of giants. But the reason for the dissappearance of most of them, perhaps is found in the fact that they were hybrids and it is a scientific fact that hybrids are either not fertile or that they are so unstable that they tend to rapidly die out. So, because of this fact, the time came when the giants dissappeared completely from the earth.

And so we see that Satan miserably failed in two attempts to pollute the race and ruin God's plans. Satan always loses. What a priviledge to be on God's side—the winning side.

10171



THE DAYS OF YOUTH

GORDON VINCENT--AMBASSADOR

By Florence Taft Fowler

Part I

It was a gray morning and snow was falling lightly as Gordon, with bulging suitcase, a heavy brief case, and an old fashioned battered accordion, settled himself next to the train window and relaxed for the day's trip.

As he watched the snow swirling past the window and the objects outside moving faster and faster as the train sped along the tracks which led away from the bustling city, the thought struck him forcibly: "Like a stormy world and people rushing madly into eternity." The impression grew deeper as he remembered a striking statement he had read a few days previously:

> Somewhere in the world one person dies with every tick of the clock.

He shuddered as he reached for his brief case and pulled out his Bible. Turning through the Book thoughtfully, he laid it open upon his knee and read with the message gripping his being:

> Therefore if any man be in Christ, he is a new creation: old things are passed away; behold all things are become new. And All things are of God Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto Himself . . . and hath committed unto us the Word of reconciliation. Now then we are ambassadors for Christ (II Cor. 5:17-20).

"Old things passed away," he thought. How true that had been in his experience so far as the glamour and pull of the world were concerned. They held no more charm for him since he realized that God had a plan for his life and he had chosen the pathway of a life set apart for God's will and service.

But as he looked again at the flitting telegraph poles, his ruddy countenance and deep brown eyes underneath a shock of curly brown hair grew very serious as he read again the words:

> God hath committed unto us the Word of reconciliation . . . . Now then, we are ambassadors for Christ.

Realizing that he had been remiss in carrying God's message to others, he bowed his head and silently breathed a prayer,

> Lord, Thou hast reminded me through these passing objects that all the world is taking a journey. Everyone is going somewhere, Lord, but most of them don't know where they are going. Lord, make me to realize the awful fact that one living, eternal soul is going into eternity "with every tick of the clock." Make me, Lord, truly an ambassador for Thee, to live for Thee and carry Thy life giving message to souls dead in sin. Enable me to win someone to Thyself during this holiday season, for Jesus' sake, because He died for them and for me. Amen.

As Gordon raised his head from prayer, he looked into the face of a tall, lanky "news butcher" who said, "Sleepy, young fellow? Fruit! Candy! Nuts! These will wake you up."

Gordon smiled into the hard face of the young man as he held the tempting confections before him. Thrusting his hand into his pocket to find the only dime he had left, he decided to spend it for the sake of a point of contact with the man that he might talk to him about his soul.

"Say, they look good and I'm hungry too. Did you ever stop to think what a blessing it is to be hungry?" Gordon queried, studying the face of the young man standing before him.

Don't know that I ever did," he returned with a puzzled expression.

"If we were never hungry, we would never realize our need of food, would we; and couldn't appreciate it when we were satisfied? Before I accepted the Lord Jesus as my Saviour, I was hungry and dissatisfied. Now He satisfies." Gordon was animated as he suddenly threw out the question, "Are you happy and satisfied in Him? He's the Bread of Life!"

"Say, kid, it's none of your business whether I'm happy or not. You don't need to talk religion to me," curtly replied the "news butch" as he pocketed Gordon's last dime and hurried down the aisle.

"Um-m—not so good a start," thought Gordon as he munched the delicious nut bar. "Well, maybe I'll have another chance at him—an eternal soul, Lord, and he doesn't know where he is going."

Just then Gordon heard a sweet childish voice singing above the rumble of the train,

> Oh happy day, Oh happy day,
> When Jesus washed my sins away.

Rising to his feet with his heart a-thrill he saw a lovely woman with a rosy cheeked chubby little girl standing in the seat beside her. The mother smiled as she looked into the happy face of the child, and then into Gordon's radiant countenance as he stood before her.

"Won't you sit down? My child is not disturbing you, I hope. She loves to sing the songs she learns in Sunday School," said the mother to Gordon.

"Thank you, my name is Gordon Vincent," Gordon replied, taking the proffered seat. "No, the little girl is not disturbing at all. I was thrilled when I heard those words," he said patting the child's curly head. "It was surely a 'happy day' for me when I knew the Lord Jesus had 'washed my sins away' at Calvary. What a wonderful day that was, but so few believe what He did for them in dying on the Cross. Have you trusted Him as your Saviour?" he questioned.

"Oh yes, Mr. Vincent, and I'm trying to lead my little girl to know Him. She is only four now, and she loves the songs about Jesus," the mother replied.

"I hope she always will," Gordon returned as the child smiled up at him. So they chatted together until the mother and her little girl left the train at the next station.

Gordon returned to his seat refreshed and joyous in the privilege of belonging to the Saviour and fellowshiping in things eternal and precious.

As the train raced for miles and miles along the curves and through numerous tunnels, for it was now traveling in the mountains and the snow was falling heavily, Gordon discovered they were nearing a large railway terminal. When the train came to a standstill a number of people came on board. Among them was a handsome dapper looking young man who shook the snow from his clothing and took the place beside Gordon.

With a friendly smile Gordon impulsively extended his hand to the stranger.

"Gordon Vincent is my name," he said cordially.

"Theodore Keene is mine. A real snow we are having. It may get pretty treacherous before this trip ends," re-

turned the other.

"Where are you going?" inquired Gordon.

"My destination is Eggleston, if we don't get snowbound," said the stranger doubtfully.

"That's mine too," said Gordon. I think we'll get there all right," he continued with animation. I like to see vast areas of deep snow. Isn't it beautiful? My, the mountains are getting wonderful! I've never been in the mountains in a snow storm before. The high peaks and deep valleys remind me of 'the heights and depths' of God's love, and the glistening whiteness makes me wonder at the marvelous cleansing power of the cross of Calvary—'whiter than snow,' God's Word says. Have you been washed 'white as snow' by the Saviour's blood shed on Calvary for you?" Gordon questioned, taking his fellow passenger unawares.

Mr. Keene, who had been watching his young companion's face with interest, was almost startled at the direct question that followed his elated utterance..

"Why—er—ah—I don't know," admitted the stranger.

"You can know, Mr. Keene. God's Word says, 'These things are written that ye may know . . . that ye have eternal life;' 'I give unto them eternal life and they shall never perish.' Since the basis of our knowledge in eternal things is the Bible—God's Word, we can be sure. Are you a Christian—really born again, Mr. Keene?" questioned Gordon eagerly.

"Well, what must a person DO to be a Christian? I'm not so bad, I guess," answered the man evasively.

"To be a Christian one must do nothing but accept what Christ has already DONE for us. 'By grace are ye saved through faith, and that not of yourselves; it is the gift of God, not of works'—'Not of works,' God says. We must believe that He died in our place, for our sins; that He rose again—that He is truly 'God manifest in the flesh' Who came to lift a fallen race out of sin and degradation. We must accept . . ."

"Yes, I guess that is what they call the fundamentals, all right," interrupted Mr. Keene. "Are you a preacher—where do you go to school?"

"Well, no, I'm not a preacher yet, but I hope to be some day," answered Gordon modestly. "I think, however, the most important business in the world is telling others of the Saviour and letting His light shine through us since He is the Light of the world.' My, it's glorious to know I belong to Him—that I'm really saved since I let Him come into my life. He is Life and Light and all that we—"

"Are you training somewhere now? Where do you go to school?" interposed the gentleman with adroitness, searching Gordon's face with keen interest.

"Yes, I've been in Bible school for a few months down in the city, and am just on a vacation trip to my cousin's. It's great, though, what we are learning from the Wonderful Book—God's Message to us. We have riches in Christ that I never dreamed we had. I feel like the son of a king—I really am, you see, because some day Christ will reign as 'King of kings and Lord of lords' and will change conditions in this old world. It's getting into a terrible mess, don't you think? and Gordon's face glowed as the sentences burst from his lips.

"You are right, young man; things are in a bad situation just now, but this is a great reconstruction period in the world's history. The world has had many similar upheavals in past eras and there has always been an evolving into greater and higher development and an—"

"But, Mr. Keene," Gordon flashed back in an instant, "The Bible says that 'perilous times shall come,' and they are here; that 'evil seducers shall wax worse and worse,' and look what we have in hundreds of false cults in these days. I'd rather believe what God says than what men are saying about the crisis in world affairs, wouldn't you?"

"But my friend, you are too fine and intelligent a young man to be classing yourself with the pessimists in taking a position that everything will fall into chaos with no hope of ever getting out," Mr. Keene replied, as he recognized Gordon's positiveness and wondered at his earnestness.

"No sir, Mr. Keene," returned Gordon laughing, "I'm not a pessimist and I'm very hopeful—the blessed hope of Christ's appearing is my hope and confidence. I'm looking for the rapture of all believers, and later the return of the Saviour when He shall set up His glorious Kingdom on the earth. I'm looking for the triumph of the Lord and righteousness—not the triumph of Satan and his evil forces. Satan's defeat is certain. I wonder, Mr. Keene, where will you be when the Rapture occurs—when the Saviour catches up to be with Himself all who have trusted Him as a personal Saviour? Will you meet the Saviour in the Rapture or will you be left on the earth to go into the horrors of the Great Tribulation when the Antichrist shall head up this world system in his fight against God? Your choice of accepting or rejecting the Saviour will determine your destiny then" And the appeal in Gordon's eyes caught the attention of his amazed listener with new force.

But they had arrived at Eggleston, and Mr. Keene arose and extending his hand, exclaimed, "Well, well, you are some boy! Did you learn all that at Bible school? I'm glad I met you. I've enjoyed this trip with you. Maybe I will meet you in the Rapture, Buddy. Here, let me help you carry your things. I'll take your accordion—used to play one before I went back East to teach in college. You see, I'm a professor of Spanish and French, but it is good to get back out West. I really like the simple life where things are more real. My mother lives up here in these mountains. She is a real Christian and I'll see her in another hour or so. Good bye—Gordon, did you say? I'd like your address; I like the things you said today, Gordon," and with that they had alighted from the train to the station platform where Mr. Keene returned the accordion and gave Gordon a final word of farewell.

Gordon looked after the young professor in astonishment.

"Well! To think I was talking to a college professor! My, but he was friendly—at the last!" thought Gordon as his heart skipped a beat in his exhilaration at the privilege which had been accorded him.

Gordon's relatives were at hand to meet him and to take him to their home.

The storm had ceased and the grandeur of the spectacle before him—a panorama of majestic peaks towering in terraced splendor and glistening whiteness in the fading sunlight as the purple shadows began to deepen in the valleys, quite awed Gordon into silence as he rode along the high road of the mountain hamlet. Presently as he became aware of his surroundings again and the events of the day now passing, his heart went out in praise and adoration to the One Who had allowed him the privilege of living and witnessing for Him. Yet, he sensed a deep longing stealing into his soul as he wondered if his friend the professor had really found the Saviour and his heart went out in petition for him.

To be concluded in March issue.

Did Gordon faithfully represent his high calling as ambassador? What happened to the college professor?

DID JESUS SEEK TO AVOID THE CROSS?

(CONTINUED FROM PAGE 43)

> No man taketh it from Me, but I lay it down of Myself (John 10:18a).

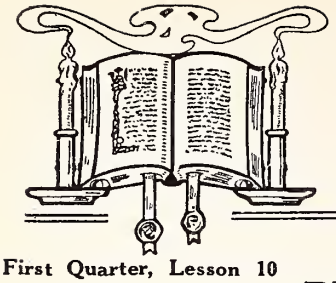
It would seem that our Lord had left nothing more to be said on the subject. With illuminating insistence He declares, "I lay down My life of Myself." No backwardness here, no shrinking, no hesitancy, but rather glorious, loving, enraptured determination to give His life for His beloved sheep.

It is also worthy of note to observe what the Lord has to say about "the cup." Three times in His Gethsemane anguish He had cried out for the Father to "let this cup pass from Me." As soon as He had finished the third prayer, the traitor Judas came with the cowardly mob to arrest Him. And Peter, impulsive as usual, drew His sword and cut off the High Priest's servant's ear. Jesus, turning to Peter, said only a few words, but they were words of tremendous import.

> Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which My Father hath given Me, shall I not drink it (John 18:11)?

Here is another "cup." He had resolutely fought the cup in the garden, and now only a few minutes later He is just as determined to drink this second cup. The "cup"

(CONTINUED ON PAGE 63)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by Ernest E. Lott
Illustrations by Albert Mygatt

Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

First Quarter, Lesson 10

Sunday, March 5, 1939

PETER PREACHES TO GENTILES

Lesson Text: Acts 10:30-48
Devotional Reading: Ps. 98:1-9

Golden Text: Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22).

King James Version

Acts 10:30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou are come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth Him, and worketh righteousness, is accepted with Him.

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all:)

37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: Who went about doing good, and healing all that were oppressed of the devil; for God was with Him.

39 And we are witnesses of all things which He did both in the land of the Jews, and in Jerusalem; Whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed Him openly;

41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead.

42 And He commanded us to preach unto the people, and to testify that it is He Which was ordained of God to be the Judge of quick and dead.

43 To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God, Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

LESSON EXPOSITION

The careful student of God's Word knows that God never changes and yet paradoxically though it may seem, He does change. He never changes principles such as "heaven for believers" and "hell for unbelievers." But He does change His individual dealing with man. The lesson today is an example of a change in method of dealing. Gentiles have always been permitted to come to God but the Kingdom ministry of John the Baptist, Jesus Christ, the Disciples and Apostles was especially for Jews. A commission which fell from the lips of our Saviour demonstrates the accuracy of this statement, "Go not into the way of the Gentiles, . . . but go rather to the lost sheep of the house of Israel" (Matt. 10:5-6). But now God Himself directs Peter to preach to the Gentiles. The divisions of the lesson are: I. God Hears a Gentile Prayer (Acts 10:30-31); II. God Details a Jewish Preacher (Acts 10:32-43); III. God Repeats the Miracle of Pentecost (Acts 10:44-48).

I. GOD HEARS A GENTILE PRAYER

Acts 10:30-31

The Gentile in these verses is a Roman centurion whose name was Cornelius. A centurion was an officer in charge of one hundred soldiers. There were several of these men who appeared in the New Testament narrative and singular though it be, they were all favorably inclined toward Christ. Take the case of the centurion who asked healing for his daughter. Christ commended him for a faith which surpassed even that of any Israelite (Matt. 8:5-13). The centurion who stood at the foot of the cross recognized the divinity of Jesus for he said, "Truly this was the Son of God" (Matt. 27:54).

It is unusual that a man of high rank should fear God, for His saints are made up of men mostly of low rank. Riches, power, position and rank tend to make a man self-reliant instead of Christ-fearing. Agrippa told Paul that he was "almost" persuaded to become a Christian. That is the trouble. The rich young ruler "went away sorrowful" because he hated to give up so much. A great English Queen who was a simple follower of Christ quoted the following verse with the comment that she was glad for the "m" on many. Without the "m" the verse would read "not any noble." The verse is, "not many wise men after the flesh, not many mighty, not many noble, are called" (I Cor. 1:26).

The most impressive thing about this incident is that God hears the prayer of a hungry heart. But some will argue that God hears only believers. God fellowships only with believers but in John 7:17 we find that a willing soul is guaranteed an opportunity to hear the Gospel. At the time of Cornelius' prayer he was unsaved yet listen to this, "thy prayer is heard." We need a greater vision of God's love and grace. It should melt our hearts that "while we were yet sinners Christ died for us" and "while we were yet sinners" God heard our cry and sent a preacher to bring the Gospel to an undeserving sinner.

II. GOD DETAILS A JEWISH PREACHER

Acts 10:32-45

God used a Jewish preacher to be a blessing to a Roman officer. This is highly significant in view of the recent inhuman persecutions of the Jewish people. The Jew has always been God's choice in the huge job of evangelizing the world. We sometimes forget that the Great Commission, "Go ye into all the world, and preach the Gospel to every creature," was spoken to Jews primarily and to the Gentiles only by application. In the future Tribulation dispensation the 144,000 inspired preachers who will set the world on fire will be Jews. There will be 12,000 out of each of the twelve tribes.

Peter was the man that God wanted for this special job, and Peter went. The sad thing about Israel today is that instead of remaining a separated people preaching the matchless grace of God to a world of lost sinners, they have become absorbed in the world economic systems. Like Jonah, they have been swallowed. However, the day of God's chastening is about over and before long they will be spued up on the shore and even yet like Jonah will be willing to do their assigned duty. Peter's decision was not an easy one to make for all Gentiles were dogs in his eyes. His struggle is seen in verses nine to sixteen in this same chapter. God prepared the Apostle by giving him a vision of a great sheet filled with clean and unclean animals. Peter was told to rise and eat, but his answer was, "Not so, Lord; for I have never eaten anything that is common or unclean." Peter was still skeptical and unwilling when the messengers called at his door but he obeyed the Spirit which told him to follow them "doubting nothing." That is the way that all of us should follow the Lord. His skepticism was entirely removed, however, upon his arrival at Cornelius' house. His first words were, "Of a truth I perceive that God is no respecter of persons." A literal translation from the Greek would be, "I see, beyond all doubt, that God does not show partiality."

The Holy Spirit has in store a rich blessing for the student who will read, analyze, and digest the sermons of the great preachers in the book of Acts. The one recorded here only occupies ten verses but what a masterpiece of Scriptural exegesis it is. The outline used is as follows:

1. THE PROVISION OF GOD THE FATHER (vss. 34-35)
2. THE CRUCIFIXION OF JESUS CHRIST (vss. 36-39)
3. THE RESURRECTION OF JESUS CHRIST (vss. 40-41)
4. THE JUSTIFICATION OF A SINNER (vss. 42-43)

How our hearts ache when we realize that hundreds of preachers today do not know what it is to prepare or deliver a sermon like the above. Yes, they have seminary diplomas and college degrees but they do not know the ABC of the Gospel. They preach social service, world peace, literature, psychology, culture, philosophy—anything but the above. God be merciful to them for their sin. We pray that they might come back to the stand of Paul expressed in I Corinthians 2:2: "For I am determined not to know anything among you, save Jesus Christ, and Him crucified."

III. GOD REPEATS THE MIRACLE OF PENTECOST

Acts 10:44-48

While Peter was speaking, the Holy Ghost fell on the Gentiles in His baptismal work. The text in the King James version says that He fell on all them which "heard the Word." The Fenton translation renders the verb "heard," as "hearkened." This is much stronger and shows us that at the precise moment the people placed their faith in Jesus Christ as a personal Saviour, they were baptized. This is in strict agreement with I Corinthians 12:13: "For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles." It is sin for men to seek the Holy Ghost AFTER believing for they receive Him UPON believing.

Peter was an apostle and therefore was in full possession of the sign gifts, tongues being among those gifts. So, as at Pentecost, these people received the sign gift. We raise the question as to whether these "tongues" were incoherent babblings, characteristic of present-day fanatical Pentecostalism, or if they were intelligible representations of a current foreign language? The only kind that Peter was familiar with was the latter, according to Acts 2:8. The sign gfts disappeared with the death of the apostles who were the foundation of the Body (Eph. 2:20).

Spirit baptism and water baptism must not be confused. Here we have both. Peter did not baptize these people BEFORE they were saved, nor to COMPLETE their salvation, nor to ASSIST in their salvation. He baptized them as a TESTIMONY of their new found faith in Jesus. Immersed in the water, they were buried in type and emerging from the water, they were raised with Him in resurrection, also in type. We regret very much the extremes to which men have taken the subject of baptism. On the one hand some try to rob us of water baptism saying that it is Jewish altogether. Since Paul did not condemn it, why should we? (I Cor. 1:14-16). Besides, our Lord's example is that which we should follow. Then there are those who place undue emphasis on baptism and some even make it vicarious. Jesus was baptized Himself as a picture of His death and resurrection (Matt. 3:15-16), let us leave it where it belongs—a beautiful TESTIMONY.

VITAL TRUTH ILLUSTRATION

A two weeks' revival mission had been held among the soldiers of General Feng's army. On the last Sabbath of the mission our party was up at five o'clock, and after a hasty breakfast started for the camp. We thought we must be very early, but on reaching the Y. M. C. A. army hut, erected on the edge of the camp grounds, we found the building filled with soldiers, seated and quietly waiting for the service to begin. Officers were moving about as ushers. The Hut had been decorated by the soldiers as if for Christmas. Over one in large evergreen Chinese characters were the words, "This is my body which was broken for you," and over the other, "This is my blood, which was shed for you." Eleven times that day the building was filled, each time with a different audience of soldiers. The first meeting began at 6:15 A.M., the last closed at 6:30 P.M. Dr. Goforth, by the General's request, baptised the candidates, and all the addresses were given by missionaries, but the oversight and conduct of the meeting were entirely in the hands of the Christian officers. No better proof of the depth and reality of the work of grace going on could be found than the faces and conduct of the officers. The first three services were for the new converts, and nine hundred sixty men were baptized and received the communion for the first time. All of these men had been under Christian instruction for at least one year. Just as the last man in each group of about fifteen was baptized, the Army choir seated at the back of the building sang a verse of a hymn. When all had been baptized a simple communion service was held during which a short, earnest address was given by one of the missionaries. The reverence and order of the soldiers was most impressive, and it was touching to note the sympathy and thoughtfulness of the officers for the men. Sometimes when texts were given out and some of the soldiers found difficulty in finding the place, here and there an officer could be seen stepping forward quietly and finding the place for the men.

At the close of the third service, when all the baptisms were over, word was passed around that General Feng wished to meet the missionaries in his reception room a short distance above the Army Hut. Quite a surprise awaited us; we found a long table, covered with a white cloth and decorated with flowers, spread with a sumptuous breakfast for the whole party. Colonels, majors and staff officers sat among the guests. The General sat at one end of the table and his wife at the other. The General's face was beaming, as it always is when he is with those he feels at one with in the Lord.

—Mrs. Rosalind Goforth, in the "Sunday School Times"

POINTED QUESTIONS ON THE LESSON

1. Is the message of salvation the same to both Jew and Gentile? (Acts 13:26; Rom. 1:16)

2. Does God make any difference between Jew and Gentile in this present age? (Rom. 31:1-12, 22-23; I Cor. 12:13; Gal. 3:28)

3. Is salvation by grace through faith in every age? (Acts 15:5-11)

4. Why did God turn from the Jew to bring the message to the Gentiles? (Isa. 6:9; Matt. 21:33-43; Acts 13:46-48; 28:20-28; Rom. 11:7-12)

5. What was God's purpose in giving the law of Moses? (Rom. 3:20; Gal. 3:13, 19-26)

6. Has the law of Moses any saving power? (Acts 13:39; Rom. 8:3; Gal. 2:16, 21, 4:4-5; Heb. 9:9-22, 26)

7. How did the apostle Paul describe the law? (Gal. 3:24; 4:9; 5:1; Heb. 7:16)

8. Who was the apostle ordained as the Apostle to the Gentiles? (Acts 18:6; 22:21; 26:16-19; Rom. 15:16; Gal. 2:11-16; Eph. 3:1-12)

9. How is the law perfected in the life of the believer? (Rom. 3:27, 31)

10. Did Paul emphasize water baptism as a cardinal point of faith? (I Cor. 1:14-17, 29-31)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

We have been studying about Peter and his ministry to the Jewish people. We saw how the Lord blessed him in preaching the Word. The Lord sees men and women in their sinful condition, and offers them salvation through the Lord Jesus Christ. The Jewish people had been told that the Lord would come as the Messiah, but when Jesus came, they refused to accept Him as the One Who was promised. Instead they crucified Him. The Lord now gives all of those people who are not Jews, but Gentiles, the opportunity of being saved from their sins.

Cornelius was a Gentile, but he was eager to know the way of salvation. He had heard that Peter was preaching to the Jews, and asked if he would come to him and tell him how to be saved. When Peter heard that a Gentile wanted to know the way of salvation, he was afraid to answer the call, because he thought it would be wrong to give a Gentile the same message as he had given to the Jews. But the Lord spoke to Peter and told him to go to Cornelius. Even though Peter could not understand why he should go, he was willing to, because the Lord gave him the order to go.

In the tenth chapter of Acts we have the conversation between Peter and Cornelius. Can't you imagine Cornelius asking all kinds of questions? Peter lost no time in telling him about the Saviour. He did not think it necessary to explain all the things that were involved in the teaching of God's Word, but to point him to Jesus Himself, as the Lamb of God that could take away his sins. He told how Jesus came as the Saviour, and how He was crucified on the Cross, there bearing the sins of the whole world. Then he told him that whosoever believed could be saved. This was the invitation to Cornelius to believe on the Lord Jesus.

No sooner had Peter given him these words, than he believed and was saved. How simple the Lord makes the way of salvation. We need not try to do good in order to go to heaven. None of our goodness can take us there. Heaven is what God offers to those who will take Jesus as their Saviour. It did not take long before the news of Cornelius' being saved reached the people throughout that part of the country. It was the beginning of getting the message of the Saviour to the Gentile people.

Cornelius was a willing soul, for he wanted to know how to be saved from his sins. Peter told him God's way, and Cornelius was willing to accept God's way. Here we find a soul once groping in sin, now fully forgiven and rejoicing in what the Lord had done for Him. Just so God deals with all who see their need of a Saviour. "All have sinned and come short of the glory of God," but "Believe on the Lord Jesus Christ, and thou shalt be saved" is God's remedy for sin.

Yours in the Saviour's Name,

Aunt Anna

First Quarter, Lesson 11 **Sunday, March 12, 1939**

PETER DELIVERED FROM PRISON

Lesson Text: Acts 12:5-17

Devotional Reading: Ps. 34:1-8

Golden Text: "Prayer was made without ceasing of the church unto God for him" (Acts 12:5).

King James Version

Acts 12:5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

LESSON EXPOSITION

Our hearts are thrilled by the remarkable deliverance of Peter from prison. God answered prayer and gave a demonstration of His might. However, it is not always in God's sovereign will to deliver His own from the hand of the enemy. Sometimes, as in the case of John the Baptist, He lets them become martyrs to the glory of God. These occasional spectacular demonstrations impress us vividly with our Lord's concern and watchcare over His children, but the fact of the matter is that He takes care of every one of His own (Josh. 1:9). His decisions are the best for He sees the end from the beginning. May we praise Him whether we are delivered like Peter, Paul and Silas, or martyred like John. Four thoughts present themselves to us in this portion of Acts: I. An Unfair Restraint (Acts 15:5a); II. An Urgent Request (Acts 12:5b); III. An Unusual Rescue (Acts 12:6-11); IV. An Unprepared Reunion (Acts 12:12-17).

I. AN UNFAIR RESTRAINT
Acts 12:5a

It is almost folly for Christians to expect to get a fair or square deal from the world. The whole world "lies in the power (lap) of the evil one" (I John 5:19, Weymouth) so how could we get justice? All of the persecution against our blessed Lord was unfair, and even on the day of His sentence to death there were hired false witnesses who testified against him. Peter was a law abiding citizen, he was guilty of no murder, theft, or insurrection. To the best of his ability he obeyed the civil authorities. Christ taught him the lesson of rendering unto Caesar temporal things and unto God the spiritual things. Christ even paid Peter's taxes on one occasion (Matt. 17:27). "Be subject unto the powers that be" is the way that Paul says it (Rom. 13:1).

What was it then that got Peter into trouble? It was his refusal to stop preaching Christ and Him crucified. Do you remember Peter's answer to the Sanhedrin? "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19-20). What a change had come over Peter. This does not sound like the puscillanimous disciple who was afraid to face a little maid in the courtyard. However, it is the same Peter but he has done that which he himself later admonishes, "Grow in grace" (II Pet. 3:18). Peter's insistence upon preaching the Gospel aroused the animosity of the Jews and they persuaded Herod, the Roman governor, to squelch the Christian movement by killing off the leaders. James was the first victim (vs. 2) for God did not see fit to save his life. Peter was next in line, but being the recognized leader of the hated Christians it was decided to have a special celebration of his execution at the Easter season.

II. AN URGENT REQUEST
Acts 12:5b

Peter was in prison and there can be no doubt but that he was praying to God for deliverance. But the text informs us that the entire church was remembering their leader before the throne of grace. They were letting their "requests be made known unto God" (Phil. 4:6). This was no small company either for they had over three thousand souls. God will hear and answer the "effectual, fervent prayer of a righteous man," but He is especially pleased when UNITED prayer is made. An appeal for united prayer seems to be implied in God's request for believers to come to Him by the new and living way, as recorded in Hebrews 10:19-25. The closing words of the passage are, "Not forsaking the assembling of ourselves together." Examples of united prayer and its effectiveness are seen throughout God's Word. One notable one is given in II Chronicles 30:23-27, where the whole assembly of Israel communed with God and the awakening which followed was tremendous. Another one is the answer to the united prayer of the wall-builders in the days of Nehemiah (Neh. 4:9; 6:15-16).

We note also that the church prayed "without ceasing." This is the exact language of the apostle Paul in I Thessalonians 5:17. It is a faithful adherence to the principle of importunity laid down by Christ Himself when He said, "Men ought always to pray, and not to faint." Should we grow weary or fainthearted or doubtful if the answer does not come immediately? We will not if we read of the experience of Daniel when a certain answer from God was delayed three whole weeks by the adversary, and yet Daniel kept on praying during those twenty-one days (Daniel 10).

III. AN UNUSUAL RESCUE
Acts 12:6-11

Peter was an apostle and because of that fact his life was characterized by and punctuated with miracles and signs (I Cor. 12:28-31). We would expect that some uncommon method would be used in his rescue and we are not disappointed. God sent an angel to lead him out of prison. Of course, it is foolish for Christians in this part of the Body age to expect any such miracles, for this is not the day of miracles or signs as we have stated so many times before. The deliverance in the twentieth century will be no less real, but God would use the method of softening the hearts of the rulers or change political administrations in order to accomplish His will. Peter himself was taken aback by the visit of the angel for he thought he had seen a vision.

In the account of the exodus of Peter from Herod's prison we observe how carefully the angel commanded him to do certain things and how that others were done for him without his help. For instance, the angel told him to arise from his bed, gird himself, put on his sandals, cast his garment about him and follow him. But in this account there are two things which Peter did not and could not do which represent the difference between his staying in and getting out of prison. The first one was the release of the chains from Peter's hands. They simply fell off when he stood up. They had not done this before but they did so now because God wanted them to. There was still one one more barrier between Peter and freedom but it was easily solved—by God. We are told in verse ten that the big iron gate opened of its own accord in order that Peter might be free. These two things were feats which Peter could not do himself, so God did them for him and let His servant help himself wherever possible. The same method is used in the raising of Lazarus. There Christ let the friends roll the stone away, but He had to put the life back into Lazarus' decayed body. After Lazarus was brought forth Jesus let the friends take the grave clothes off because that was something that they could do. The Lord wants us to be diligent in business, redeeming the time, and fervent in spirit. But He also wants us to know where and when to stop and let Him do His part. Man's extremity is God's opportunity. In music the rests are just as important as the notes. "Wait, I say on the Lord" is the Psalmist's advice.

IV. AN UNPREPARED REUNION
Acts 12:12-17

There is something disappointing about the turn of events in these last six verses. It is the failure of the praying people to believe that their prayers had been answered. In this they were so human but nevertheless, faithless. The same observation could be made of the disciples who upon hearing that Jesus' body was no longer in the tomb, believed that it had been stolen. The people were unbelieving but there was a little girl by the name of Rhoda who believed although she heard only Peter's voice. He rapped at the door of the house where the prayer meeting was in session and Rhoda answered the knock. She became so excited and overjoyed upon hearing his voice that she forgot to unlock the gate. Her simple child-faith is an inspiration. She reminds us of the little girl who had faith enough to take an umbrella to a prayer meeting because they were going to pray for a much needed rain. "Become as little children" is often truer than we like to admit.

The people simply would not believe the little girl's story until they opened the gate and saw the answer to their prayer standing before them. God does answer prayer. Peter related to the astonished and overjoyed friends how God had released him from the hand of the

enemy and gave them careful instructions about publicising it. They were to tell James, the brother of Jesus, who was the pastor at Jerusalem and all of the brethren. This was such good news that it needed to be advertised far and wide in order that the faith of the persecuted saints might be strengthened. Are we ever stingy and selfish with the blessings and experiences which God has given us? "Let the redeemed of the Lord say so."

VITAL TRUTH ILLUSTRATION

A little African girl had repeatedly run off to a Bible school at some distance, and her perturbed mother had dragged her off again, as it would not do to let her imbibe the native teacher's "medicine" that would keep her away from the tribal dances and make it impossible to sell her as a wife to a polygamist. Beat her as she would, little swift-foot would bolt away again to join the singing and the memorizing of Bible stories. In despair her mother handed her over to the fierce witch-doctor, who, keeping her in the dark, first tried to scare her into obedience by his gruesome conjuring and incantations and grisly magic, calculated to raise the hair of a warrior. But not succeeding, he scourged her, and tied her up by the feet to a branch, that the new religion might percolate down and flow out of her mouth. This failing, as she slipped off to the school again and imbibed fresh Christian teaching, he forced obnoxious medicines into her to kill off this new batch of microbes —which antidotes nearly killed her. But with returning strength, there she was at the school again. The now desperate mother determined on a last effort of the kill-or-cure order; so driving her away from the school into a forest, she bound her little daughter to a tree with bark rope stripped off a sapling, saying, "A worthless child thou art to me—but food for lions."

The dreaded black night enveloped that shivering little mite alone in the dreary African forest. Try to picture that little mite bound there, hearing so acutely each tiny twig as it cracked beneath the feet of the steathily advancing beasts, and the rustling among the fallen leaves telling her of the presence of deadly snakes or stinging scorpions! The terror of it all! But most surely the angel of the Lord had encamped around that tree, for when at dawn a Christian lad found her and cut her loose, he saw lion tracks encircling the spot, but noted that not one had dared to encroach upon a definite boundary of four arms' length from her. She had seen their glaring eyes as moving balls of fire, but she had remembered what she had learned in the school, that God made the lions and that He had made her too, and so fear left her; she felt so sure God wouldn't let them eat her up. —From Mrs. Dan Crawford (Condensed).

POINTED QUESTIONS ON THE LESSON

1. Does God definitely promise to answer the cry of His children? (Job 14:15a; Ps. 91:15; Isa. 65:24; Jer. 33:3)
2. Does God know what is best for His children? (Matt. 6:7-8; Matt. 7:9-11; Luke 12:22-31)
3. How should a Christian pray? (Ps. 51:1; John 14:13; I John 5:14-15)
4. Should the Christian obey human authorities? (Matt. 22:21; Rom. 13:1; Heb. 13:17)
5. Should the Christian stop giving a testimony for the Lord on the basis of human authority? (Acts 5:40-42; I Thess. 2:4; II Tim. 4:2)
6. What example do we find in Scripture which shows that God permits Satan to delay the answer to our prayer? (Dan. 10:11-13)
7. Does God always answer our prayer in the affirmative? (II Cor. 12:7-10)
8. Is God able to do even beyond man's expectation? (Jer. 33:3; Mark 10:27; Eph. 3:20)
9. Does God put faith before sight in the Scripture? (John 11:40; John 20:29; II Cor. 5:7)
10. What character in the Scripture demanded to see before he believed? (John 20:25, 27-28)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

Herod was the king, but he had no use for the Lord Jesus or for any who followed Him. He decided to make it as hard as he could for those who spoke about the Saviour or preached His Word in any wise. The apostle James had been killed with the sword, and now Herod was beginning to go after Peter, to catch him in the act of preaching about Jesus. Peter was bold for the Lord, and even though he knew it might mean getting put into prison, he went right on preaching.

There came a time, however, when Peter was arrested and put into prison. To be put into jail for doing wrong is one thing, but to be doing what Peter did was not a crime. The prisons in those days were not like the prisons of today. They were dark and dreary, and the prisoners were guarded by several guards, in order that they might be kept safe in the prison. But Peter was not a criminal, and thought in no wise about escaping from the prison. He knew that he was placed there for preaching the Word, and I am sure he was faithful in telling the guards about the Lord Jesus. This was a wonderful opportunity for Peter to trust the Lord. He was helpless in himself, for great chains were on his hands and feet.

While Peter was in prison, the Christian people gathered together to pray and to ask the Lord to free him from this awful place. They believed that God not only heard prayer, but that He also answered prayer. They fully believed that in some way the Lord would loose the bands that held him, and again let him go about preaching about the wonderful Saviour.

During the time that they were praying, the Lord was working. Peter was awakened from his sleep and told to leave the prison. He was helpless when it came to taking the chains off, but God did it for him, and then told Peter to put on his shoes and clothes, and leave. "But, you say, the iron gates were all closed, and how could Peter get through them?" That is just the way the Lord does things for His children. When we see the difficulties around us, we wonder just how we can meet them, but when we actually get to them, the Lord always clears the way for us. It is the step of faith on the part of God's child to go forward, and leave the results with the Lord.

What a surprise must have come to the guards when morning came! They had been faithful in their duties in watching the prison, and wondered just how the prisoner escaped. They had no answer for it. It was the Lord Who worked for Peter, and it was an impossibility for the guards to understand this. When Herod heard that Peter was gone, he was angry with the guards, and ordered that they be put to death.

God's ways are not understood by man, unless he is one of His, and sees that God is the God of the impossible.

Just as Peter was helpless in the prison, just so is every one bound by the chains of sin, and it is only as they trust in the Lord, and leave their lives in His care and keeping, that the bands of sin can be broken. The Saviour can set the prisoner free.

Yours in Him,

Aunt Anna

First Quarter, Lesson 12 **Sunday, March 19, 1939**

PETER EXHORTS TO CHRISTIAN LIVING

Lesson Text: I Peter 3:8-18
Devotional Reading: II Peter 1:1-9

Golden Text: "But as He Which hath called you is holy, so be ye holy in all manner of conversation (I Pet. 1:15).

King James Version

I Peter 3:8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called,

that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil.

13 And who is he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit.

LESSON EXPOSITION

Our lesson today reminds us of the lines of a chorus:

What you are speaks so loud
That the world can't hear what you say.
They are looking at your walk,
Not listening to your talk,
They are judging by your actions every day.

The exemplary Christian life means far more in testimony to others than the flow of eloquent words. We would not minimize the spoken testimony but we would emphasize the fact that there needs to be genuine living back of the spoken word before others are strongly impressed. Paul said to Titus, "Shewing thyself a pattern of good works," (Tit. 2:7). We have divided our lesson into three portions setting forth the truths as follows: I. A Good Christian Must Manifest Unfailing Benevolence (I Pet. 3:8); II. A Good Christian Must Manifest Gracious Forbearance (I Pet. 3:9-12; III. A Good Christian Must Manifest Patient Endurance (I Pet. 3:13-18).

I. A GOOD CHRISTIAN MUST MANIFEST UNFAILING BENEVOLENCE

I Peter 3:8

In general we think of benevolence as some community or church project to help the poor. True enough, one manifestation of benevolence is giving to the poor and needy but true benevolence in its outward expression comes from an attitude of heart.

Unfailing benevolence should be manifest in our general conduct and labors together. Peter says, "Be ye all of one mind." It is not to be expected that God's children will be of the same mind when it comes to opinions but they should be likeminded on the things that pertain to the Lord Jesus and the Christian life. However, when it comes to the matter of opinions or decisions in facing the problems that do arise—that is the time when benevolence should be shown. A stubborn attitude of "my way or not at all" is far from benevolent and does not savor of a good Christian life. Unity of the Spirit is the big need of today in Christian work and Christian homes and such unity will most surely demonstrate unfailing benevolence.

Compassion and sympathy are other expressions of unfailing benevolence. If another suffers, do you suffer with him? The kindly spirit will enter into the feelings of others with an understanding heart. When testings assail, that is the time to encourage your brother and not to lord it over him. "Consider thyself lest thou also be tempted." Remember the story of the man who was forgiven a large debt and then he cast another man into prison who owed him a small debt? The Lord said to this man, "Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?" (Matt. 18:33). We have many examples of our Lord being moved with compassion and reaching out to help those that needed help. We are not better than Christ, therefore, we should follow His example.

"Love as brethren" is another point that Peter calls to our attention. How much charity and benevolent work, so-called, is really done because of brotherly love? Far too often the basis for such acts is that by good works a reputation may be established. Such works are as "sounding brass, or a tinkling cymbal" (I Cor. 13:1).

The word "pitiful" as it occurs in our text may also be translated "tenderhearted." Unfailing benevolence demonstrates tenderheartedness. Can you see another in need without your heart going out to him in pity and without asking yourself what you can do to help such an one? "Be ye kind one to another, tenderhearted" (Eph. 4:32).

The closing words of the verse before us, "be courteous," have a real lesson for us. Just what is courtesy? Weymouth and others give "lowly minded" or "humble minded" in the place of "be courteous." And here we discover the foundation of courtesy, that is, humble mindedness. The humble minded person is not filled with his own ways: "Be not wise in your own conceits" (Rom. 2:16), nor is he lifted up of himself, but rather, he is esteeming the other better that himself. Such an attitude reveals courtesy of the finest degree for that person is continually giving the other fellow first place, "in honour preferring one another" (Rom. 12:10).

II. A GOOD CHRISTIAN MUST MANIFEST GRACIOUS FORBEARANCE

I Peter 3:9-12

The life of a good Christian will manifest forbearance graciously and not with stoical hardness. How often the Christian is called to suffer persecution and in such an hour forbearance should shine in its beauty.

The world carries the attitude of "an eye for an eye and a tooth for a tooth," or in other words, retaliation. A sharp word is said and the fellow answering tries to go it one better. The Lord says, "Bless them which persecute you: bless, and curse not" (Rom. 12:14). Our text tells us not to render evil for evil, nor railing for railing. The Word says a "soft answer turneth away wrath" and at times a kindly and gracious attitude of forbearance with no answer will melt the aggressor's heart. This much is true, a rich blessing is in store for the one who is graciously forbearing.

Control of the tongue is a lesson every Christian must learn. Retaliation is often made by tongue lashing. Surely an unruly tongue will thwart the purposes of God in the life and gracious forbearance will be sadly lacking. James gives us a good lesson on the tongue in chapter three of his epistle. He warns the Christian that the tongue must be bridled by the power of Christ. James says, "let him shew out of a good conversation his works with meekness of wisdom" (James 3:13).

Verse eleven of our text reminds us of Paul's words in Romans twelve, "Be not overcome of evil, but overcome evil with good (vs. 21). Peter tells us to turn from evil and do good. Gracious forbearance plays the important part here. Forbearance will always turn one from evil to good. Furthermore, God delights in the soul that does good and God cannot look upon evil, nor can He excuse sin.

III. A GOOD CHRISTIAN MUST MANIFEST PATIENT ENDURANCE

I Peter 3:13-18

Christians are many times called upon to suffer or are permitted to endure hardship because of their stand for Christ. Thus patient endurance is another beautiful manifestation of a good Christian life.

Verses thirteen and fourteen bring out the thought that although we suffer for the cause of Christ we should suffer HAPPILY. There is no regret or sorrow of heart for doing good, or for following the Lord and even though we are persecuted for Christ's sake, "happy are ye." Persecution unto death would only usher us into the

presence of God where eternal joys abound.

We should also suffer PROFITABLY. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (vs. 15). The familiar statement, "Testings bring blessings" applies here. Through the taunting and pressure of the foe, the believer becomes more firmly established in knowing the answer to the questions and insinuations which pass the curled lips of his oppressor. Thus he profits from the suffering by improving the spoken testimony of what he believes and why.

There is also the silent side to the profit one derives from the suffering. The man that lives for Christ and "endures hardness as a good soldier" knows beyond a shadow of a doubt that though false accusations be hurled at him, he has a conscience void of offense toward God and man. Jesus said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake: Rejoice and be exceeding glad for great is your reward in heaven" (Matt. 5:11-12). Yes, there is the blessing now of a good conscience and further blessing awaits you on the other side in that heavenly home.

Suffer SCRIPTURALLY is the last fact we would emphasize in the manifestation of patient endurance. The Scripture sets forth that we should be willing to suffer as Christ suffered, suffer for well doing, rather than for evil doing. Christ suffered so unjustly but He suffered with a purpose in mind. Jesus Christ suffered for sin and He was absolutely free from sin; He suffered for the unjust and He was a just man. But he happily suffered in order that we might profit by His suffering; His purpose in thus suffering was that He might bring us to God.

Many a saint that has patiently endured suffering for the cause of Christ has eventually won a soul to Christ because of the consistent fragrance of Christian living. Truly Christ can be lived out in the life of the willing Christian. May He be glorified in our lives, and when the time comes for us to depart may He be glorified by our deaths.

VITAL TRUTH ILLUSTRATION

This morning I found that a friend, a dear native Christian, had put some fruit at my plate. There were two kinds, both unknown at home; one was the mango, a large, delicious golden fruit, with thin skin and big stone; but the second fruit did not look at all attractive. I hesitated for some time when I first saw it; it is called the mangoustine, and a more unprepossessing fruit would be hard to imagine. It is about the size of a small orange, of very dirty dark brown color, looking as if it were rotten. The first time I became acquainted with it I shall long remember. I took the knife to cut it as one would an apple, but it was so hard that I could not cut deeply, so I took a small slice from the surface and tasted it. It was horrible! Bitter as gall, and with an unpleasant flavor as well. Hastily putting it out I grabbed a glass of water, but it was a long time before the water could wash away the bitterness that seemed almost to have corroded my tongue.

But a wise friend took the fruit and with one quick movement cut all the way around it, the knife piercing about half an inch deep into the hard, bitter rind. Then my friend gave a slight wrench, and lo, the crude, ugly, horrid rind opened, and there in the middle lay the loveliest snow-white fruit, faintly tinted in places with rose, fragrant with an inexpressibly lovely perfume, sweet and refreshing; some people call it the "ice cream fruit," but no ice cream was ever half so delicately delicious, so exquisitely flavored, and with such a haunting perfume that it lingered on our hands nearly all day. Even as I typewrite, my hands are still fragrant with its delicious scent. Its very seeds are clear, almost transparent jelly, and edible. Surely it is the loveliest fruit God ever created . . .

As I "rejoiced before the Lord" in the exquisite mangoustine, the words of Eph. 1:3 came to me as it is in Tonkinese: "Every sort of spiritual blessing . . ." Some blessings come from the hand of God as sweet, easily appropriated joys—the blessings that gladden the heart of a child; sunshine, flowers, and health, happy days and precious friends—like thin-skinned fruits which need little preparation. But there are the other kinds of blessings—like the other kinds of fruit. Is it not true that we find before us at times sore trials, grievous difficulties, painful experiences, within which, if we but persevere faithfully, we find that there are treasures hidden? At the very time when I was given the mangoustine I was struggling with a bitter circumstance, and it seemed in a flash that the one was but a parable of the other.

—Homera Homer-Dixon in "The Sunday School Times"

POINTED QUESTIONS ON THE LESSON

1. Does God admonish the Christian to give out His Word? (I Cor. 9:16; I Thess. 2:4; II Tim. 4:2; I Peter 3:15)

2. Does God also admonish the Christian to live a holy life? (I Cor. 6:19-20; Eph. 1:4; Tit. 2:12; I Pet. 1:15-16; II Pet. 3:11)

3. Does God encourage unity among Christians? (Ps. 133:1; Rom. 12:16; 15:6; Eph. 4:3; Phil. 4:2)

4. To what extent should the Christian love his fellow-Christians? (John 13:34; 15:9, 12; Eph. 5:2; I John 4:11)

5. In Whom is found an example of the humility God desires in the life of every Christian? (Phil. 2:5-8)

6. Can man control his tongue in his own strength? (Ps. 12:3-4; Prov. 18:21; James 3:8)

7. Can the Christian have victory over his tongue in the Lord? (Job 6:24; Ps. 17:3; 141:3; Rom. 8:37)

8. Should steadfastness be a characteristic of the Christian? (I Cor. 15:58; Eph. 6:10; I Pet. 5:9)

9. Does the Bible teach that the Christian should rejoice? (Ps. 33:1; Matt. 5:12; Phil. 3:1; 4:4; I John 1:4; I Thess. 5:16)

10. Does God distinguish between the Christian's suffering as a result of sin and suffering for Christ's sake? (I Peter 4:14-16)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

The people who do not care about the Lord Jesus are selfish in all of their ways, and they think only of themselves. But the Christian has a different outlook on life. He has been redeemed by the blood of Christ, and in all of his dealings with others he must keep in mind that he must please his Lord and Saviour. The man or woman who is not a Christian, likes to see the faults in Christians, and point out that they are no different from those who are not Christians. It is true that many times a Christian is a stumbling-block to others because he is not pleasing Christ in all things.

When you see two boys or girls walking down the street, they do look alike in so many ways. They dress more or less the same, they talk about the same things, they get angry with one another, and in many other points are alike. That is because we only see them in their outward conduct, but the Lord looketh on the heart. When God sees those same people that we see, He sees their hearts either full of sin, and black, or He sees them washed white in the blood of Christ.

There should be a difference in their conduct, and the boys and girls who have taken Jesus into their hearts, should live a different life than they did before they were saved. The Lord wants us to be kind to all whom we meet. He wants us to be forgiving toward those who have hurt us or wronged us in any way. He wants us to love one another at all times. These are just some of the changes that should come to your life after you have taken Jesus as your Saviour.

Let us learn the verse in Ephesians 4:32, "Be ye kind one to another, tenderhearted, forgiving one another even as God for Christ's sake hath forgiven you." Our Heavenly Father is loving and kind to us for Jesus' sake, and He wants us to be the same toward our friends and playmates. He is forgiving toward us in all things, because Jesus took upon Himself all of our sins, and suf-

fered for them on the Cross of Calvary. Because we are forgiven of God, we should gladly forgive one another.

May each of you be thinking of some way to be kind and loving toward those with whom you play, or go to school, and with brother and sister at home, and that as you walk along the street with the boys and girls who do not know the Saviour, your life may be lived differently from theirs. This is what Peter is talking about to the Christian people.

May we not only preach with our lips about the Saviour who can save, but may our lives be lived daily before others that they may see that the Christian boy or girl is living a life pleasing to God in all things.

Yours in His love and grace,

Aunt Anna

First Quarter, Lesson 13 **Sunday, March 26, 1939**

PETER INTERPRETS CHRIST'S SUFFERING AND DEATH

Lesson Text: I Peter 1:17-23; 2:20-25

Devotional Reading: II Corinthians 5:14-21

Golden Text: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (I Pet. 3:18).

King James Version

I Peter 1:17 And if ye call on the Father, Who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was fororddained before the foundation of the world, but was manifest in these last times for you,

21 Who by Him do believe in God, That raised Him up from the dead, and gave Him glory; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever.

2:20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps:

22 Who did no sin, neither was guile found in His mouth:

23 Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him That judgeth righteously:

24 Who His Own self bare our sins in His Own body on the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

LESSON EXPOSITION

Peter lays before us some valuable material in today's lesson centering around the death of Christ. "Christ died for our sins according to the Scriptures" (I Cor. 15:3); this is a known fact and this lesson taken from Peter's epistle suggests the following points for our consideration: I. Christ's Death an Adequate Price (I Pet. 1:17-19); II. Christ's Death a Necessity in God's Plan (I Pet. 1:20-21); III. Christ's Death a Potent Force in Man's Program (I Pet. 1:22-23); IV. Christ's Death an Example of Patience (I Pet. 2:20-23); V. Christ's Death an Atonement for Sins (I Pet. 2:24-25).

I. CHRIST'S DEATH AN ADEQUATE PRICE

I Peter 1:17-19

A thing of value is most generally judged by the price that is paid. The salvation of the soul is very valuable and thus under this heading we would consider the price.

The Word reminds us that "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). Man figures that he can buy his way, either by money or by works. However, this sort of reckoning does not agree with that of God. Man is not redeemed with corruptible things, as silver and gold (vs. 18). Therefore all the wealth of this world piled together would not be adequate in the sight of God for the redemption of man's soul. All the good works that man could do from the cradle to the grave also would fall far short of the price that God requires for the salvation of a soul. Isaiah says, "All our righteousnesses (good works) are as filthy rags" (Isa. 64:6) in the sight of God. There is no room for doubt, when we face the statements of the Word, concerning man's ability to pay the price to redeem his soul. Man could never offer that which would adequately meet God's demand, for sin had piled up an insurmountable barrier and an unpayable debt.

Man sees his utter hopelessness, but should we leave him in despair? Ah no; we would remind him that God has adequately taken care of the full price of redemption. Although we are not redeemed with corruptible things such as silver and gold, we are redeemed "with the precious blood of Christ, as of a Lamb without blemish and without spot." The highest price was paid and that, the only price that could redeem—shed blood. It was not the blood of bulls and goats; it was the shed blood of the sinless, spotless, perfect Son of God. What wondrous love of God that He would give His only begotten Son to wipe out the debt and bridge the gulf that lay between man and God. God's way and work is perfect—His work of redemption was complete.

II. CHRIST'S DEATH A NECESSITY IN GOD'S PLAN

I Peter 1:20-21

God has a plan and He never makes a mistake. It was in the plan of God that Christ should die for the sins of the world; therefore His death became a necessity. Paul gives us some light on this subject in his epistle to the Ephesians. He says, "He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love" (Eph. 1:4).

God knows the end from the beginning, for He is omniscient. Therefore in His foreknowledge He knew that Adam would sin and the whole race with him. So He devised a plan, a method whereby sinful man could be redeemed. Paul and Peter both refer to this plan in the heart of God and designate the Son as the Redeemer.

Much difficulty has come to many a heart concerning predestination and foreknowledge; therefore we would like to devote a little time to distinguishing between these two things which differ. Ephesians 1:5 says, "Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." God's will was that all should be saved and He made provision that all might be saved, but He put salvation on the basis of acceptance by man. "Whosoever will may come" is addressed to everyone. God does not force a man to accept Christ (see John 3:16). Now concerning predestination, God determined beforehand that every man that would accept Jesus Christ as his personal Saviour

would be placed as a son in glory because that one would be "accepted in the beloved One"—accepted in Christ Jesus. Thus God determined beforehand (predestinated) the goal or destination of the soul that would accept Christ. God also, and because He is God and because He dwells in all time at the same time and knows the end from the beginning, knows who is going to accept the Lord and who is going to reject Him. This is called foreknowledge. God knows beforehand the decisions that man will make because the future of every man is before God's eyes as though it had already happened. Although God knows all things and knows ahead of time who is going to be saved, He Himself has not in any wise made the decision that this soul will go to heaven and that soul will go to hell. Man has resident in his soul the power of choice (Josh. 24:15) and he himself makes the decision that settles his eternal destiny.

Because God knew that man would sin and need a Saviour He planned that Jesus Christ would be that Saviour; therefore His death was necessary in order to fulfil God's plans.

III. CHRIST'S DEATH A POTENT FORCE IN MAN'S PROGRAM

I Peter 1:22-23

Christ's death does become a potent force in man's life and program, for His death brings new life to the man who will accept it (Gal. 2:20). Before we accepted the Saviour we were really children of the devil and acted the part well (John 8:44). But the moment Christ comes into the life all should be changed. Christ's death becomes a transforming force in our lives—the things we once loved we now hate, and the things we once hated we now love. "The love of Christ constrains us" to live for Him and honor Him. The words of our text from another translation present this truth thus: "Now that, by your obedience to the Truth, you have purified your lives, so that there is growing up among you a genuine brotherly affection, love one another earnestly with all your hearts; since your new life has come, not from perishable, but imperishable seed, through the Message of the Everliving God" (Twentieth Century Translation).

Man, naturally, is indolent, slothful and lazy, but a vision of the Crucified One makes him realize his debt to God and the normal result will be a powerful fruitbearing life.

IV. CHRIST'S DEATH AN EXAMPLE OF PATIENCE

I Peter 2:20-23

The one who patiently bears punishment for evil doing is not setting an example that is outstanding, for it is to be expected that a man who does wrong must bear the consequences. But the most impressive example of patience is when the one who suffers does so unjustly and undeservedly, having done nothing worthy of punishment. Our Lord truly suffered unjustly at the hands of cruel men and He bore it all withput complaint. Here was One Who had the power of life and death over those who persecuted Him, yet He suffered patiently. Isaiah in the fifty-third chapter of his book refers to Christ as the One "Who did no sin" (vs. 9). In the same chapter, the seventh verse, he says of Him that He, "When He was reviled, reviled not again."

If Christ, in the face of all He suffered, could bear such a patient, loving attitude, is it too much to expect of those whom He has redeemed that they should bear their testings without murmuring or complaining, without fighting back or dishonoring the Lord? The Scripture tells us, "In your patience possess ye your souls" (Luke 21:19). James also gives us a worthwhile comment on this subject when he says, "Knowing this, that the trying of your faith worketh patience" (James 1:3). Men will try our faith and Christian character just to see how we react and that is the opportunity for us to bear testimony to the fact that we can patiently bear trial for Jesus' sake.

V. CHRIST'S DEATH AN ATONEMENT FOR SIN

I Peter 2:24-25

"All we like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all (Isa. 53:6). The fact that Christ atoned for our sins through His death on the cross is the thought that closes our lesson. Christ's death took all of our sins away and God remembers them against us no more. How beautiful that this sinless One should willingly, yea, gladly bear the load of our sins—the sins of the whole world. He Who was perfect was willing to take the sinner's place and die that the sinner might live. Because of His sacrifice God looks at us as dead to sin, righteous in His sight; and he yearns that we shall live godly in Christ Jesus.

Peter closes this message by reminding us that we were as sheep going astray, but we need not continue to stray, for we have a Shepherd, the Lord Jesus Christ Himself, Who will lead us and watch over our souls. When we place ourselves in the hands of the Lord we can be assured that He, the Good Shepherd, will feed, guide and care for us. Although this One died, He also rose from the dead and He lives today to do these very things for us.

VITAL TRUTH ILLUSTRATION

A lawyer lay dying. He had attended church all his life, but was not saved. He was known to be a man of unimpeachable integrity. Yet as he lay there facing eternity, he was troubled and distressed. He knew that upright as he had been before men, he was a sinner before God. His awakened conscience brought to his memory sins and transgressions that had never seemed so heinous as then, when he knew that he must shortly meet his Maker. A friend put the direct question, "Are you saved?" He replied in the negative, shaking his head sadly. The other asked, "Would you not like to be saved?" "I would indeed," was his reply, "if it is not already too late. But," he added almost fiercely, "I do not want God to do anything wrong in saving me!"

His remark showed how deeply he had learned to value the importance of righteousness. The visitor turned to his Bible and there read how God had Himself devised a righteous way to save unrighteous sinners. The fact is that He has no other possible way of saving anybody. If sin must be glossed over, in order that the sinner may be saved, he will be forever lost. God refuses to compromise His own character for the sake of anyone, much as He yearns to have all men saved.

—H. A. Ironside, in "Full Assurance."

POINTED QUESTIONS ON THE LESSON

1. What is God's estimated value of a human soul? (I Sam. 26:21; Ps. 49:8; Matt. 16:26)

2. What is God's only remedy for sin? (Lev. 17:11; Heb. 9:22)

3. Is salvation offered freely to every soul? (Isa. 55:1; Rom. 6:23; Rev. 22:17)

4. Is man's redemption wrought without a price? (Isa. 43:1; Rom. 6:23; I Pet. 1:18-19; 2:24; 3:18)

5. Does God desire that any man should perish? (Ezek. 18:23, 32; 33:11; Rom. 5:8; II Pet. 3:9)

6. Is there any reason why even a single soul should perish? (John 3:16; II Cor. 5:15; I Tim. 2:6; Heb. 2:9; I John 2:2; Rev. 5:9)

7. Does the Scripture teach that spiritual life springs from death? (John 12:24; II Cor. 4:10-11; I John 3:14)

8. Is patience a Christian virtue to be cultivated? (Luke 21:19; Rom. 5:3-4; Col. 1:11; II Thess. 1:4; II Tim. 3:10; Heb. 10:36; 12:1; James 1:3-4; II Pet. 1:6)

9. How has God disposed of the believer's sins? (Isa. 38:17; 44:22; Micah 7:19; Heb. 1:3; 8:12; I John 3:5; Rev. 1:5)

10. What is Christ doing for the Christian today? Rom. 8:34; Heb. 7:25)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

During the Old Testament times there were many sacrifices placed upon the Jewish altars. God was showing the Jewish people that One was to die and shed His blood for sin. The Jews were to take a lamb that was as

near perfect as they could find, and offer it as a sacrifice for the covering of their sins. This was done by the high priest every year. Even though the priest offered this sacrifice for the people, he must also offer it for himself, for he too was a sinner.

But the time came, when Jesus, God's only Son, came to this world as the Babe of Bethlehem. He was perfect, for He was very God Himself. He came to be the Saviour of the world. God's perfect lamb was placed upon the cross of Calvary to die for the sins of the people. He was not picked by any human being, but by God Himself. It was not necessary when Christ died, that each year a new sacrifice be made, for when Jesus died, it was the perfect One dying for the sinner. God our Heavenly Father is a holy God, and cannot look upon sin. Every deed that you and I do before we are Christians, is sinful and God hates sin. Sin cannot live in the presence of a holy God, and so God sent Jesus to the world to suffer for the sins of men, and to give to all who will believe on Him, perfect righteousness. God no longer looks at us in our sins, but sees us through the blood, and we are as white as snow.

The Saviour was willing to suffer on the cruel cross in order that we might be saved. God so loved us, that He sent Jesus to die for us, and Jesus so loved us that He gave His very life for us. May we so love Him that we will please Him day by day in the lives that we live. His love never changes, for He says, "I have loved thee with an everlasting love." He dearly loves us, for day by day we are blessed with many blessings because of His love. Let us learn to thank Him each morning as we awake. Thank Him for saving us, and for blessing us throughout each day. We may not know what a day holds for us, but we know we are in His loving care and keeping, and we are safe.

Yours in Him,
Aunt Anna.

THE SEVENFOLD DESCRIPTION

(CONTINUED FROM PAGE 46)

points directly to the person and presence of the Lord Himself.

When the Holy Spirit gives to us the point in the Saviour's description that His eyes were as a flame of fire, He is letting us know through the channel of the symbols that He is the wondrous One Who is PRESENT (fire) in divine omniscience (eyes). Such a point of description can only refer to His Second Coming when He shall be actually present upon the earth and shall manifest to angels, demons, and men the marvel of His infinite knowledge concerning all things—PRESENT ON THE EARTH IN DIVINE OMNISCIENCE.

(To be continued)

THE BEREAN AFRICAN MISSION

(CONTINUED FROM PAGE 49)

which will consist of small units perhaps 15 ft. x 20 ft. These are nothing more than leaf roofs set on poles with mud walls about three feet high from the ground. These, of course, will be only temporary. Our permanent school building will be similar to the small buildings, but will be built of stone, and will be all under one roof. That is the building that should be dedicated to Helen (Mrs. Irving M. Lindquist) as her interest was primarily in the educational work of the mission.

As to the building of a chapel, we do not contemplate building a permanent structure of that kind until we can begin operations on the big shelf where the village infirmaire now has his rice planted, and which will be harvested in May. That is the site of our native mission village and is the logical site for our mission chapel. Up on top we plan to have a small chapel for certain occasions and for the workmen's chapel service in the morning, but that will be just a small one as stated before. The chapel in the town of Kasongo, where the school is now being held, is nothing but a native-built leaf roof on poles and is about 25 ft. x 50 ft. in size and seats about 200 natives as they sit. This shelter has been satisfactory in the past when no Sunday morning service was held, but since we have come it is entirely inadequate, both with regard to construction and capacity. Each Sunday morning the natives are crowding into every available space, and many sit outside in the hot sun or the cold rain. So we plan to encourage the native church in Kasongo to build another bigger chapel under our supervision. Then the big Mission chapel will be on the shelf in the Mission native village.

"At present Mr. Jansen is supervising the school boys who work from 7:00 A.M. until 12:00 cutting trees and clearing away at Musuku. It is very slow and exacting work as there are palms among the trees, which we must save by law, and which we want to save, of course. As these trees are cut down, there are literally hundreds of stumps left, and it will entail a lot of work by strong men to dig and chop them out. I think we could facilitate this work very much if we had a good, strong stump-puller.

"Now, with regard to the cost of finishing our buildings: If we continue at the present rate, using from thirty-five to forty workmen, ten or fifteen women, and about thirty-five school boys there will be the expense of rations and wages to them, which will amount to around $50.00 EACH MONTH. Then there are the supplies needed—gasoline, nails, cement, etc. and the cost of transportation and porterage, which I estimate would be at least $35.00 PER MONTH."

We are delighted with the progress that has been made on the buildings, but as they progress, WE ARE FACING A VERY GREAT NEED IN OUR GENERAL FUND. THE NEED IS FOR LARGE SINGLE CONTRIBUTIONS, AS WELL AS FOR MANY MORE GENERAL FUND PLEDGES OF $1.00 EACH MONTH FOR THE REGULAR UPKEEP OF THE STATION. As all our friends and loyal supporters are well aware, the initial cost of getting our missionaries to the field was considerably more than we expected. CONSEQUENTLY, WE MUST EARNESTLY PRAY AND USE EVERY MEANS AT OUR DISPOSAL TO MEET THE NEED. We cannot cease building operations until our missionaries have at least places in which to live, but we must not carry on this missionary enterprise with a deficit from month to month.

We trust the Lord is burdening our readers to enter into this privilege and opportunity to help in the proclamation of the Gospel. If so, do not delay. "The King's business requireth haste." RIGHT NOW is the time to put forth every effort to assist our Society in supplying the necessary funds for the development of this work. We earnestly appeal for prayer and gifts, and would gladly welcome any new supporters in this worthwhile service for the Lord.

DID JESUS SEEK TO AVOID THE CROSS?

(CONTINUED FROM PAGE 43)

He rejected in Gethsemane was pressed to His lips by the hand of Satan. The "cup" which He is going to drink at Calvary is the cup His Father has given Him. Both cups represent death. One is spurned, the other is gladly received. To drink of the cup offered Him in Gethsemane would have meant shame and defeat. To drink of the cup which was coming to Him at Calvary was going to bring salvation to a lost world. He chose to drink His Father's cup!

And then after the crucifixion had taken place the Holy Spirit leads Paul to write a wondrous statement

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about Jesus. Paul wrote:

> He . . . became obedient unto death (Phil. 2:8).

This is the very thing He refused to do in Gethsemane. He realized death was very near in the Garden and He refused to be obedient to it. He saw it was sin, and He resisted it unto blood. But when He approached Calvary He became "obedient unto death." When He came to the place of the skull He lay down His life for His sheep, never flinching, never resisting. He loved me and gave Himself for me.

Satan's awful dealing with Him in the garden left Him prostrated, but He came off victor and He had met the enemy and fought him without resorting to His divine powers. When the battle is over and Satan has left Him, lying at the point of death, the angel appeared and strengthened Him. This was necessary because a whole night of persecution is lying just ahead and another terrible piece of work is to be done under human limitation also. The way our Lord used this strength given at the critical moment by angelic aid furnishes an additional answer to the question as to whether He was attempting to escape Calvary. If He had wanted to escape the cross, He could have used His strength to get away, but He used the strength the angel gave to take Him through the hideous and hectic night of His betrayal and to take Him to the cross and its glorious redemptive work.

Our question is answered if we remember that there are two deaths.

Men would not have gotten tangled up on this question if they had recalled that there are two cups.

Our Lord hated the cup of death that was nearly forced upon Him by Satan in Gethsemane.

But He yearned for and drank the cup of death which His Father gave Him at the cross. He drank this cup to its last dregs in obedience to His Father and in love to you and me.

If you have not accepted Him, won't you do it now?

SHOULD WOMEN PREACH?

(CONTINUED FROM PAGE 36)

But for all this, SHALL WOMEN PREACH? Hear the conclusion of the whole matter:

> Let the woman LEARN in quietness with all subjection. But I SUFFER NOT A WOMAN TO TEACH, NOR TO USURP AUTHORITY, OVER THE MAN, but to be in quietness. For Adam was first formed, then Eve (I Tim. 2:11-13).

This, then, is the will of God: there is a place of teaching for the woman, over women and children, but not over the man; there is a place of authority for the woman, over younger women and children, but not over the man.

WHY DO CHRISTIANS SUFFER?

(CONTINUED FROM PAGE 38)

To this request our Lord gave a revelatory answer: "To sit on My right hand and on My left hand is not Mine to give; but it shall be given to them for whom it is prepared" (Mark 10:40). Thus we learn that there is an appointed pathway to glorification. But what is it?

The Spirit of God through Paul points out the pathway to participation in Christ's glory in two passages.

The first is Romans 8:17, which says, "If . . . we suffer with Him, that we may be also glorified together."

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And in II Timothy 2:12 we read: "If we suffer, we shall also reign with Him: if we deny Him, He also will deny us."

The pathway of suffering with Christ is the pathway of glorification with Him. Why do Christians suffer? God's answers are clear and definite. Some Christians have caught such a glimpse of man's imperative need of knowing the Christ of Calvary that they are willing not only to suffer, but to die, if need be, to bring perishing sinners the life-giving message of Jesus and His love. They suffer in order to proclaim Christ's salvation.

Other Christians are suffering as the Father's loving hand corrects, chastens and purifies in order that He may produce blessed transformation into the image of His Son.

Cheering indeed to the sufferer for Christ's sake is the third reason for suffering. It is the God-appointed road for those who would share in the glory of the King of kings.

IS IMPUTED RIGHTEOUSNESS A THEORY?

(CONTINUED FROM PAGE 37)

everything he gets," but it does put righteousness within the reach of every man and that is the true meaning of grace, the core of the Gospel.

Verse six brings another Old Testament character into the picture as though the evidence were not already convincing enough. David's testimony is added to the experience of Abraham. "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works." This is a quotation from the thirty-second Psalm. Thus we see that even the Old Testament God honored faith instead of works.

To this unimpeachable trio of scriptures we would like to add several more. Paul believed in a work-less salvation for he says in Ephesians 2:8-9, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." He repeats these statements in Titus: "Not by works of righteousness which we have done" (chap. 3, vs. 5). The climax is not reached, however, until we look at Galatians 2:16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified."

Since it is very evident that God's Word rules out the efficacy of works, let us raise the question, "Could there have been or will there ever be a plan whereby man's works will gain him divine righteousness or recognition?" The answer is given by Paul again: "If there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3:16). "Law" as used here has the meaning of works. The conclusion we arrive at is that there never was, is not now, and never will be a possibility of man "working" his way into God's favor.

Last of all we review the inevitable conclusion:

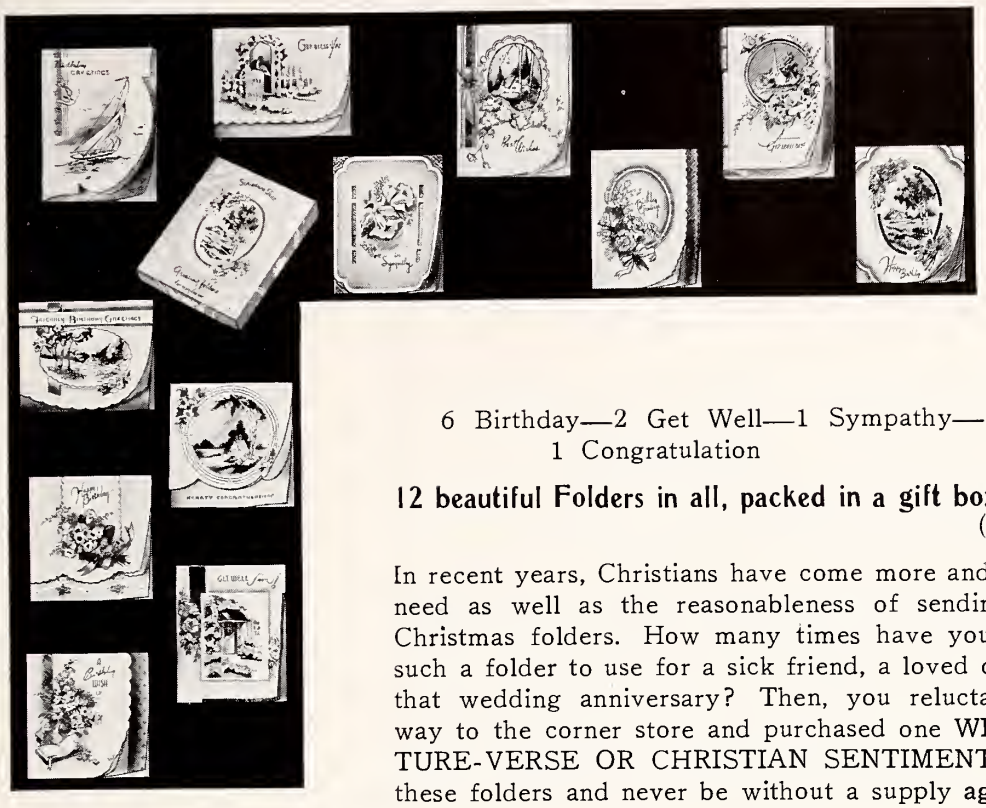
III. MAN CAN ONLY OBTAIN DIVINE RIGHTEOUSNESS BY FAITH

It is recorded in verse three that "Abraham believed God." In verse five we have this statement, "His faith is counted for righteousness." And again in verses twenty to twenty-two it is repeated: "Strong in faith . . . and therefore it was imputed to him for righteousness." These phrases do not tell us that faith is the only way to receive divine righteousness but they do let us see that which pleases God, namely, faith.

In order to see the uniqueness of faith in that it excludes all other approaches to God we must turn to Hebrews eleven, verse six: "Without faith it is impossible to please Him. This is the inspired record and all who try to refute it and come to God in some other way will hear the words, "I never knew you: depart from me" (Matt. 7:23).

The doctrine of imputed righteousness or divine righteousness as a gift is therefore proven to be a fact because it is advanced and supported by the inspired writers of our Holy Bible.

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Courage for each trial,
Gladness for each day,
Faith in Heaven's guidance,
Hope that's firm and true,
May the Lord—the Saviour
Give these gifts to you.

"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." Ps. 37:5

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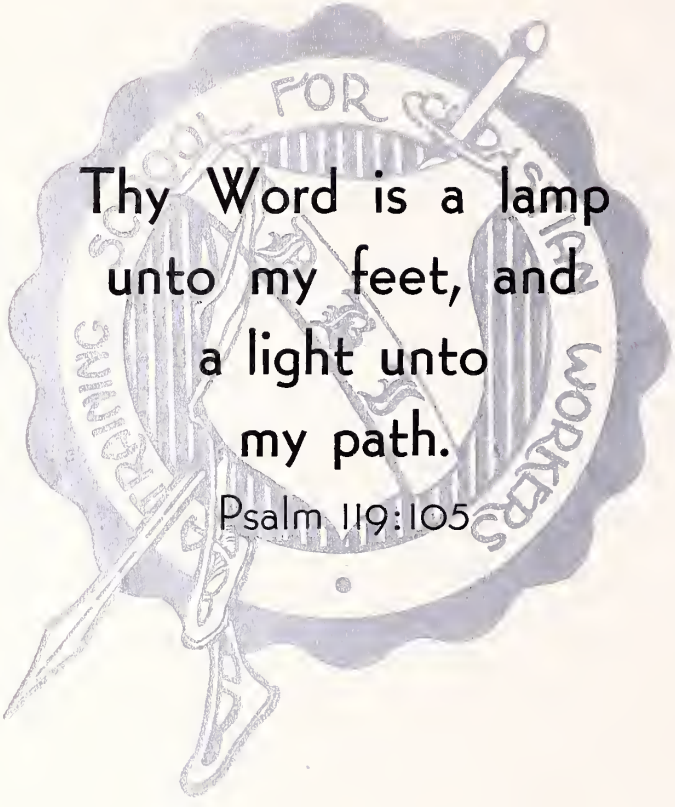
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain,
But, God hath promised
Strength for the day,
Rest for the labor,
Light for the way,
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love.

"He healeth the broken in heart, and bindeth up their wounds." Ps. 147:3

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Thy Word is a lamp
unto my feet, and
a light unto
my path.

Psalm 119:105

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March · · · 1939

D. B. I. SILVER JUBILEE YEAR

February 6, 1939

Rev. C. R. Lindquist
Dean, Denver Bible Institute
Denver, Colorado

Dear Rev. Lindquist:

May I wish you and the Institute much blessing in your Silver Jubilee Celebration. My contact with the Denver Bible Institute from time to time, over a period of several years, has always been a spiritual blessing.

I have felt and I still feel that you have A GOD-GIVEN WORK to do in Colorado and other states. The testing of the years has proven beyond any doubt that you have faithfully carried out God's plan and purpose in your work. The consistent declaration of the Word of God and your consistent promotion of it, both in the class room and in your excellent magazine, are clear indications of the divine mission that is yours.

Allow me to wish you and Dr. Fowler and your staff God's richest blessing in the days that are ahead. With kind personal regards.

Yours sincerely,

RH:OB

Robt. Harkness

Dr. Robert Harkness won recognition as an outstanding Gospel pianist and composer during his association with the late Dr. R. A. Torrey, while engaged in several world-wide evangelistic campaigns. His arrangements and playing of Gospel hymns have been heard around the world and have brought blessing to thousands. Dr. Harkness is the author of an excellent course in Evangelistic Piano Playing. He can be addressed at 1508½ Mission Street, South Pasadena, California. In the latter part of October, Dr. Harkness together with Mrs. Harkness stopped in Denver for three days en route to their home. The piano selections and Gospel interpretations of Dr. Harkness, together with the beautiful singing of Mrs. Harkness, proved of untold blessing to faculty and students alike. May the Lord continue to bless their musical ministry.



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"GRACE AND TRUTH"

Entered as Second Class Matter, October 27, 1922, at the Post Office at Denver, Colo., under the Act of March 3, 1879

VOL. XVII MARCH, 1939 No. 3

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THE TRINITY
The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan—Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST
The personal, premillenial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH
All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AT THE HELM

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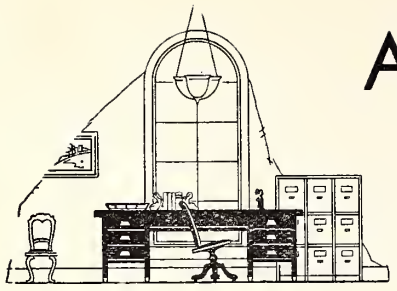
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AS THE EDITOR SEES IT

THE JEW NUMBER

THE editors of *"Grace and Truth"* have been amazed at the flood-tide of anti-Semitism which has so recently swept over the world. And yet we must admit that it is amazement borne of indignation rather than surprise, for one should never be surprised when prophecy is fulfilled. This is not the hour for silence. Christians should declare themselves for God's Chosen People. Silence is dangerous for it may rightly be interpreted as sympathy for the Jewish persecutors. The editors of this magazine while not called of God to do missionary work among the Jews have a very tender place in their hearts for that despised nation and join with Paul the Apostle as he says, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." The purpose of this issue being devoted to the JEW is that more of the members of the Body of Christ will be awakened to the responsibility which is theirs of preaching the Word to Jews and praying for them.

THE EDITOR SERIOUSLY INJURED

WE KNOW that the readers of *"Grace and Truth"* will be grieved to learn that the editor and founder of this magazine was gravely injured in an automobile accident on one of Denver's main streets. The accident occured on March first while the editor was walking along the sidewalk in front of the entrance of a downtown garage. Contrary to a city ordinance, according to police officers who investigated, an auto backed out of the entrance into the busy street catching Brother Fowler unawares. Still conscious he was able to direct bystanders to carry him to the Institute doctor whose office was nearby. X-rays were hurriedly taken which revealed the seriousness of the injury and soon he was placed in a local hospital where the fracture was set by a bone specialist who used the new nailing procedure so widely used and highly successful in the last few years. At the present writing, fifteen days after the accident, Brother Fowler shows such marked improvement that we are convinced beyond doubt that God has answered the many prayers which have ascended on his behalf. Pain, testings, discomfort and suffering seem to be the lot of God's children but we know "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

An immediate result of the editor's incapacitation will be the absence of his material from this issue of the magazine. The Revelation study and an article on the Jew entitled, "The Future Glory of the Jew" will not appear although they were partially prepared when the accident occurred. Our prayer is that Brother Fowler's recovery will be so rapid that his valued material will be resumed in this periodical very soon. We also ask your prayers for his speedy and complete recovery. Any who wish to send him a word of cheer or sympathy may address it to Rev. Clifton L. Fowler, care of Presbyterian Hospital, Denver. —E. E. L.

SILVER JUBILEE CONFERENCES

THE first conference of a series planned as part of the twenty-fifth anniversary celebration of the Institute came to a close Sunday evening, March twelfth. Though the attendance at no time was large, due partly to the fact that other conferences were conducted simultaneously in other parts of the city, God's blessing was richly manifest through the ministry of Rev. V. F. Anderson, the speaker. We feel that it was the beginning of a host of good things which the Lord has in store for us throughout the year of Silver Jubilee.

We are now looking forward to the second of these conferences with Evangelist P. H. Kadey of Flint, Michigan, as speaker. This evangelistic conference of six days will begin Tuesday evening, March twenty-eighth, closing the following Sunday.

Already plans are going forward to make the fourth annual summer Bible Conference an outstanding feature. Rev Andrew Telford of Ottawa, Canada, will again be with us for twelve days, August sixteenth to twenty-seventh. This summer conference offers opportunity for a combined rest and spiritual feast. We cordially invite you to be with us during this inspirational season. Many other speakers, missionaries and special features will make this conference worthwhile.

The concluding conference with Rev. R. S. Beal, pastor of the First Baptist Church of Tucson, Arizona, will climax the Silver Jubilee activities. October twenty-sixth, the date on which the first classes of D. B. I. convened twenty-five years ago, will be a red letter day during the conference. This date also marks the time when we anticipate a mighty deliverance from the burden of debt. To this end we earnestly covet the prayers of our entire "Grace and Truth" family.
—C. R. L.

A NEW SLANT ON ANTI-SEMITISM IN PALESTINE

REV. JOSEPH S. FLACKS, well known Hebrew Christian Bible teacher, made a most illuminating statement

before the Southern California Premillennial Association in Los Angeles some years ago. We quote from the booklet, "The Burial of the Gentiles and Israel's Resurrection":

> Immediately Zionism came to the fore at the end of the war, two enemies sprang up to oppose it—Ecclesiastical Rome and Ecclesiastical Mecca. The Roman Catholic Church proposed to the Mohammedans to form a society for the PURPOSE OF OPPOSING THE JEW AND KEEPING HIM OUT OF THE LAND. The name of the society, still in existence and active, is the Moslem Christian Association. The following personal experience in this connection will help to explain the workings of the opposing forces. During my visit to Palestine in 1922, I was told of an Irish Jesuit on Mount Carmel with whom a Christian Jewish brother had occasional conversation. I was asked if I would care to meet the man. Being on Mount Carmel at the time, we went to visit him. During our conversation, I asked this priest what hopes there were for the land in the near future. Straightening himself up as a prophet of hope, he declared, "Everything will be lovely here in a little while." When asked on what he based his hope, his answer was, "As soon as we are through with our job, everything will be as it was before the war." When further asked what he meant by "our job," he replied, "Bring the 'Turk' back and kick the 'Brit' out, and with him the Jew."

That this policy of cooperation between Rome and Mecca has not been abandoned is indicated by Mussolini's recent reference to himself as the "Defender of Islam," and his reception of the "Sword of Islam" in Libya, which is only given to Moslems. Especially significant then is the proclamation of General Balbo, governor of Libya: "Italy, with full right proclaims herself a Mussulman power, without, however, falling down on her tasks and duties as a big Christian power." (Quoted from "Prophecy")

Reassuring, indeed, both to Jews and Christians in the light of this alliance against the Jew is the sure promise of God:

> Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and I will burst thy bonds, and strangers shall no more serve themselves of him; But they shall serve the Lord their God, and David their king whom I will raise up unto them. Therefore fear thou not, O My servant Jacob, neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid (Jeremiah 30:7-10).

—A. H. Y.

THE BIRTH OF A NATION

THE despised people of most every community are the Jews, but the reason they are disliked is often a selfish one. The Hebrew avidity for and ability to get possessions, makes a Jew an object of envy and jealousy in any community. Jacob demonstrated that anyone who tries to drive a hard bargain with a Jew will likely come off second best. Laban was the poor fellow who learned this lesson. It is this racial tendency that has caused Hitler, Mussolini and others to set their faces against the Jews, and one must admit that all of that which Jews acquire is not gotten honestly. But for that matter, what nation on earth can boast of citizens who are characteristically honest? There is another reason why the Jews are the target of international animosity—Satan hates God's Messianic and missionary people. The story is too long to deal with here, but every Bible student is familiar with Satan's hatred of the Messianic nation, for from her loins was to be born the Saviour of the world. Even though Satan failed to pollute the Messianic line, yet he has continued to stir up enmity against Israel, the one nation whose job it was to evangelize the world, "unto them were committed the Oracles of God" (Rom. 3:2).

We ask the question, "What is wrong with Israel?" Dishonesty is a sin but one would think that Israel's sin were a far more serious one than this, judging by the punishment and chastening which she is receiving. The answer is found in Jeremiah 2:13, "For My people have committed two evils; they have forsaken Me the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." This sin of forsaking Jehovah and going after strange gods is the objection which God has against His nation. It is the theme of many pages of the major and minor prophets. This terrible wickedness of forgetting the God Which brought them out of Egypt is seen again in the lament of our Saviour over Jerusalem, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together . . . and ye would not!" (Matt. 23:37). The depth of their backsliding is revealed in their willingness to slay their own Messiah. Peter laid the blame where it belonged, "Ye men of Israel, hear these words; Jesus of Nazareth . . . ye have taken, and by wicked hands have crucified and slain" (Acts 2:22-23).

God's holy nature demands that He punish those who sin. Israel placed God in this uncomfortable role of chastening the one whom He loved because she backslid and would not listen to the prophets. Her punishment was to be dispersion among the nations, "Like as ye have forsaken Me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours" (Jer. 5:19). This was first realized in the Assyrian and Babylonian captivities. It was later extended to assimilation by other nations in the four corners of the globe. The destruction of the temple by Titus in 70 A. D. foretold by Christ, (Matthew 24:2), was the culmination or aftermath of earlier dispersions from which Israel has never recovered. How literally have the prophecies, which are but unfulfilled history, been consummated, "To overthrow their seed also among the nations, and to scatter them in the lands. And He gave them into the hand of the heathen; and they that hated them ruled over them. Their enemies also oppressed them, and they were brought into subjection under their hand" (Ps. 106:27, 41-42).

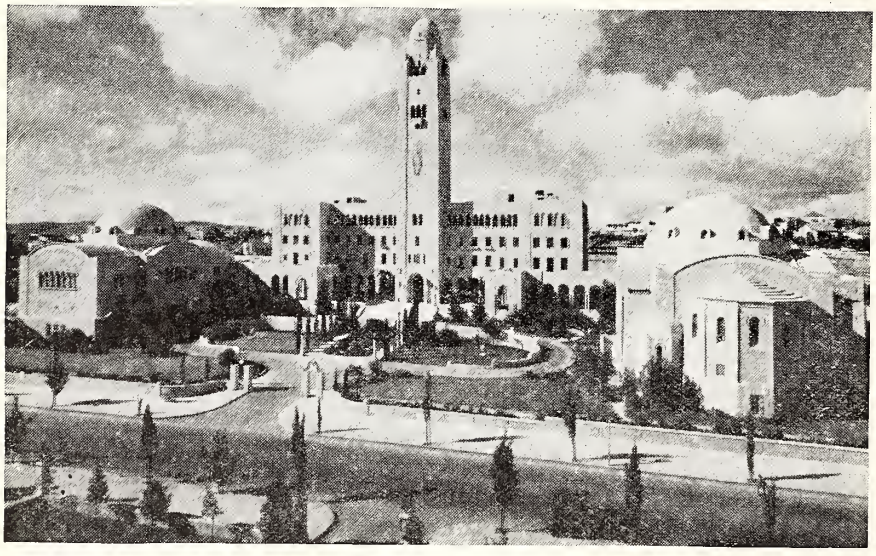
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The Transformation of Palestine

THE land of Palestine, which has lain waste and desolate for so many centuries, is again beginning to blossom like the rose. Just as the coming of the Babe of Bethlehem was foretold long centuries beforehand by the Hebrew prophets, so this wonder of our generation has also been predicted for twenty-five centuries. Isaiah, Jeremiah, Ezekiel and other Old Testament prophets foretold with marvelous precision exactly what is taking place in Palestine today before our very eyes.

It was in 1922 that the League of Nations gave Great Britain the mandate over Palestine. Since that time, in sixteen short years, there has been such a remarkable transformation in the land as has perhaps never before been witnessed in any country in so short a space of time. Not that the entire land has been changed—far from it. But in scores and hundreds of places phenomenal and startling transformations have taken place in a few brief years.

Three times—in 1931, 1935 and 1937—it has been my privilege to witness at first hand the amazing changes that are occurring in the country where ruin and desolation so long held sway. The development began slowly in 1922; but today, in spite of all the rioting and terrorism, it is going forward with remarkable rapidity. I was amazed at the changes that had taken place in the four years from 1931 to 1935, and then was astonished anew at the progress made between 1935 and 1937. Let me mention just a few of the high points of transformation that have occurred during the past few years. Without any shadow of doubt, the building of the all-Jewish city of Tel Aviv from a series of sand dunes to the metropolis of Palestine in



BY

GEORGE T. B. DAVIS

George T. B. Davis, long associated with Dr. R. A. Torrey and Charles M. Alexander in World Evangelism, gives us an illuminating description of Palestine's marvelous present day transformation. The prophets of old predicted the wondrous changes which shall come to Bible lands. We live in the day of the astonishing foreshadowings of the fulfilment. The actual "filling full" of the prophecies will come in the future Jewish age. God is setting the stage for the final performance. We acknowledge our indebtedness to the "War Cry" of Chicago for the use of this material and the accompanying pictures.



(Above) The new Y. M. C. A. in Jerusalem, erected at a cost of more than a million dollars.

●

(Right) Jeremiah predicted that the city of Jerusalem would reach the brook of Kidron; this has literally come to pass.



A view of Jerusalem showing the wall, Dome of the Rock and Temple area. The city has reached the boundaries predicted by Jeremiah 2,500 years ago.

thirty years, is one of the most interesting and remarkable achievements of the Jews in the modern restoration of Palestine. Only a few Gentiles live in Tel Aviv. Its population of 150,000 consists of Jews from all parts of the earth.

Hebrew is the language of Tel Aviv. The schools, books and newspapers are in Hebrew. The daily greeting is not "Good morning" or "Good evening," but, "*Shalom*" (peace)—and the answer comes back, "*Shalom.*" It is a city of broad streets, buses, public squares, telephones, electric lights and modern office buildings and homes. In fact, the homes are ultra-modernistic in architecture.

The new harbor at Tel Aviv was built, not by the Palestine government, but by the people of Tel Aviv in a patriotic outburst of enthusiasm for a harbor of their very own. It is the first Jewish harbor in 2,000 years. It is a great success. Large shipments of oranges are being made from the port, and it is now vieing with Haifa and Jaffa as a landing-place for tourists to Palestine.

A few miles from Tel Aviv is another of the latest developments in the land. It is the new airport near ancient Lydda. The airport is one of the best in the Near East. The runways alone cost $1,000,000 and the airport building is being erected at a cost of an additional $250,000.

The sudden transformation of the Dead Sea from a waste, desolate region to the most valuable body of water in the world is one of the romances of the restoration of Palestine. The periodical, *Chemistry*, estimates the potential value of the Dead Sea water at one trillion, two hundred seventy billion dollars—which is about four times the wealth of the United States or practically equal to the wealth of all the rest of the world put together! The water is pumped into large vats both at the northern and southern ends of the Dead Sea and is evaporated by the heat of the sun. The valuable mineral salts—potash, bromide and others—are gathered up, taken to the factory and shipped to all parts of the world. It is stated that the Dead Sea contains the largest potash deposits in the British Empire.

Another innovation in Palestine is the using of the water of the famous Jordan river for commercial purposes. Spiritually, the river Jordan has played an important role in the history of the Jews. Today it is having a prominent part materially. The Rutenberg power plant located a few miles south of the Sea of Galilee, utilizes the rapid flow of the Jordan water to transmit light and electrical power to homes and factories throughout the country. Additional power plants have been erected at Haifa and Tel Aviv.

But the best way of all to visualize the transformation of Palestine is to visit the Jewish colonies. There are more than two hundred of them scattered throughout the land. The story of the planting of these colonies—many of them in swamp lands reeking with malaria—is an epic of heroic achievement in the face of almost insurmountable difficulties. Today the Jewish colonies are in a flourishing condition, both financially and agriculturally. One colony especially interested us. It was a settlement where they specialize in poultry raising. A majority of the colonists are ex-professional men. In one recent year they sold over two and a half million

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As in olden times, so today, Palestine is still a land of vineyards and delicious grapes. The picture shows two workers with an abundant crop.



THE JEW

BY HENRY OSTROM, D. D.

BIBLE TEACHER AND EXTENSION WORKER FOR THE MOODY BIBLE INSTITUTE

THIS brief and startlingly unique summarization of the eternal Jew is characteristic of our brother Ostrom. To many of us, who have been in touch with fundamental and evangelistic activities for the last forty years, there is no figure so outstanding and no worker for Christ so greatly beloved as Dr. Henry Ostrom of Greencastle, Indiana. Without exaggeration or hyperbole he is a grand old man of Christian service in America.

OVER the pages of history, 3500 years, at least—the Jew. The Spanish Inquisition—the Jew. The Black Plague in Germany of 1535, etc.—the Jew. The British Mandate over Palestine—the Jew. The European Persecution of 1938—the Jew. The Bible from your table—the Jew.

Travel all continents and their colonial additions, and among the throngs, black, yellow, red and white, who may you surely meet?—the Jew.

Who is this gathering up scrap iron and later operating the hardware business of the city?—the Jew.

Who collects the used clothing (mayhap by the alley route) and later runs the gent's furnishing stores of the town?—the Jew.

This one of the races that cannot be downed, cannot be effaced! Burned, shot, drowned, poisoned, ghettoed, yet he survives—the Jew.

A Semite? Yes, but why go out of the way to immortalize Shem when your Bible plainly tells you how the Jew sprang from Abram and Sarai? Why not read the first four verses of Genesis twelve and call the miracle settled, and then read on to the birth of Isaac and see the miracle confirmed? The Israelite, the Twelve Tribes, the Jew, try and trace him without a Bible—you fail! Bad Jews, good Jews, believing Jews, idolatrous Jews, Jews in music, Jews in science, Jews in politics, Jews in religion, Jews in plots—but all Jews.

They are land owners. I do not say land possessors. One may own a hundred umbrellas and not possess one. The land is bounded in Genesis fifteen much as we used to bound countries in the village school. That deeded land to Abraham and his seed is re-deeded to Isaac and his seed, and, again, re-deeded to Jacob and his seed, and confirmed to Joshua; and even called "their land" by Stephen in the New Testament. The Promised Land, the Holy Land, a part of it, the Balfour Resolution Land, the Jew's land. Governments of earth may dispossess them of that land but all the governments of earth, together, cannot rob them of it. Contend they may, Arab and Jew; claim, as the Arab may, that Ishmael was the first Arab and Ishmael was born earlier than Isaac, but Ishmael's mother was Hagar, (although Abram was his father), and it was through Abram and Sarai, that the property was deeded. Their seed was Isaac, the child of promise. So, the Arab is out.

The Jew—the people of earthly promises—the flocks, the herds, the olives, the pastures, the grapes, the grains!

The Jew—In his line Christ came (though, not once in all the record does He call Himself a Jew, rather, "the Son of Man," "the Son of God"). Yet it was imperative that a line before be marked, and by that line, the mother of the Messiah must be a Jewess. And from the same hand that came the first woman without a human mother came the Lord Jesus, "the second man," without a human father. But He never even as much as says, "I am nearly a Jew." The second Man is "the Lord from heaven." (Exalt the definiteness of the Scripture).

The Jew—without a Prince and without an idol, yet a nation. (Withal, loyal to many nations in which he lives.) Yet he cannot be assimilated, he remains severed. The many attempts to adjoin him and blot out this division have only had temporary spurts of success, then positive failure. "I, Jehovah, have severed you from other people" (Deut. 14:2). All the governments of all the earth cannot cause them to assimilate. They have remained, and they still must remain, distinctive.

The Jew: His present day suffering and sorrow is directly traceable to his rejection of the Messiah when He came. But all the more, we who are Christians should lovingly witness with power before the Jew that he may accept Jesus Christ and be saved. Our efforts are to the "whosoever." That word must include the Jew.

The Jew. Nationally, the ancient covenant abides. Nationally, they (the Jews) must get back to the Promised Land, and there is the blessed assurance that those there when Christ comes back to earth will be the receivers of Him and that is the "all Israel saved" (Rom. 9, 10, 11). Time can never be long enough to destroy God's Covenant.

The Jew. Viewed today it appears, outwardly, the Jew versus the Mohammedan. To the first, we owe much; to the second, virtually nothing, yes, actually nothing.

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The Football of the Nations



BY ARCHIE H. YETTER

PASTOR, DENVER, COLORADO

THE JEWS IN THE HEADLINES OF WORLD NEWS. Mr. Yetter's wide reading has made him conversant with present Jewish persecution and he presents a carefully prepared epitome of current developments in this world-wide oppression.

"WHERE can we go?" was the despairing question that sprang to the lips of the terror-stricken Jews of Austria as the vanguard of Hitler's storm troopers swept into their country. The answer was written in the life blood of 1700 Viennese Jews in a few short days. Death was their only exit.

As the Jews face their cruel persecutions and Gentile (crueler) persecutors, they take up the cry of the Austrian Jews, "Where shall we go?" Not wanted in one nation they travel hopefully toward the frontiers of another. But their hopes are dashed to the ground as they are refused sanctuary within its borders. Over and over again this experience is repeated so that Israel is today experiencing the bitter fulfilment of God's prediction in Deuteronomy 28:64-66:

> The Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.
>
> And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:
>
> And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shall have none assurance of thy life.

Israel today is the football of the nations, kicked, hunted and driven from one nation to another. Among these nations they find no rest for the sole of their feet but live in constant fear of their very lives.

To the end that we might know the sorry plight of world Jewry and consequently pray more earnestly for their salvation, give more generously to Jewish missions, and witness more faithfully to Jewish people, we present this brief survey of Israel's extremity.

Our survey will include the attitude of the following countries toward the Jew: Germany, Czecho-Slovakia, Austria, Russia, Italy and Palestine.

I. THE FOOTBALL OF GERMANY

A FRIEND called us on the telephone one day and with tearful voice protested against our injustice toward Germany in mentioning the persecutions of the Jews. According to this friend these things were not so. This was before the recent surge of Jewish persecutions following the murder of von Rath. To us the evidence has been, and is, conclusive that the present German government is striving by various means to carry out the purpose declared by Alfred Rosenberg, supervisor of the spiritual and philosophical development of Nazidom, namely, "to get rid of every Jew."

The following heart-wrenching incidents support this thought.

> Although in the World War he had won the Iron Cross, he had just spent two weeks in a concentration camp, had been forbidden to wear the uniform of the country for which he had risked his life, and had come home with a shaved head, the mark of camp imprisonment, to find that he must vacate his apartment because a Jew was NOT WANTED where both landlord and other tenants were "Aryan" ("Jewish Missionary Magazine," February, 1939, page 17).

Here we find a Jew "kicked out" of a German community.

Next we find Jewish patients including women and children "kicked out" of a tuberculosis hospital and an orphanage.

> In Soden, near Frankfort, patients were driven out of the only Jewish tuberculosis hospital in all Germany. Here women were beaten, and there were many suicides, including those of three of the doctors.
>
> In Koenigsberg, children were turned out of an orphanage at one o'clock in the morning to wander about in their night clothing until rescued ("Jewish Missionary Magazine," February, 1939, page 18).

In her serial, *Reaching for the Stars*, published in the January, 1939 issue of the Atlantic Monthly, page

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A CHALLENGE TO

BY OSCAR WAGO

JEWISH MISSIONARY TO ISRAEL

OSCAR WAGO, with a heaven-given earnestness, takes a familiar Old Testament story and makes an interesting and helpful application to the present day horrors and persecutions which are befalling Israel.

May this awakening testimony stir the readers of "Grace and Truth" to "pray for the peace of Jerusalem" as they never have in the days gone by.

"Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for My name's sake" (Matt. 24:9).

There are about sixteen million Jews in the world, of which almost four million live in the United States, while the majority of the rest of the twelve million are found in European countries, and are under a death sentence because of the rising tide of anti-Semitism. Three million Jews in the Soviet Republic are decreed to give up their heritage and become infidels, or else they must die out. And they do die out. Poland has about three million Jews, who by reason of anti-Semitic laws are doomed to economic extermination. There are no means of livelihood for them. This same fate hangs over the Jew in Germany, Austria and Rumania, and will eventually happen in other countries.

What disturbs some of us even more, the mania of anti-Semitism like creeping paralysis is now coming over to hither-to Jew-loving England and America also. Astonishing as it sounds, even some of our leading minds have fallen under the influence of the philosophy of Jew-hatred. A priest of the Roman Catholic faith fills the air, every Sunday, with the poison of race hatred, and a so-called fundamentalist minister from one of the Western states, is busily engaged preaching that the Jews are responsible for all the ills of the world and has made the statement that the way to end world depresssion is to wring the necks of a few dozen Jews. And I do not have to tell you that from the wringing of the necks of a few dozen Jews to the persecuting of all the rest of them is but a little step. It is disturbing to hear these things, isn't it? And why are these things especially disturbing us, Christians? Just for one simple reason. Because a Christian cannot hate anyone. We read in the first epistle of John, *"Whosoever hateth his brother is a murderer."* And again, *"If a man say I love God and hateth his brother, he is a liar."* There it is. And I am glad I don't have to say this is my private opinion, but quote it to you from the Scriptures, *"Thus saith the Lord!"*

Anti-Semitism in any shape or form, and whether carried on under the name of Communism or Naziism, is pagan. It is pagan in mind and pagan in its desire. Russia is determined to pull down God from His throne, and Hitler is determined to do away with the Jews, the Jewish Bible, and the Jewish Christ, and the Jewish Jehovah.

I believe that in these critical times we have a great need of studying the Word of God in order that we may find out God's plan for His ancient and chosen people, and His will for us Christians.

It has been said that history is the on-goings of His story. We can trace the footsteps of God on the highway of the past, for history has revealed to us His methods, purposes and ways. God does not change, and He says to us in His Word, *"I, the Lord, change not."* If we know how He has dealt in the past, we shall know what His purpose is for the present.

The book of Esther records for us a set of circumstances that are almost the same in which the Jews find themselves today. And the record given us by the Holy Spirit tells us how God dealt with His people in their tragic circumstances.

Just before the story opens God had provided a way for the Jewish nation to return from their captivity to Jerusalem and to the land of their fathers. However, a goodly number of the Jews chose rather to remain. The reason for it is obvious. They pursued various lucrative occupations, and not being oppressed for the time being, they rather chose their established good business in the land of captivity than to begin life anew in the country which God opened up for them. How quickly they forgot the bitter tears and the shed blood of their suffering brethren for the sake of an easy livelihood.

This was, indeed, very tragic. But isn't that the same attitude of the Jews today? Since Zionism has been in existence, not a great many Jews have gone

CHRISTIANS

back of their own will. Those who have gone back are the idealists, the others say to them, "You go on and we will pay your expenses." The Jews in Babylon said the same thing to their brethren, "You go back to the Holy Land and build up the walls of Jerusalem and we will pay your expenses."

And while the Jews in Babylon were absorbed in the pursuit of their business, a man by the name of Haman, a nobody, with no background suddenly sprang to power: just like today, Hitler, Stalin and Mussolini. They are men who are nobodies, of whom the world didn't know a thing before they came into power. And Haman said to King Ahasuerus, *"There is a certain people scattered abroad and dispersed among the people in all the provinces of the kingdom and their laws are divers from all peoples neither keep they the king's laws, therefore it is not for the king's profit to suffer them."*

Isn't that the same excuse that Germany and Russia and Poland and Rumania use even today when they preach hatred against the Jews? Don't you hear the same thing even in our beloved country from thousands of Jew-haters? And King Ahasuerus listened to the enticing words of Haman and empowered him to have authority to destroy them all on a certain day.

But how did God feel about it? Did He leave them to destruction? O, no! It is true that the Jews had sinned against Him and were in captivity, and when God opened a way for them to go back to their land, many chose to remain. Yet, God was not angry with them. He said of them, *"He that toucheth thee toucheth the apple of My eye."* And again, *"When thou passeth through the waters, I will be with thee, and through the rivers, they shall not overflow thee, when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."*

Did God forsake them? No. God did the only logical thing. He raised up the man of the hour, *Mordecai.* Haman was Satan's man and Mordecai was God's man. Haman was Satan's man because Satan is the author and the originator of Jew-hatred. In Genesis 12:3 God says, *"I will bless them that bless thee and curse him that curseth thee."* The one who would curse is none other but Satan, the devil. From the very beginning he has been trying to destroy Israel, because God chose this nation as His channel to bring the greatest blessing to the world.

Mordecai was a Jew like the rest of them, and yet unlike the rest of them, because he knew what no one else knew—what was going to happen in the Persian empire.

The Jews of Persia went about their business in their accustomed way, buying and selling and not knowing what was going on round about them. History again and again repeats itself. Didn't the Jews in Germany do the same thing? They were so deeply absorbed in their business that they paid very little heed to what was going on round about them. "It cannot happen in Germany," so they said, but it did happen. Don't we hear it in our own country from our own Jewish citizens, *"It cannot happen in the United States"?* But you remember what happened in the days of the K. K. K. It began as an anti-Catholic movement, but soon included the negroes and Jews as well. At this present time one hundred and eighty-seven newspapers, magazines and periodicals, four hundred and sixty-three organizations, spread all over the country, boasting of six million members, are cooperating systematically to work up a feeling of Jew-hatred in this country.

The Jews did not know what was happening about them in Persia, but Mordecai who sat in the king's gate knew about it because he heard the king's servants talking of the plot of Haman. And when Mordecai heard of all that was done he *"rent his clothes and put on sackcloth with ashes and went into the midst of the city and cried with a loud and bitter cry."*

And there was a queen in Persia by the name of Esther, a niece of Mordecai, whom he had brought up as his own daughter, with much love and tenderness, and who grew up the most beautiful girl in the whole empire. Neither the king nor Haman knew that Esther was a Jewess and related to Mordecai. When Esther was told of Mordecai's being in great sorrow and tears, and clothed in sackcloth the Queen was exceedingly grieved. She sent raiment to clothe Mordecai and to take away his sackcloth from him. Foolish Esther was just like the Modernistic church of today, which hopes to change the world by social service. Mordecai cried because he and his people were doomed and condemned, but Esther sent him clothes. What lost and condemned humanity needs goes much deeper than food and raiment. Of course they need these things, but what they need most is not social service but a new birth. They need the Lord Jesus Christ. *"Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."*

Mordecai did not need new clothes and a new pair of shoes—what he needed was deliverance. So he sent word to Esther and told her how Haman promised to pay ten thousand pieces of silver to the king's treasuries for the Jews, to destroy them, and charged her that she should go in unto the king and make supplication unto him for her people.

But Esther sent word back to Mordecai telling him that there was a law that no man or woman could come unto the king unless called. Esther said, *"I have not been called to come unto the king."* There is very little done for the salvation of the Jews by any of the large denominations, and when the Jewish missionary pleads with them to help, they say, "We have not been called

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Can a Christian Be an Anti-Semite?

THE rising tide of Jewish hatred is scored by this pastor. He earnestly and logically enumerates many reasons to support his claim. His conclusions are based on personal observations made on a recent European trip and in his work in America as a specially appointed worker among Jewish refugees.

BY GERARD M. VAN PERNIS
PASTOR, CLIFTON, NEW JERSEY

Among the many terms recently taken up into our vocabulary, "anti-Semitism" occupies an important place. Not only is this term upon the lips of all who love to "talk politics" and "discuss economics" or "dabble in culture," but national polity is shaped and national policy controlled by it.

Anti-Semitism is not peculiar to one nation; most nations where Nazi-ism and Fascism have obtained a foothold are affected by it. It is found in Europe, in various parts of North America and also in South Africa. Not only do we meet it in countries predominantly German, but also in countries owning allegiance to the British crown, as for instance Canada and the South African republics. Our own country too has some anti-Semites, although as yet we have no organizations whose sole purpose is to propagate this spirit, as for instance the National Party of Canada and the "Grey-Shirts" of South Africa.

Anti-Semitism is not merely a political attitude or a cultural persuasion. Neither is it to be regarded as something pertaining primarily to economics. Anti-Semitism, though touching all spheres and phases of everyday life: the social, the political, the economical and the cultural, reaches far deeper, even to the very roots of our being and origin; it touches our spiritual life!

Like most terms taken up into our vocabularies, we have also adopted this term, made it a "household necessity" as it were, without further examination or analysis. As is the case so often, we—the people—have followed some leader or the crowd. We have listened to statements intended to justify anti-Semitism and all it implies and have taken those statements for granted as conveying the truth. Not only have statements been made, but accusations, which in most instances were nothing less than sheer libel and stupid calumnies and because anti-Semitism is the vogue, we have condemned wholesale, without a hearing, a large group of our fellow citizens, a people, a race! It is high time a halt is being called and instead of repeating parrot-fashion what others have said and are saying, we make a thorough investigation. This we should do as fairminded Americans, as citizens of a great nation, by the amalgamation of various races and nationalities constituted and directly related to all humanity. More than any other nation or people, we are Cosmopolitans—World Citizens!

But especially as Christians, followers of Jesus Christ Himself, after His human nature a descendant of Shem, and particularly as such promised and given to the whole world, we cannot nor may we make ourselves guilty of this greatest of present day evils—anti-Semitism. It is this that we hope to prove in the course of this article.

What then really is anti-Semitism? Is it only a dislike for the Jews, their business tactics, their mode of living, their idiosyncrasies? Who was Shem? Who are his descendants? What was said concerning him that also concerns us? In what relation are we to stand towards him and his descendants and what attitude are we to take towards him and them? Or in other words: *CAN A CHRISTIAN BE AN ANTI-SEMITE?*

Who was Shem? According to Genesis 10:21 he was the second son of Noah, the builder of the ark. To Shem and concerning him it was said: "Blessed be the Lord God of Shem" (Gen. 9:26a). He was the progenitor of Abraham (Gen. 11:26) of whom it was said: "I will make of thee a great nation, and I will bless thee, and make thy name great: and thou shalt be a blessing . . . and in thee shall all families of the earth be blessed" (Gen. 12:2,3). That nation born of Abraham, the direct descendant of Shem, was Israel, the Jews. Among these Israelites, these Jews, there would be One in whom "all families of the earth shall be blessed." That One is the One promised throughout the entire Old Testament, from Genesis to Malachi, the promised "Seed" of Israel, David's greatest Son, the Messiah, even Jesus Christ. He is the Seed of the woman, the Lamb spoken of by Isaiah, Whose name is Wonderful, Counsellor, The Mighty God, the Everlasting Father, the Prince of Peace. It is He upon Whom the Lord has laid the iniquities of us all. It is He Whom we, upon the strength of the prophetic utterances concerning Him, own as Lord and Saviour, Whose we are and Whom we serve, Whose very name we bear: "Christian"—"of the Christ."

It was this people, this great nation, who as descendants of Shem, called blessed of God and therefore blessed, which became the recipient of God's special revelation. A special people with a special revelation! Among all the nations of the world not a people favored of God like this people! Unto them God spake directly (Ex. 20). Unto them He gave His prophets and seers and through them He made known His will.

Where other nations had forgotten God and were

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A BOOK, A JEW, AND A MIRACLE

HOW A NEW TESTAMENT LED A JEW TO CHRIST IN VIENNA AND SENT HIM FIVE THOUSAND MILES TO WIN HIS BROTHER.

A CONVERTED Jew gives his personal testimony of faith in Christ. This true story is printed here through the courtesy of the Million Testaments Campaigns, 1505 Race St., Philadelphia, Pa. This energetic organization has just issued a Prophecy Edition of the New Testament as an aid to Jewish personal work. They may be secured from the above address at thirty-five cents the copy for use among Gentiles or at the special reduced rate of twenty-five cents a copy if given to Jewish people. We heartily endorse this edition, and earnestly suggest that awakened Christians everywhere extend hearty cooperation to the splendid work being done by the Million Testaments Campaign.

BY JACOB GARTENHAUS

How I had always looked forward to the hour when I would be on a ship bound for that wonderful land, America! For years my ambition was to seek my fortune in that land flowing with milk and honey and I was determined that no obstacle would ever be powerful enough to keep me from obtaining that goal. And thus, when the way was finally opened for me to go, in vain did my parents plead with me to abandon the idea, making all sorts of tempting offers. Nothing could deter me; I was on the threshold of a new and successful life and could not let the opportunity go by.

An atmosphere of settled gloom came upon our home as mother and father thought of their defeated hopes and plans that their boy would one day become a renowned rabbi. Now they would perhaps never see him again.

A VISIT IN VIENNA

Soon final arrangements were made for my departure and realizing that I would perhaps never see my loved ones again, I stopped off for a visit with my grandparents and then proceeded to Vienna to see my brother. He was then a brilliant teacher in one of the Jewish schools of learning there, and was regarded as a celebrity among the people of his own home town and held in no less esteem in the larger city of his residence. He met me at the station and what a delightful reunion it was after several years of separation!

But something different about him did not escape me. Nothing was said, however, until we reached his room and then, upon learning that my stay there was a question of hours, he lost no time in relating to me the following story:

Some time before, the word had gone around that section of the city that there was a man from England who was stopping at the hotel. He was a *MESCHUMED* (apostate) and had sinful literature with him; the purpose of his coming was to mislead the Jews. And the entire section began to seethe at this information. Soon the question was raised by various young men: "Why doesn't Jehovah strike him dead if he is engaged in the work of destroying faith in God and in leading God's people astray?" This question seemed reasonable and many expected just that to happen. The rabbis warned the people that this man had some occult power and that harm would come to anyone getting too close to him.

DARED NOT GO NEAR

The chief point for discussion in the synagogue was this stranger and his awful work. Warnings were sounded and every attempt was made to fortify the faith of all. Such dreadful things were said about this stranger and his little books that the curiosity of the young men was stimulated to see this fearful character. If only one of his books might fall into their hands, but they dared not go near the hotel in which he lived! In the restaurants and on the streets they talked about the affair but only when they were sure their elders were nowhere near. So much as hinting an interest other than hatred in this renegade Jew would bring upon them the displeasure of the leaders of their people, not only religiously but in a business and social way.

And my brother shared this deep interest along with the other young men. If the little books were so terrible, he thought, they surely could not influence intelligent people. And another thing, why was this man spending so much money without hoping to get any returns? So puzzled was he over it all that he was determined to find out for himself.

HASTILY SEIZED THE BOOK

One day as he was passing down the street a man came up to him. Both knew as they looked into each other's eyes that each wanted to know the other. The man proffered a little book to my brother, who after glancing in all directions to see that no one was in sight, hastily seized the book, put it beneath his jacket and hurried back to his room. At last he had gotten one of the books.

Once in his room he locked the door and opened the Book to the first page. It was the New Testament written in the Hebrew. He began to read and was startled to see the names of Abraham, Isaac, Jacob and other Jewish names so familiar to him (he was reading the first page of Matthew giving the genealogy of Jesus Christ). A leaf falling past his window star-

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The Berean African Missionary Society



The Foreign Missionary Department of the Denver Bible Institute

Rose Encinas, Home Secretary

BUILDING NEWS

We understand from letters received recently from several members of our missionary group that the mudding of the first building has been completed and that the fireplace is nearly finished. Mrs. Albert Jansen says, "Our building work is coming along fine and we cannot complain. The Lord has been blessing. The rains have prevented some, but not as much as I thought they would. The natives are sometimes hard to convince that they should work thus and so. The men seldom have to work because their wives have to do all their field work and carry all the heavy loads and other such work and they spend most of their time at home beside the fire. Albert has just come in and says to tell you that they have just finished mudding the walls today (January 27th). They have done more in the last three or four days than they did for a long time before."

On February 2nd, Mrs. Amie wrote: "Our workmen were paid yesterday and they struck this morning for more pay. Our new missionaries saw their first native strike. We settled the strike by promising to kill them an animal once in a while to help their money go farther, and we are firing the ones who started the strike. Congo is like that. I have passed through many strikes in the early days of the Mission at Nyanga."

In another letter Mrs. Amie said, "We must build the temporary schools, chapel, and dormitories at once, moving everything to Musuku. The school here in Kasongo is only a cowshed, ready to fall, and is at least two miles from Musuku. Our school boys and girls are all trained on the station, and also live on the station. That is the way it is done in Congo missions. The State wants them trained twenty-four hours a day, because village life is dangerous to their morals. So we need temporary buildings of leaves and sticks quickly. The State also requires many hectares under cultivation, and that means clearing many miles of dense forest. A great deal of this work has already been done under the supervision of Mr. Jansen, which is most encouraging."



This building is now completed and occupied by three of our missionaries.

FOOD PROBLEM

Our missionaries are having some food problems, according to the following excerpts from a letter from Mr. Lindquist: "We do not get enough vegetables to eat, but they are hard to get. Kitele started a little garden when we first came here and he has been able to raise some lettuce, onions, and radishes. Mr. Jansen planted quite a bit of garden truck up on Musuku and it came up fine, but wilted in a few days and what did not wilt, the bugs destroyed. The corn is still growing, but it looks more like wheat than corn. The sweet potato vines are looking fine and the pineapple plants also, but the strawberry plants and all the garden truck are gone, so Mr. Jansen dug the garden up and is putting pounded anthills on the soil to enrich it.

"The missionaries at Shabunda have been sending us lettuce, onions, eggplant, red sweet potatoes, and avocados regularly lately. Avocados are the alligator pears one has to pay such a price for in the States. We can get all the white sweet potatoes we want here as they grow wild, but they are not quite as good as the red. The red sweet potatoes must be cultivated.

"It would be a grand idea to send us some seeds every four months. Some of the missionaries here subscribe to a regular seed service in the States which sends seeds regularly every four months.

"I now have a native license for Mathayo, so he is a full-fledged hunter. We have had wild hog a couple of times and today when the school children could not go up to Musuku we sent them out to hunt. They caught a female antelope, so we will have some fresh meat tomorrow. We had a hind quarter of antelope meat once before."

DISPENSARY WORK

When our missionaries arrived at Kasongo and the natives learned that they were giving dispensary treatments, they came in great numbers, whether they needed attention or not. Finally Mrs. Amie, who is in charge of the dispensary work, began charging one egg or one franc for each treatment, so now only those who really need care come for treatment. Mrs. Amie has also had experience as a midwife during her former terms on the field, and has been called upon to serve in that capacity recently. She says, "I was called to deliver a baby for the wife of Jansen's cook, our first case in the Balega. As a similar case had just died the previous week, I was anxious to show them the correct way of handling such cases. So a lot was at stake, and the Lord surely helped us. Miss Johnson and Mrs. Jansen were with me all the time and were a real help although this was their first experience. Everything came along splendidly and we have a fine, healthy girl, and the mother is fine.

"Since the birth of the baby, a woman came here from the village and brought two eggs as a present for me. I asked her why she brought the eggs, as usually a stranger like that has some special reason, and she said, 'I am going to have a baby and I want you to take care of me over in that little house and I brought you the eggs to please you so you would promise to take care of me.' Of course we promised her. So you see the word is getting around, and if it keeps on we will need more little shirts, hose, blankets from wool pieces, rags of all sorts, etc., for it takes a lot. You can be getting those things together."

INTERESTING SIDELIGHTS

Mrs. Amie gives us some interesting sidelights. She says, "Kitele, my old cook, had never seen a Drip-o-later, so when he saw that it took the water so long to go through, he thought there must have been some mistake in making the holes, so he enlarged all the holes! Now Mr. Lindquist calls it a 'Pour-o-later!'

"Miss Johnson told the boys not to wash anything in the water pails; that they must be kept clean. One day she found one of the boys pouring water over his dirty wash

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IN THE HARVEST FIELD

Conducted by Florence Taft Fowler

CAMPUS NEWS FLASHES

DOES THE LORD ANSWER PRAYER?—Through the years D. B. I. has never had reason to question such a constantly demonstrated fact. Does the Lord answer in outstanding and spectacular ways,—D. B. I. has had many such demonstrations through the years of the Lord's faithfulness to His testimony here, in graciously making outstanding provision in times of special need.

The fact that this issue of "Grace and Truth" is this month published at the D. B. I. Campus is another outstanding demonstration that God answers prayer in an unusual way.

The "moving of the print shop to the Campus" has been the petition in our hearts and on our lips for several years. Now it is accomplished by the Lord's gracious provision, and we rejoice and praise Him for this added blessing upon the work of the school. After a two day holiday with classes dismissed and staff and student body devoting long hours and hard work to some part of the great task, it is accomplished—blessedly so without accident or mishap. Again we register thanksgiving and praise to our Heavenly Father for His goodness and mercy to us.

A voyage—yes, first of all a "Bon Voyage Party" at the Campus on Saturday evening, February 18 and then the beginning of the trip West that will take her on a long voyage to Japan and at the end of the voyage—wedding bells for Miss Mary Takamine—Class of '33.

Saturday evening a dinner was given at Torrey Hall by the D. B. I. staff in honor of Miss Takamine, followed by the delightful "Bon Voyage Party" in Chapman Hall with the students and other friends as guests.

Dean Lindquist presided as Captain, and Mr. Lott, First Mate, was assisted by Navigator, Helmsman, Electrician, and Engineer in directing games on "the deck" after each guest had presented a "passport" (steamer letter to the guest of honor).

Refreshments were served in the "Dining Salon" by the "stewards," followed by a "Chapel service"—a precious devotional time—and when the party was over "all went ashore" after bidding Miss Takamine God-speed on her voyage.

Miss Takamine left Denver Tuesday afternoon, February 21, enroute to the coast, from where she sailed February 27 for the land of her own people—Japan—where she is to be married and remain for sometime learning the language and working with her husband in a pastorate before they shall return to the States.

We rejoice in the return to school of Miss Olive Ellis who was called home several weeks ago by the serious illness of her mother. We are also caused to praise the Lord for answered prayer on behalf of her loved one who is again restored to health.

Mr. Leland McClellan, senior in this year's class, called home to Fostoria, Ohio for a few days by urgent business, has returned to classes again. We rejoice also that his mother, Mrs. M. B. McClellan, returned with him to visit D. B. I. and the other young people from Fostoria. We greatly enjoy the fellowship of the McClellans in their visits to D. B. I. from time to time.

Mr. Darrel Handel, who spent two years at D. B. I. and was then called to assist in the work of the St. Louis Gospel Center, tells of victory for the Saviour among the young people of the Center. Of a recent service he writes in a letter to the Staff and Students:

> Four lost souls found Christ as their Saviour and eleven young people dedicated their lives to the Lord Jesus Christ.
>
> Our souls were thrilled to see such a glorious sight. Eyes were filled with tears which flowed freely and unashamed, for hearts that had been hardened and unyielding were broken before God. Our hearts had been burdened for these dear young people and now we expect wonderful results in their lives. To God belongs the glory, for He alone could work such a miracle in any life.

This tells its own story of the hunger in the heart of our brother to send forth the life-giving message of the glorious Gospel of Christ. He further says in part:

> My prayers are with you dear ones each day. I cannot tell you how I miss the sweet fellowship, but God leads in different ways and the paths we walk are far apart. But praise His name, we are separated only by miles; in spirit we serve side by side, the Lord of lords, and King of kings.

Mr. Handel was ordained recently in a service held in the Edgemont Gospel Church of which the Rev. Joseph J. Wright ('28) is pastor.

We rejoice also in the news which has come to us concerning the new field of service which in recent weeks opened to the Rev. and Mrs. Clyde Shaffstall, former students. Mr. Shaffstall has been called to a pastorate at Stafford, Kansas, having a congregation averaging from 125 to 200—a real opportunity to minister the Word of Truth to hungry hearts.

Mr. Harlan Gautschi, senior in this year's graduating class, is in Chicago at present making further preparation for missionary work among the Jewish people, and later expects to assist in the work of the Hebrew Mission in St. Louis. The Lord has greatly blessed our brother in opening these opportunities to enter so soon the work for which he is deeply burdened, that of getting the Gospel to God's people, Israel.

Mr. James Wood ('38) and his sister, Miss Ruth Wood ('37) are engaged in fine Gospel team work in the church of which Mr. Harlan Gautschi was pastor, at Edison, Nebraska. James is pastor and Ruth is assisting him in the work with the young people. May the Lord abundantly bless their service of love for the Saviour.

We shall be happy to have additional news items from other former students or graduates whose names have not recently appeared in "The Harvest Field." Others are interested in your work and perhaps your fellowship in this section of "Grace and Truth" will inspire them to more diligent prayer on your behalf in your service for the Saviour. Let us hear from you.

In the February prayer letter of the Central American Mission we note many needs for prayer—health of missionaries; funds for the return of those who are in urgent need of medical care and furlough; funds for the return of an experienced missionary to the field after furlough is ended, and the urgent need of $1,000.00 for the purchase of a plot of land at a strategic place for the establishing of of a mission.

Let us join the C. A. M. in these burdens that every need shall be met for the glory of the Saviour in sending forth His glorious Gospel.

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BIBLE SEED THOUGHTS



Conducted by Charles R. Johnson

RECREATION AND REGENERATION

I. STATE OF DISORDER
  A. In recreation
    Gen. 1:2
  B. In regeneration
    Rom. 7:18
II. WORK OF THE SPIRIT
  A. In recreation
    Gen. 1:2
  B. In regeneration
    John 6:63
III. POWER OF GOD'S WORD
  A. In recreation
    Gen. 1:3
  B. In regeneration
    II Cor. 4:6
IV. DIVINE SEPARATION
  A. In recreation
    Gen. 1:4-5
  B. In regeneration
    II Cor. 6:14-18
V. MANNER OF FRUITBEARING
  A. In recreation
    Gen. 1:11-12
  B. In regeneration
    Rom. 7:4
VI. POSITION OF THE LIGHTS
  A. In recreation
    Gen. 1:14-15
  B. In regeneration
    Phil. 2:15
VII. THE IMAGE OF GOD
  A. In recreation
    Gen. 1:27
  B. In regeneration
    Eph. 4:24; Col. 3:10
VIII. CROWN OF HONOUR
  A. In recreation
    Gen. 1:26
  B. In regeneration
    Rev. 20:6

—J. S.

THE GOD OF ELIJAH

I. ONE WHO HIDES HIS PEOPLE FROM DANGER
    I Kings 17:3
    Ps. 27:5
II. ONE WHO PROVIDES FOR HIS PEOPLE IN HUNGER
    I Kings 17:4-6
    Ps. 78:72
III. ONE WHO GUIDES HIS PEOPLE IN TRAVEL
    I Kings 17:8-9
    Ps. 78:72

—C. P.

MANNA A TYPE OF CHRIST

I. IT WAS GIVEN AT A TIME OF GREAT NEED
    Ex. 16:3-4
    Rom. 5:6-8
II. IT WAS EASILY ACCESSIBLE TO ALL
    Ex. 16:14-15
    Acts 17:27
III. IT WAS SUSTAINING AND SATISFYING
    Ex. 16:18
    Ps. 107:9
IV. IT NEEDED TO BE GATHERED EVERY DAY
    Ex. 16:18
    Dan. 6:10
V. IT REQUIRED HUMILITY TO BE GATHERED FROM THE GROUND
    Ex. 16:14
    Matt. 18:2-4

—H. V.

THE CHARACTER OF CHRIST

I. THE CHOSEN ONE
    I Pet. 2:4
II. THE OBEDIENT ONE
    Phil. 2:8
III. THE BELOVED ONE
    Matt. 3:17
IV. THE ANOINTED ONE
    Luke 4:18
V. THE REVEALING ONE
    Gal. 1:12
VI. THE LOWLY ONE
    Matt. 11:29
VII. THE SYMPATHIZING ONE
    Heb. 4:15
VIII. THE CONQUERING ONE
    II Thess. 2:8
    Heb. 2:14
IX. THE TRUSTWORTHY ONE
    II Cor. 1:9-10

—J. S.

THE JOY OF GIVING

I. GIVE WHAT YOU HAVE
    II Cor. 8:12
    Ex. 35:5
    I Tim. 4:15
II. GIVE CHEERFULLY
    II Cor. 9:7
    Acts 20:35
III. GIVE HUMBLY
    Rom. 12:8
    Matt. 6:1-4
    Judges 8:2
IV. GIVE UNSPARINGLY
    II Cor. 9:6
    Luke 6:38
    II Cor. 8:7-11
V. GIVE SYSTEMATICALLY
    I Cor. 16:2
    Gen. 28:22

—E. E. L.

BOOK  REVIEWS

Conducted by The Editor

"BY FAITH"

This is a detailed account of the work of the C. I. M. during the years of the directorship of Henry W. Frost in North America, giving many proofs of God's faithfulness through testings. It tells of the growth of the work and the harvest of souls despite the persecutions of the Boxer troubles of 1900, the revolution period of 1911, the European war, and the evacuation crisis of 1927. The Lord continues to use the present upheaval in 1938 to gather souls into the Body of Christ.

"BY FAITH," Henry W. Frost and the China Inland Mission, by Dr. and Mrs. Howard Taylor. Publishers, China Inland Mission, Philadelphia, Pennsylvania. Price, $1.25, cloth. 364 pages.

PERSONAL CHRISTIANITY

A book of sermons which make Christianity practical and personal. Such subjects as faith, prayer, service and the power of the Spirit are helpfully expounded. We regret an allusion to the Oxford group which might be taken as favorable to it. Otherwise we give the book our recommendation.

"PERSONAL CHRISTIANITY," by W. T. Conner, Ph. D., D.D. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. Price, $1.00, cloth. 101 pages.

ARMAGEDDON

A Christian novel of fast-moving, breath-taking events. The author succeeds in weaving her story around prophetic fulfilments in that future dispensation of trouble, called the Tribulation Age. The Anti-Christ's rise and fall; the Lord's return and absolute suppression of all opposition make the story of the twin Jewess sisters who were the orphan nieces of an old Christian Jewish Rabbi, fascinating almost to the point of hypnotizing the reader. One must not be too exacting in the faithful adherence to every prophetic detail and we look upon the story in general as well written. However, there is no allowance made for the Rapture of the believing saints of this age BEFORE the Tribulation begins (I Thess. 4:16-17). This is a serious error in the prophetic fulfilment which ought not to have been overlooked.

"ARMAGEDDON" by Eleanor De Forest. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. Price, $1.00, cloth. 219 pages.

THE GRIP THAT HOLDS

In this book are fifteen sermons by fifteen Oklahoma Baptist preachers, proving the truth of the quotation: "The grip of God is the only grip that will give an equilibrium to life." It contains abundance of Scripture, appealing to the unsaved to accept the Saviour and exhorting the saved to a closer walk with God.

"THE GRIP THAT HOLDS" compiled by Chester M. Savage. Publishers, Zondervan Publishing House, 815 Franklin St., Grand Rapids, Michigan. Price, $1.50, cloth. 184 pages.

VOICES OF TWELVE HEBREW PROPHETS

This volume contains twelve meditations on the minor prophets, showing that the Hebrew prophets breathe the spirit of eternal things, unlike the false "prophets" of today. Dr. Morgan, in his discussions, states that each prophet had some "distinct vision of God." In this book we also have proof that Second Timothy 3:16 is true ("all Scripture is profitable"), for these Old Testament prophecies also contain a message for the times in which we are living. In these pages will be found rich blessings for any student of the Word.

"VOICES OF TWELVE HEBREW PROPHETS" by G. Campbell Morgan. Publishers, Pickering and Inglis, Ltd., 14 Paternoster Row, London, E. C. 4, England. Price, $1.25, cloth. 160 pages.

NOTES ON THE GOSPEL OF MARK

This book, by the well known Albert Barnes, is a reprint on the Gospel of Mark. It was found in the libraries of preachers from thirty to fifty years ago.

"NOTES ON THE GOSPEL OF MARK" by Albert Barnes. Publishers, Zondervan Publishing House, 815 Franklin St., Grand Rapids, Michigan. Price, $1.00, cloth. 119 pages.

IS JESUS COMING AGAIN?

In this volume, Dr. Riley proves from the Scriptures that the Kingdom of God is both an ideality and a reality, refuting the fallacy of the post-millennial teaching. It is especially helpful for young preachers. Before being published in book form, it was run in "Grace and Truth" over thirty years ago.

"IS JESUS COMING AGAIN?" by William B. Riley, D. D. Publishers, Zondervan Publishing House, 815 Franklin St., Grand Rapids, Michigan. Price, $1.50, cloth. 170 pages.

WINDOWS OF THE WORLD

An interesting memoir of Doctor Burton, during the early days of the "Brethren" movement, is given by his co-laborer, F. W. Pitt. Also are given some of the doctor's views on archaeology, communism, evolution, several false religions and other subjects, which he discusses in the light of the Scriptures.

"WINDOWS OF THE WORLD," by Alfred H. Burton. Publishers, Pickering & Inglis, 14 Paternoster Row, London, England. 162 pages. Price, $1.25, cloth.

LOOK ON THE FIELDS

This is a book of thirty-five chapters by various authors, giving pithy, brief surveys of missionary work, conducted by Plymouth Brethren in many places, including the Holy Land, and work among the lepers of India.

"LOOK ON THE FIELDS." Publishers, Pickering & Inglis, London, England. 192 pages. Price, $1.25, cloth.

BOOKLETS AND PAMPHLETS

"A STUDY IN CHRISTIAN CERTAINTIES," by John Wilmot Mahood. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. The writer of this booklet has a burden for the lost, as well as for the young Christian. Each of the twelve chapters deals with one of the Christian certainties, such as: The existence of God, The crucifixion, The new birth and Immortality. We like his emphasis on Christian "certainties." While it is true that finitude shackles man to many "I don't knows" yet God's Word reveals to him some absolute certainties. 77 pages. Price, 35 cents, paper.

"LIONEL WINS THROUGH," by Winifred M. Pearce. Publishers, Pickering & Inglis, London, England. An interesting story of a school bully, whose exemplary life, after his conversion, was used of the Lord to lead others to the Saviour. A quest for a ghost and its surprising culmination, coupled with other thrilling incidents, add zest to the story. 64 pages. Price, 25 cents per copy, cloth.

(CONTINUED ON PAGE 100)



THE DAYS OF YOUTH

GORDON VINCENT--AMBASSADOR

By Florence Taft Fowler

PART II

Two weeks later, after a holiday season in which a number of opportunities were presented for speaking to groups and individuals about the love of a faithful and glorious Saviour, Gordon was on the same train bound for the city, and the school he loved.

He arranged himself with his belongings comfortably in his seat after turning the vacant one ahead of him facing in his direction.

As the train swept along over the miles of steel track, he sat in quiet meditation, realizing that in spite of the purpose which had been wrought in his life to be faithful to the opportunities presented to minister the Word as an ambassador for Christ, that not one individual during his vacation, so far as he could determine, had made a definite decision to accept the wonderful provision God had made for needy souls in the crucified and risen Lord. With a burden upon his heart, he found himself asking the Lord to use him to win someone to Himself that very day.

After the train had made several stops and incoming passengers had occupied nearly all the vacancies, a burly looking workman boarded the train at the next station and took the seat facing Gordon.

"Good morning, Sir," said Gordon, smiling with genuine friendliness, "My name is Gordon Vincent."

"Mornin to ye, Sullivan's me name; cold day—Br-rrr!" said the stranger shivering, as he settled himself for the trip.

"Nice and sunny though, and these mountains are marvelous with the snow on them. See how they glisten in the sunshine. It's a gorgeous day, isn't it?" continued the young ambassador seeking to be friendly with this formidable specimen of humanity directly opposite him.

"Yas, Oi guess 'tis, come t' think av it," said the stranger brightening.

"The Lord has given us lots of beauty that none of us ever see or appreciate, I guess. Some day when we see Him our eyes will be open to the wonder of—" began Gordon with enthusiasm.

"Say, what aire ya, young man—a pracher?" bluntly interrupted the bulky mortal.

"Well, Mr. Sullivan, if I should be some day, do you think it would be an asset or a hindrance to the world's progress?" questioned the younger and more diminutive of the two, seeking to draw out the stranger and praying for wisdom to present Christ to the man without arousing his antagonism.

"Oi take it ye aire—mebbe ye can add t' me own progress a little. How's a mon t' quit swarin'? Me woife—an' she's a swate little laidy—she tries t' get me t' go t' choirch; thinks that'll halp me. 'Tis a mean habit. Don't like th' pracher, so Oi don't go"—and the Irishman waited for an answer as Gordon listened with delight and surprise at the wonderful opportunity the Lord had given in the hungry heart before him.

"Mr. Sullivan, there is One Who can meet your need. Christ died for the sin of swearing and every other sin. We are all sinners by nature. The Bible says, 'All have sinned and come short of the glory of God.' We sin because we are sinners. 'All we like sheep have gone astray; we have turned every one to his own way, but the Lord hath laid on Him—on Christ—the iniquity of us all.' You see the Lord Jesus died on Calvary's cross that we might be delivered from all sin. 'He bore our sins in His own body on the tree'; did you get that, Mr. Sullivan? Christ bore all our sin, all our iniquity." Gordon waited a moment to be sure the man was following him.

"But, Mr. Sullivan, do you believe He died for YOU—in your place?—that you deserved the place of condemnation that He took—that He was condemned in your place and put away YOUR sin by the sacrifice of Himself? All your sin was judged when He died on the cross in your place. He died for your sins in order that you might not have to die for them and pay the penalty yourself. He has taken care of the sin question. All He wants you to do is to come to Him. He wants to save you. He is waiting for you to come. He has done everything. There is nothing left for you to do. He wants you to receive Him, and in taking Christ to be your Saviour, you receive all He has done as a free gift." Gordon's explanation was patient and specific as he watched the face before him. Then turning to his Bible, he invited his companion to read several passages which he pointed out, until light began to dawn on the earnest countenance of his listener.

"Wall, wall! Oi niver saw it that way before!" exclaimed the Irishman.

"Will you accept all He did for you? Will you take the Lord Jesus Christ as your very own Saviour?" questioned Gordon, with his hand extended to clinch a decision for the Lord.

"Shure, shure! me boy, that Oi will! An' here Oi was thinkin' all the toime it was me that had to save myself An' He takes care o' the swarin' too!" the burly man exclaimed with finality, vigorously shaking Gordon's hand with tears of gratitude welling up in his eyes and beginning to trickle down his ruddy cheeks.

"God bless you, Mr. Sullivan, suppose we thank the Lord now that He is able to keep you and make you a joyous and victorious Christian. Wouldn't you like to sit here beside me so we can pray quietly?" said Gordon, moving his accordion from his seat to the small space beside Mr. Sullivan.

"All roight, me boy, moight's wall get a roight start in this business bain' a Christian," and the rough workman shifted his position and humbly bowed his head in prayer.

The prayer finished, the joyous convert exclaimed, "Oi'm gettin' s' happy Oi can't kape it in. This music box oughta halp us," he continued, picking up the accordion. "Play it, me boy. Mebbe we can sing somethin'."

"All right," said Gordon laughingly, "let's go back to the next car."

Taking the instrument from his companion's hands, Gordon led the way to the smoker, blue with smoke and as blue with profane and wicked speech from the fifteen or twenty loud human beings who occupied it.

"It isn't so nice in here," remarked Gordon, "but we'll give them a little Gospel music anyway. They won't throw us out for a little while, I guess."

Selecting a seat in the centre of the car, the two sat down and Gordon began to play—

Rock of Ages, cleft for me
Let me hide myself in Thee.

Gordon watched his companion's shining countenance as he played through the first verse. As he closed the man exclaimed, "Oi know that one. Me woife sings it. Le's sing it t' gather!" Oblivious of his audience, the joyous Irishman burst into the song lustily and Gordon joined him.

When they had finished, Gordon could see some of the passengers smiling; a few nodded approval while from others he heard muttered oaths and saw disapproving

glances cast in their direction.

But for several minutes he played old familiar Gospel hymns and his companion chimed in on those he knew, in deep mellow tones. The audience, for the most part appreciative, encouraged them to continue as Gordon stood and bowed with an irresistible smile.

Meanwhile the train had stopped at the main terminal and in the midst of the medley of hymns, a young man with hard countenance swung down the aisle with a huge tray of candy, nuts, popcorn and bottles of soft drinks. Taking the situation in as he approached and seeing Gordon with his accordion, he ejaculated, "Hello, preacher kid, givin' a serenade are you? Remember me?"

"Why, hello, how are you?" returned Gordon with real cordiality. "Sure I remember you."

"Well, I haven't got religion yet," but turning to Gordon's companion he remarked with an oath, "This kid preacher's been talkin' religion to you too, I s'pose."

The Irishman expostulated, while Gordon, ignoring the remark made in derision, watched the flushed face of his challenger.

"Oi'm a thinkin' ye better listen t' this pracher for yer own good. Oi think ye nade what this pracher has—a Saviour Who'll save ye from sin and make ye ravorance the name yer takin' in vain."

The "news butcher," with a look of surprise, turned on his heel and marched down the aisle in confusion without displaying his tray of confections, while half a dozen passengers near by, overhearing the conversation, laughed uproariously.

Whereupon Gordon, deeming it wise to prevent any further embarrassment, good-naturedly bowed himself out of the smoker with his admiring comrade at his heels.

Gordon was soon left alone to ponder the events of the day. His new and trusty friend, having bade him goodby with deep expressions of gratitude for his new found joy in the Saviour, had left the train.

While the wheels clicked off the miles as the belching monster sped toward its destination the rhythmic click and rumble of their revolutions seemed to be singing to Gordon's enraptured soul,

Ambassador to be
Of realms beyond the sea;
I'm here on business for my King.
This is the message that I bring,
A message angels fain would sing,
Oh be ye reconciled,
Thus saith my Lord and King,
Oh be ye reconciled to God!

Gordon's happiness knew no bounds as he flung himself hilariously into his room that evening, surprising his roommate with a slap on the shoulder. "Hi, there, old-timer! How are you?"

"Well, Gordon Vincent! I thought you weren't coming home till tomorrow night! How are you? Did you have a nice trip?—look happy all right!" returned his surprised fellow student as he rose to shake hands with Gordon.

"Say, I'm the happiest fellow in forty-eight states! Never had such a good time in my life. But say, it's good to get back to this old school again. I've missed the fellowship here. You know, what the Lord has given me here enabled me to win a man to the Saviour on the train. Thrills! My, there's nothing like it! I'm about to burst. I'm so happy!"

"Well, Gordon, I can easily see that—but sit down and tell me about it. Maybe that'll be a safety valve. I wouldn't want you to burst right here," exclaimed his friend, eagerly pulling him into a chair.

Together the two young men sat in conversation for nearly an hour as Gordon poured out with enthusiasm the story of the Irishman's conversion and the many other events of his holiday trip.

Before Gordon left his room to see others of his fellow students ere the evening was spent, he said to his roommate, "Suppose we have a season of prayer together. Shall we? Let's pray too, for the professor I told you about. I can't get him off my mind. Wasn't that strange the way he reacted? But I couldn't really find out whether or not he was a Christian. Suppose he thought it was none of my business like that train fellow, but he was a gentleman even though he may have thought I was an impulsive kid butting into his affairs. Wasn't that funny the way he carried that 'ratty' looking old accordion of mine? I've laughed about that more than once. —But, I guess we better pray. My, there's lots to talk about!"

Gordon could scarcely restrain the flow of words in his eagerness to tell his friend the details of events which kept recurring to his active mind.

But as the two young men dropped to their knees a tone of reverence came into their voices as they poured out their hearts in praise and petition to the Saviour Who had laid His claim upon their lives for Himself and His eternal plans.

PART III

The busy days of school life lengthened into weeks and months as Gordon earnestly pursued his studies which would effectively prepare him for the service he was so eager to render to His Saviour and Lord.

But there came the spring days and balmy breezes with the call of the outdoors when all nature was throbbing with new life. Gordon's heart was filled with delight at the spring song of the birds; the beauty of the sky and clouds, the soft green of the fields with the delicate and varied hues of the first spring flowers as they burst their tiny calyxes of green. They smiled up at him as he stopped to admire their perfection in his stroll along the path that led to his favorite retreat for his morning trysting place with His Lord on a knoll overlooking a beautiful valley overshadowed by the towering snowy peaks in the distance. Gordon's soul seemed not large enough to comprehend the wonder of the Creator Who had formed all these blessings for his enjoyment.

As he came back to the dormitory one day from his usual morning watch a few minutes before the bell rang for his first class, his Superintendent handed him a note which read, "A phone call from the office for you to come down to the lobby right away."

Gordon hurried down the stairs to the floor below wondering what could be the meaning of the note and why he was wanted. As he came along the corridor a young man rose from his seat and stepped forward with his hand extended to meet Gordon.

"Hello, Gordon. Do you remember me?"

Gordon stood for an instant looking into the face of his visitor and then burst into enthusiastic recognition, "Why— why— Mr.— Mr. Keene! Sure! I remember you! My, I'm glad to see you! How did you get here? I thought you were back East. Well, well, this is a surprise! Can you stay awhile?"

"Yes, I have the day free and stopped to visit you. I'm on my way back to the college tomorrow," answered the dapper young gentleman.

"I'm sorry, Mr. Keene—I have a class now," said Gordon glancing at the clock above him. "But I'll be free after that—I'll be free for two periods. Can you come with me to class? If not, I'll see the Superintendent and see if he has a room for you, if you can stop over tonight?"

"Oh, I'll go to class with you, and then we can talk more as soon as you are free. I have some things to tell you."

Gordon went to class walking on air but found it difficult to concentrate on the message of his teacher as he was wondering what could possibly have brought Mr. Keene at such a season and what he could have to tell him. But the suspense was over in forty-five minutes and the two young men—the one the senior by a few years—went for a stroll together over the path to Gordon's favorite knoll.

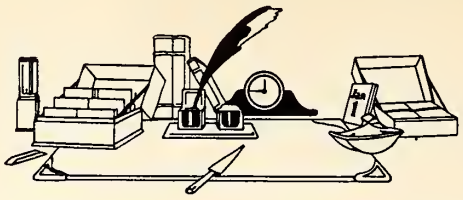
"Gordon"—began Mr. Keene, and Gordon looking searchingly into the face of his guest noticed for the first time an expression of sadness.

"Gordon, I cannot tell you what your life and testimony has meant to me. When you talked to me as you did on the train about your Lord and Saviour I was far away from Him—as you know. I tried not to let what you said make an impression, and yet I wanted to know if it was really true. The Lord has been digging deep furrows in my soul in the months since I saw you.

"A month ago I was called home to the bedside of my mother. If there ever was a Christian she was, but I had

(CONTINUED ON PAGE 96)

THE EDITOR'S MAIL BAG



Due to the fact that this is the Silver Jubilee of the Denver Bible Institute, it is the purpose of the management to make some forward strides in the work, one of them being an increase in the subscription list of "Grace and Truth." But to do this will require the cooperation of every member of the Family in introducing the magazine to others and giving a hearty word of commendation at every opportunity. Another way to accomplish this is to send gift subscriptions to friends and to missionaries on the "firing line." This will not only increase our subscription list but will also bring increased blessing and spiritual refreshment to those who receive the magazine. We give again some missionary testimonies coming from various parts of the world.

This testimony comes from a missionary laboring in Nigeria, West Africa:

> It ("Grace and Truth") is wonderful. It is a great help to any true Christian and I believe great good will be accomplished by all who read this Bible study magazine, "Grace and Truth." Please convey our thanks to our subscriber.

Another missionary writes, this time from Alaska:

> I have enjoyed your fine scriptural magazine. It has been a great blessing to me many times and I have used the Bible Seed Thoughts. I would appreciate the renewal of "Grace and Truth" for another year. Many thanks to our friend . . . . who has sent it to me for years.

Here is a testimony that should pull at our heart-strings:

> The Consecration Number of your magazine, dedicated to the memory of Helen Watson Lindquist, arrived quite recently in this remote part of the world (Brazil). It was addressed to Mr. Frederick J. Roberts, whom, it may interest you to know, has given his life with two companions, for Christ's sake and the Gospel. They were all three clubbed to death by the wild Indians whom they sought to evangelize. As one of their successors—for in spite of the martyrdom of our companions we have felt led to carry on—I have been receiving the monthly copy of "Grace and Truth." So helpful do we find it that we should very much appreciate a continuance of it, if the kind donor of the subscription is able to do so. The ministry of "Grace and Truth" reaches far beyond the "personal" friends of the D. B. I. Indeed, through it, we are made to feel a sense of fellowship with the God-honoring Bible Institute which, though unseen, we love, inasmuch as our Lord and our Commission is one.

This subscription will expire in a couple of months and we trust that some of God's children shall respond to this appeal for the magazine.

This missionary is bearing the Gospel in Paraguay:

> I have received the September issue of "Grace and Truth" with the Missionary Renewal Blank which I am filling out and returning. "Grace and Truth" has been of such a help to me that I would not contemplate to be without it. May the Lord bless you and supply all your needs for this important work.

The following testimony comes from Canada:

> Your kind letter received and I wish to thank you for your kindness in sending us "Grace and Truth" for another year. We enjoy your paper very much and always pass it on to others after we have finished reading it, so that the good word will spread.

The above testimonies should indeed be an inducement to God's faithful stewards to send funds for our Missionary Subscription Fund. Appeals like the above come to us from month to month and we are eager to send the magazine to every servant of His that is desirous of receiving it.

The question of the elements of the Lord's Supper has doubtless been in the hearts of God's people at one time or another. A pastor tells of the problem which arose in his church:

> I want to ask an opinion. Recently I had an ordination of a minister and the question of leavened bread as a type of the body of Christ at the Memorial Supper came up. Some said unleavened bread is necessary. I concluded that regular bread—because the leaven in it is killed in the baking, was appropriate. Also the wine. I contended that juice is wine because it is taken from DEAD fruit, hence no life taken as in the animal sacrifice before He died. Thus unfermented wine is to be used. Some said it is NOT wine until fermented. Your opinion will be greatly appreciated by a regular admiring reader.

It is our belief, based upon a study of the Word of God, that unleavened bread is the only possible means of setting forth the sinless person of Jesus Christ. We find throughout the laws governing the Jewish Passover that God was especially emphatic that the bread should have no leaven IN it (Ex. 12:8; 15:20); in fact, the children of Israel were commanded to put all leaven entirely out of their houses during the period of the Passover. We understand, of course, that the letter of the law has no longer any power over us; however, the memorial supper or communion supper which we observe is indeed in remembrance of Christ, our Passover Lamb, the Sinless One, and it cannot be a perfect setting forth of Him if it contains leaven as an integral part of it, as is the case in a leavened loaf. Despite the fact that leaven is "killed in the baking" the leaven is placed in the bread before it goes into the heat of baking, is thoroughly disseminated into every part of the dough, and becomes an inseparable part of the loaf. How diametrically opposed this is to the truth about our Lord Jesus, Who was "tested in all points" yet without sin. Sin was indeed placed upon Him in order that He might make full atonement for it, but there was never one trace or hint or spark of sin within Him.

Concerning the cup which we drink to "show forth the Lord's death till he come," God simply calls it the "fruit of the vine" in each of the three gospels where the Last Supper is referred to (Matt. 26:29; Mark 14:25; Luke 22:18), and in I Corinthians 11:23-34 it is referred to as the "cup." Surely unfermented juice fits this description, and the question of the necessity of fermentation before the fruit juice is "wine" in the present day sense of the word, does not enter into it in any way.

Furthermore, God throughout the Word warns against the use of intoxicating liquors (Lev. 10:9; Prov. 20:1; 23:29-32; Eph. 5:18). We firmly maintain that since "all Scripture is given by inspiration of God" there can be no contradiction in any part with any other, and it is especially unbelievable that Christ Jesus would advocate the use, in His memorial supper, of any element which had the disapproval of God elsewhere in His Word.

D. B. I. SILVER JUBILEE BULLETIN

Let's Lift the Burden From D. B. I.

Dear Co-Laborer:

On behalf of the Silver Jubilee Committee and the members of the Board of Directors of the Institute I want, first of all, to express our profound gratitude to God for those of our co-laborers who have so graciously responded to our recent letter of appeal for prayer on behalf of the Institute indebtedness. Especially do we want to register our thanks to those who have been instrumental in organizing prayer bands for the purpose of interceding on behalf of this great need. Then to those who have already enclosed an offering designated, "indebtedness," we say, "Thank you in the Saviour's Name."

Truly these are indications that the Lord has already burdened hearts to pray and to give. Therefore we have every reason to believe that the Lord will enable us to lift this entire burden of debt during this year of Silver Jubilee. Words cannot express what this will mean to the future work of the Institute.

As we launch this endeavor which has been designated as the SILVER JUBILEE LIQUIDATION FUND, we readily acknowledge our dependence upon the Lord. We have no material source from which to draw, neither do we have financial solicitors in the field making personal contacts. Therefore we come to you, dear Christian friends, believing that God will, in answer to prayer, clear the school of this encumbrance which has weighed so heavily upon the work during the past few years. Will you read carefully the information which follows; then take this burden upon your heart for definite prayer? We are counting upon you to help "Lift the Burden from D. B. I."

Gratefully yours,



President

LIQUIDATION OF DEBT MUST COME FIRST

For some time the clearing of the indebtedness of the Institute has been a matter for special prayer and deliberation on the part of the Institute Board of Directors. But when foreclosure proceedings were instituted against the Institute property some months ago, and the Lord so marvelously intervened, it became imperative that the property of the school be safeguarded against a repetition of such action.

For a time it was thought best to proceed with the erection of a Men's Dormitory but the foreclosure experience fully demonstrated that the Campus property should be cleared of all encumbrance before further developments were attempted. Therefore the construction of a much needed building for our student men has been temporarily set aside.

THE COST OF THE PRESENT INDEBTEDNESS

At the present time the indebtedness is costing the Institute $246.77 per month. This amount includes monthly interest, payments on loans, payments on property and equipment and payments on delinquent accounts. It is clearly to be observed that once the entire debt is cleared away, this amount would then be released and made available for the current needs of the school. In fact this additional amount would practically care for the present monthly deficit in our current expense fund.

Furthermore the burden of debt has forced us to neglect caring for minor improvements and repairs so essential in the general maintenance and operation of any institution.

It is obvious that if for no other reason than the one outlined above, the indebtedness must be wiped out as soon as possible. We feel that the Lord's money should be used directly in the conduct of His work, rather than in the paying of interest on accumulated obligations.

COMMEMORATING OUR TWENTY-FIFTH ANNIVERSARY

What could be more appropriate as well as expedient in commemorating this year of Silver Jubilee of the Denver Bible Institute than to crown its efforts for the past twenty-five years by removing its burden of debt? Until this encumbrance is lifted it is readily conceded that there can be little progress or advancement ahead. We are most eager therefore, that this western testimony shall be freed from its shackles and returned to its former policy of "pay as you go."

Firmly convinced that this plan is of the Lord we submit to our prayer-helpers and co-laborers everywhere, a detailed report of the current indebtedness of the Institute as well as a suggested plan for liquidation with the prayer that God shall burden many hearts to give generously and sacrificially as "unto Him Who loved us and gave Himself for us."

TOTAL CURRENT INDEBTEDNESS

The following report is taken from our Auditor's Balance Sheet, under Liabilities which appeared in the colored inset of the January issue of "Grace and Truth."

GENERAL FUND LIABILITIES

Accounts Payable		
D. B. I. General	$3,533.44	
"Grace and Truth"	458.01	
Book Nook	854.69	
		$4,846.14
Notes Payable — Unsecured		391.95
Accrued Interest Payable		460.10
Other Liabilities		502.00
Total General Fund Liabilities		$6,200.19

PLANT FUND LIABILITIES

Mortgages Payable — Men's Dormitory		$2,150.00
Mortgages Payable — Other		
Campus Property	$7,500.00	
Property Payments on Contract	6,412.08	
Equipment on Contract	3,100.00	
		$17,012.08
Total Plant Fund Liabilities		$19,162.08
TOTAL INDEBTEDNESS		$25,362.27

OUR GOAL

Our goal is two-fold. First, from the above schedule it will be noted that the total indebtedness is a little in excess of twenty-five thousand dollars. We have therefore, set as our goal for the SILVER JUBILEE LIQUIDATION FUND the

AMOUNT---$25,000.00

Secondly, inasmuch as October 26, 1914 was the actual date on which the school was formally opened, we have set the

TIME---OCTOBER 26

as the date on which, under God's blessing and enabling, we hope to have the full twenty-five thousand in hand with which to clear every debt. This means that all who desire to make pledges will have approximately seven months in which to meet their obligation.

As a suggestion to those desiring to have a part in this SILVER JUBILEE CELEBRATION we submit the following tabulated plan.

500	individuals to give	$5.00 each	$2,500.00
500	" " "	10.00 "	5,000.00
200	" " "	25.00 "	5,000.00
50	" " "	50.00 "	2,500.00
25	" " "	100.00 "	2,500.00
10	" " "	250.00 "	2,500.00
6	" " "	500.00 "	3,000.00
2	" " "	1,000.00 "	2,000.00

While we realize that there are many who would like to give but who are not financially able to do so, we would encourage these to pray that those who have of this world's goods might be constrained to give largely.

Then there are those who perhaps feel that any offering that they might give would be so meagre as to be hardly worthwhile. To these we would suggest a definite plan of tithing either their entire income or a portion of it, this amount to be applied on the LIQUIDATION FUND. Little is much when God is in it and we are certain that the soul that is willing to give back to the Lord that which rightfully belongs to Him, will be abundantly blessed.

Still others may have specified sums set aside and designated for the Lord's work. Such bequests or gifts to the work of the Institute at this time would indeed be a fitting tribute as unto the Lord, in commemoration of this YEAR OF SILVER JUBILEE.

A beautiful Certificate commemorating the Twenty-fifth Anniversary of the Denver Bible Institute will be sent to all who send an offering to the SILVER JUBILEE LIQUIDATION FUND.

ENCOURAGING

Our co-laborers will be delighted to learn that the members of the Board of Directors of the Institute, all men of small incomes and limited means, have pledged over one thousand dollars to start the LIQUIDATION FUND off. This we firmly believe is the earnest of that which is to follow.

A CHALLENGE

We have sought to outline briefly the pertinent facts concerning the liquidation of the debt of the Denver Bible Institute, in order that our Christian friends may be enabled, not only to pray more intelligently, but that they might have a significant part in commemorating this epochal year in the history of our beloved school. We firmly believe, as was expressed recently by an eminent Christian worker and hymn writer, that the Institute has a GOD-GIVEN WORK TO DO. But with the present encumbrance of debt this task will be hindered and handicapped. What shall we do about it? There is only one answer.

"LET'S LIFT THE BURDEN OF DEBT FROM D. B. I."

Clip the coupon below, fill it out as the Lord directs, then mail it to us at once. We purpose from month to month to keep our constituency informed as to the progress and the blessing of the Lord upon the LIQUIDATION FUND.

"With God all things are possible"

— Clip and mail —

1914 **D. B. I. SILVER JUBILEE LIQUIDATION FUND** 1939

Silver Jubilee Committee, Denver Bible Institute, Box 1617, Denver, Colorado

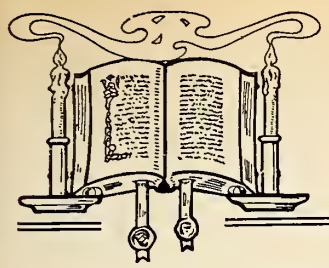
Earnestly desiring to see the burden of debt lifted from the work of the Denver Bible Institute I hereby enclose $..... pledge $..... designated for the Liquidation Fund of the Institute. If pledge, I understand that this amount can be remitted on or before October 26, 1939.

NAME .....

ADDRESS .....

.....

DATE .....



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

Second Quarter, Lesson 1

Sunday, April 2, 1939

SAUL BECOMES A NEW MAN

Lesson Text: Acts 9:1-12; 17-19

Devotional Reading: Romans 8:1-11

Golden Text: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

King James Version

Acts 9:1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me?

5 And he said, Who art Thou, Lord? And the Lord said, I am Jesus Whom thou persecutest: it is hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt Thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: But they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

LESSON EXPOSITION

Our lessons will center around a new character for this quarter. Paul, the great Apostle to this dispensation, will occupy our attention. We gained many practical lessons and hints over the shoulder of Peter in the past few weeks and are ready to advance a little further in the perusal of the inspiring life of Paul. Today we do not get any further than his conversion on the Damascan road. I. Saul Persecutes Christ's Followers (Acts 9:1-2), II. Saul Meets Christ Himself (Acts 9:3-9), III. Saul Receives Christ's Servant (Acts 9:10-12; 17-18), IV. Saul Preaches Christ Crucified (Acts 9:19).

I. SAUL PERSECUTES CHRIST'S FOLLOWERS

Acts 9:1-2

There is one thing about this man Saul, for so we must refer to him for the present because his name was not changed to "Paul" until after his conversion, that fascinates us and commands our admiration. He was zealous, earnest, and wholehearted in his work. Even though he made a mistake in fighting the followers of Christ, yet he did it out of a clear conscience and an insatiable conviction that this new heresy should be blotted out. It can be said to his undying credit that he was just as zealous for Christ after his conversion as he had been against Him as a Pharisee.

In the two verses before us we catch a slight glimpse of the thoroughness of Saul's persecution of the Christians. He breathed "out threatenings and slaughter against the disciples of the Lord." In his defense before King Agrippa he adds a few details to Luke's account, "Many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them I persecuted them even unto strange cities" (Acts 26:10-11). Conybeare and Howson suggest that Saul may have been elevated to a seat on the Sanhedrin for his part in the execution of Stephen (Acts 8:1). The phrase, "I gave my voice against them" indicates authority in his own right. However, if this were true, he would still need written warrants for the arrest of Christians in order to satisfy the Jewish council and this he did according to the second verse in our text.

Damascus, located several miles to the north of Jerusalem, was one of the "strange" cities referred to by Paul. It happens to be the oldest city in the world, antedating even Baalbeck and Palmyra. Frequent references were made to it in the Old Testament (Isaiah 7:8; Genesis 15:2; and Genesis 14:15). After the dispersion of the saints at Jerusalem by Saul and his fellow Pharisees (Acts 8:3-4). they had nought to do but flee to other cities in the belief that they would find safety. But they were mistaken for Saul followed them.

II. SAUL MEETS CHRIST HIMSELF

Acts 9:3-9

Saul was on his way to Damascus, in fact he was near the city when a very strange thing happened. The time was midday (Acts 26:13), but suddenly there was a light brighter than the sun shining about them. It was so overwhelming that not only Saul but all of the men were thrown to the ground (Acts 26:14). As they lay prostrated on the dusty road, a Voice was heard saying, "Saul, Saul, why

persecutest thou Me?" "The Voice" was the voice of Jesus Christ.

A discrepancy has been imagined in this connection because of the difference in the account of Luke here in Acts and Paul in his speech to the Sanhedrin. We are told in verse seven that Saul's companions heard a voice. In Acts 22:9 we are told by Saul that the men heard not the voice of Jesus. There is no contradiction here for the men heard the "voice" as a sound (Gr. phone), but did not hear the "voice" as articulating the words, "Saul, Saul" etc.

One of the reasons for Paul's later success in his ministry with the Gentiles was because he had been raised in Tarsus and knew the Greek language. He also knew the Hebrew and thus could preach to both Jew and Gentile with equal force. Hebrew, however, was his mother tongue and dearly loved by him. It was this tongue that our Lord used with Saul (Acts 26:14). Saul was so profoundly impressed by this fact that he made special mention of it in his defense before King Agrippa.

Upon hearing the voice articulate his name, Saul asked who it was that spoke. The answer came clear and plain, "I am Jesus Whom thou persecutest; it is hard for thee to kick against the pricks." This personal visit of Jesus to Saul after His ascension into glory, was used by him more than once in later years to prove the authenticity of his Apostleship, and the fact of the resurrection. To the Galatians he said, "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, Who raised Him from the dead;) (Gal. 1:1). And to the Corinthians he testified, "And last of all He was seen of me also, as of one born out of due time" (I Cor. 15:8). "Pricks" means an ox-goad. It was as though Christ were saying to Saul that as the ox rebels in vain against the goad of his master, and all of his struggles do but increase his distress, so is it with him who would fight against God—he does so in vain.

Saul met Jesus and something happened as it always does when men meet the Saviour of the world.

III. SAUL RECEIVES CHRIST'S SERVANT

Acts 9:10-12; 17-18

Saul's answer was not one of anger or rebellion, but of full confidence in this strange visitor. He said, "Lord, what wilt Thou have me to do?" Such willingness and humility never passes unrewarded by God. Saul was told to go to a certain house in Damascus and there wait for further orders. And so his companions led him into the city, for he was now blind. What an apparently ignominious ending to a bold Pharisaical expedition against Christians. As he walked into the ancient city, he was alone in spirit, for his own countrymen were mystified and astonished and Christians shunned him, and Christ's will had not been fully revealed.

God has a peculiar way of dealing with souls about the same thing. The case of Peter and Cornelius is almost identical with the one before us. The simultaneous preparation of the hearts of Ananias and Saul, and the siumltaneous preparation of those of Peter and Cornelius; the questioning and hesitation of Peter and the questioning and hesitation of Ananias; the one doubting whether he might make friendship with the Gentiles, the other doubting whether he might approach the enemy of the Church; the unhesitating obedience of each, when the Divine will was made clearly known; the state of mind in which both the Pharisee and the Centurion were found, each waiting to see what the Lord would say unto them—this close analogy will not be forgotten by those who reverently read the ninth and tenth chapters in which these two accounts occur. God also dealt thus with the Ethiopian Eunuch and Philip. Many and varied are the confirming reports that reach our ears from the mission field, but in most cases the Holy Spirit has met the need of some soul by sending a willing worker to do the ministering. "How shall they hear without a preacher? And how shall they preach, except they be sent?" is the pertinent query of Romans 10:14-15. Ananias was the human instrument used by God to minister to Saul's need. Ananias was not a prominent man but he was a simple believer in Christ. This is God's will that humble laymen shall point men to Christ. They themselves may be forgotten by man, but let it be said that they are not forgotten by God, for He is not unrighteous to forget their labor of love (Heb. 6:10).

There is something so touching about the words of Ananias as he addressed the Christians' Arch-enemy, "Brother Saul." His capitulation to God's will is beautiful. Ananias goes on to tell Saul that he has come to restore his sight that he might be filled with the Holy Spirit. After this was accomplished he rose and before feeding his famished body, for he had fasted for three days, was baptized with water. The word "water" does not occur here but it is implied in Acts 22:16, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." This washing is not a literal washing away of sins by water, but figurative. "Calling on the name of the Lord" washes our sins away, which fact is symbolized by the baptismal waters. Water Baptism is a symbol of the burial of our sinful natures in the water and rising into newness of life in resurrection. It is a beautiful picture of Christ's experience at the tomb.

IV. SAUL PREACHES CHRIST CRUCIFIED

Acts 9:19

After receiving food and being strengthened we are told that Saul tarried certain days with the disciples in Damascus. Verses twenty and twenty-one tell us that immediately he preached Christ crucified in the Synagogue. As he stated it before King Agrippa, "He was not disobedient to the heavenly vision." From this we would infer that it is disobedience for a Christian to fail to testify of Christ to others. Paul's remark had special reference to his call to preach to the Gentiles but Peter reminds us that we are to be ready always to give to every man a reason for the hope that is in us (I Pet. 3:15). No Christian can beg off on the duty of personal witness for Christ.

There is a marked similarity between this fourth point in this lesson and the first one. As an unbeliever Saul had ZEAL and AUTHORITY. Now, as a believer, he employs this same ZEAL in preaching the Gospel. He does not wait until the memory of his former campaigns against the Christians has been forgotten. Nor does he go to some far away hamlet where no one would know him. He preaches Christ right there in Damascus until he almost loses his life. His AUTHORITY was not that of the Sanhedrin, but of the God of glory, the Christ of Calvary, the Saviour of the world.

VITAL TRUTH ILLUSTRATION

The Lord found Don Francisco Montoya in the political ranks of his country. He was a renowned revolutionist, head of large troops, and feared by all. Through reading the Bible he was miraculously converted. Immediately he began to preach the Gospel in his home town, Nagarote, causing his own family to rise up in arms against him, especially his youngest sister, Genara. Nina Genara never married, but dedicated her all to ministering in the Catholic Church. She, not the priest, was the religious leader of Nagarote. Everyone respected, loved and obeyed her, for they knew she was sincere, while many times the priests gave reason to be doubted. The priests communicated all plans, schemes and orders to her with utter confidence, assured that all would be handled well, and Genara fulfilled all commands, believing without the slightest doubt that she was serving God. In one campaign she carried off triumphant banners to such a degree that the priests dubbed her "Joan of Arc," and as a result she plunged more blindly into her priestly ministry.

It was Nina Genara who led several attacks on her evangelical brother in attempts to take his life, thus wiping out the Gospel from their midst. It never occurred to her that she was fighting against heaven and its powers. Don Francisco, a man of God, ceased not to pray for his sister through the years. Last February we held our Volunteer Workers' Institute on Don Francisco's farm. To the surprise of us all, Nina Genara came to visit us. In a conversation with the missionaries, a ray of light broke in upon that darkened soul; a root of love for the people of the Lord was implanted in her heart; a bit of doubt rose up concerning her priests and their machinations; and a passionate determination to know the truth of God took hold of her very being.

She returned to her humble home inhabited by saints, altars and images, brought out her large Catholic Bible, and began to search without telling a soul. Genara read, agonizing in her soul to know the truth and to be set free. So many prejudices had to be broken down . . . New rays of light came into her soul, and finally, when she was willing to take her stand with the "despised few," those whom she had persecuted after the manner of Saul of Tarsus, her soul was simply flooded with light and she was transformed.

She called her brother, and told him all. Everyone who came to her house heard her wonderful story. The priests, devotees and all, have been shocked and disturbed. Attempts have been made to "calm her madness," railing accusations made, and assassination threatened. But all has been used to establish her in the grace of the Lord Jesus.

—Mabel I. Elthon in Central American Bulletin

POINTED QUESTIONS ON THE LESSON

1. What is the significance of brightness in the Scripture? (Acts 26:13-15; II Thess. 2:9; Rev. 1:16; 21:23)
2. Does the Scripture teach that salvation is the reward for great zeal? (Rom. 4:4-6; 10:2-4; Phil. 3:6-7)
3. Of what is physical blindness a picture? (Isa. 42:6-7; II Cor. 4:4; Eph. 4:18)
4. Is it possible for the Lord to change lives completely? (II Cor. 5:17; Eph. 2:10)
5. Has God promised to get the Gospel to willing souls? (John 7:17; Acts 8:29-31; 10:31-33)
6. Why should the Christian be eager to give out the Gospel? (Rom. 1:16; 10:14; II Cor. 4:3)
7. Does God call men to specific phases of service? (Gen. 12:1-4; Jer. 1:5; Acts 9:15; 13:2, 22; Rom. 1:1; Gal. 1:15; II Tim. 1:11; Heb. 11:8)
8. Was Paul obedient to God's call? (Acts 26:19; Gal. 1:16)
9. After his salvation did Paul manifest a zeal for Christ? Rom. 10:1; II Cor. 11:23-27; Phil. 2:17)
10. What did Paul preach when he went forth? (Rom. 1:16; I Cor. 2:2-4; 15:3-4; Eph. 3:8)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

At last we have come to the Spring of the year, and all around us we see new life. The trees during the winter time looked as though they never would live again, but now they are beginning to send out new life. Even the grass is beginning to look green; it, too, speaks to us of new life coming from that which was dead. It will not be very long before some of the trees will blossom, and then give forth fruit. We are always anxious to see the fruit. The tree itself is beautiful, but when it yields the fruit we are happy.

Did you ever stop to think that every human being living is either dead or alive? When we look at them they all look alive, but when the Lord looks at them, He looks at the heart. Those who have believed on His Son, the Lord Jesus, are alive, but those who have rejected Him are dead. All people before becoming Christians are dead. In our Bible God tells us that, "All have sinned" and that "the wages of sin is death." So then, those outside of Jesus are dead while they are living here on earth, only awaiting the the time when they shall die in their sins.

But it is not God's purpose that they should remain dead. Our blessed Saviour died on the cross of Calvary and paid the penalty for our sin, that we might go free, and that He might give to us of His own life. We were dead, and He gave us new life.

Just as we watch the tree that has died through the winter months, coming forth into new life, just so we who were dead in sins, have been given new life in Jesus. But the Lord wants to really see us grow. It is not enough just to accept Jesus as our Saviour, and go on living just the same dead life as we lived before. We have new life in us, and we should bring forth the fruits of the Christian life.

Today's lesson especially speaks to us about a man who was dead, but who took Jesus as his Saviour, and he became a new man. This man's name was Saul.

Saul hated the Christians, and did everything in his power to do away with them. In many incidents he caused them to be arrested and put into jail because they were preaching about Jesus. And all the time he thought he was doing the right thing. But there came a time in Saul's life such as comes into anyone's life. The Lord met Saul on the road to Damascus, and allowed him to become blind to everything around him. It was not until he could not see that he was willing to listen to or to think of God. Then Saul saw his need of Jesus, and took Him as his Saviour. The blindness was taken from him, and God made him a new creature. The Lord even gave him a new name. His name became Paul, and Paul as you remember is the one who wrote many of the books of the New Testament, and who stands before us as a strong Christian. He loved the Lord Jesus, and suffered much for his stand for Truth. The Saul who was dead in his sins, has been made alive in the Lord Jesus. Old things have passed away, and all things are new. He sets aside all of the past bitterness and hatred, and is really living for Jesus. As far as the people were concerned, Paul was a new man. He lived an entirely different life, developed and brought forth fruit for the Master.

Yours in His power to save,

Aunt Anna

Second Quarter, Lesson 2 **Sunday, April 9, 1939**

PAUL PREACHES THE RISEN CHRIST

Lesson Text: Acts 13:16; 23-31; 38-39; I Cor. 15:19-22
Devotional Reading: Rom. 6:1-11

Golden Text: "But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. 15:20).

King James Version

Acts 13:16 Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.

13:23 Of this man's seed hath God according to His promise raised unto Israel a Saviour, Jesus:

24 When John had first preached before His coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, "Whom think ye that I am? I am not He. But, behold, there cometh one after me, Whose shoes of His feet I am not worthy to loose.

26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

13:38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgivness of sins:

39 And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

I Cor. 15:19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

LESSON EXPOSITION

We find that our lesson today carries us to the passage which centers around Paul's first missionary journey. The church at Antioch in Pisidia, seemed to be a thriving church and it was here that the Lord made plain through the operation of the Holy Spirit that He desired Paul and Barnabas to do some missionary work. If the church at Antioch was not missionary minded at first, she surely must have changed her attitude when these two missionaries started forth. Thus began the carrying of the Gospel message to the great Mediterranean world. We will concentrate on the One Whom Paul and Barnabas went forth representing, none other than the Lord Jesus Christ. The lesson separates itself nicely into three divisions: I. CHRIST—the Promised Messiah (Acts 13:16; 23-26); II. CHRIST—the Rejected Messiah (Acts 13:27-29); III. CHRIST—the Resurrected Messiah (Acts 13:30-31; 38-39; I Cor. 15:19-22).

I. CHRIST—THE PROMISED MESSIAH

Acts 13:16, 23-26

In Paul's journeying he came to Antioch of Pisidia. It was here that Paul and Barnabas went into the synagogue and sat down to listen to the reading of the law and the prophets. Surely the Holy Spirit works in marvelous ways in opening up avenues of testimony for the soul that serves the Lord. After the reading of the law and the prophets, the rulers of the synagogue opened the meeting for testimony by saying, "If ye have any word of exhortation for the people, say on" (vs. 15). Paul did not need to be urged to speak. He stood up immediately and preached unto them (vs. 16). Paul understood the hearts of the people before him so he carefully laid a foundation by reviewing the experiences of the forefathers of Israel. When he spoke of David he was ready to present Jesus Christ to them, for He was of the seed of David.

This Messiah, the Christ, had been promised down through the generations. Genesis 3:15 gives us the first promise of the coming Christ and from here we can trace the Messianic line on through Abel, Seth, Noah, Shem, Abraham, Isaac, Jacob, Judah, David and on to the birth of this One Who came to redeem mankind. (Ps. 132:11; Isa. 11:1, 10). The Lord had even given to them the sign whereby they might know that their Messiah was come (Isa. 7:14).

Down through their generations, Israel had been looking for this coming Messiah and Paul is trying to open their eyes to the fact that He has already come. When John the Baptist, whom we favoritely refer to as the forerunner of Christ, appeared teaching and preaching, eager and waiting hearts thought that he was their Messiah. Thus Paul makes a comparison. Although they had looked upon John as a wonderful man and thought he was Christ, he points out the fact that Christ was better. Paul repeats the testimony that John himself gave when the people speculated as to who he was. John's words were, "Behold, there cometh One after me, Whose shoes of His feet I am not worthy to loose" (vs. 25). John had placed himself on such a low level that he was not worthy to reach up and touch the feet of the Lord.

Paul tries to stir in the hearts of the people a sense of appreciation of the Messiah. He refers to things that are familiar to them in the hope that they will really see that their Messiah has come. Upon Paul's words hung the opportunity to change the eternal destiny of the souls before him.

He proceeds with his message and reminds them of a vital fact, that is, not only did this Messiah come to save Israel but "whosoever will." The Messiah that the children of Abraham looked for had come and He came with the purpose of being a Saviour to all men. Our text has been plain up to this point in showing us that Jesus Christ came to save the children of Israel and now in the twenty-sixth verse Paul enlarges the scope of the Lord's saving power; he says, "Men and brethren, children of the stock of Abraham, and WHOSOEVER among you feareth God, to you is the word of this salvation sent" (vs. 26). "Whosoever" included every man that has ever lived or will ever live. "God so loved the WORLD," is the attestation of John 3:16.

II. CHRIST THE REJECTED MESSIAH

Acts 13:27-29

Although Israel knew the promises and was looking for her Messiah, she did not recognize Him. It was truly a case of "blindness in part is happened to Israel" (Rom. 11:25). A spiritual blindness had settled upon this chosen people, they viewed the situation from the human standpoint. They were looking for a king, a ruler, and because the Lord Jesus came in such a humble, lowly manner they were loath to accept Him as the One promised to them. This is a true picture of many an individual today. They have a pattern outlined as to the way they want to be saved and when the true Gospel message is brought to them they reject it, because it is not according to what they expected. Many a man thinks that works will save him and because the Bible says "By grace are ye saved" he turns away. The same story is repeated down through the ages "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed: lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Matt. 13:15).

It was cruel enough to reject the promised Messiah, the Lord Jesus Christ, but they did not stop here. Unjust condemnation was added to this first terrible thrust "though they found no cause of death in Him, yet desired they Pilate that He should be slain" (vs. 28). The King of glory was not recognized and because the people did not want Him, they requested that He be put to death. It was death without a cause for the Lord had done nothing worthy of punishment, much less death. Such a condemnation could only be classed as unjust to the "nth" degree.

The coming of the Messiah was prophesied and the prophecy was fulfilled. His rejection was predicted and it came to pass. His death and the means employed to take His life were spoken many years before but those words were carried out in every detail (Ps. 22). Notice the words of our text, verse 29, "they fulfilled all that was written of Him" and laid Him in a tomb. If the story and picture were to end here the outlook would be dark, but we turn to the brighter side.

III. CHRIST—THE RESURRECTED MESSIAH

Acts 13:30-31; 38-39

There is only one Messiah to redeem Israel and what a sorry plight would have been hers if the killing of the body had destroyed their Redeemer. Death could not hold the Son of God within its grim clutch for it was dealing with the One Who holds the keys of death. God raised Jesus Christ from the dead. He was more than Conqueror.

Up from the grave He arose,
With a mighty triumph o'er His foes;
He arose a Victor from the dark domain,
And He lives forever with His saints to reign.

The words of Paul to the effect that Christ arose could have been sufficient, but there was further proof. Jesus Christ was seen for many days by those who knew Him well. Therefore there was no reason for the group assembled before Paul to doubt that their Messiah was alive again.

In verses thirty-eight and thirty-nine, Paul further emphasizes the value of the work that Jesus Christ accomplished in behalf of sinful man, even for those who had rejected Him. Two points are especially drawn to their attention: First, forgiveness of sin was theirs if they would turn to the Lord. The Israelites sought year in and year out justification by the keeping of the law of Moses and the result was really dismal failure, but now through this Man, the Lord Jesus Christ, they could be justified freely from all things which the Law of Moses could never justify from (Heb. 10:1). That which they had labored for and desired so long was fully accomplished by the stroke of death falling upon the only begotten Son of God (Heb. 10:10).

The personal aspect of any truth is the one that always has the greatest appeal. Paul emphasized this aspect in connection with remission of sins in the third verse of this

same chapter, "Christ died for OUR sin." Now in the nineteenth verse he does the same thing with the resurrection. His words are, "If in this life only WE have hope in Christ, we are of all men most miserable." The resurrection of Jesus Christ not only proved that He was very God as He claimed, but it guaranteed a like release from the grave for every Christian, that they might live again in the next world. And here lies a distinction which we should not fail to see. "As in Adam all die, even so in Christ shall all be made alive." Both the first and second "all" refer to the same group of people—the entire world. Christ provided resurrection for all men whether believers or unbelievers; the former are raised unto eternal life and the latter unto eternal damnation (John 5:29). In verse nineteen, Paul refers to believers who have hope in the next life, but in verse twenty-two he includes all men in the miracle of resurrection. It is not a pleasant consideration that some men will partake of the resurrection because of Christ's victory over the grave and yet go to hell.

VITAL TRUTH ILLUSTRATION

A little girl died at a hotel where she was stopping with her father. The mother was dead. Just two followed the body to the cemetery, the father and a minister. The man's grief was great. At the grave he took from his pocket a key, unlocked the casket and looked on the face of his child once more, then silently closed the casket, and handed the key to the keeper of the cemetery. On the way back to the city the minister quoted to the heart-broken man Revelation 1:18, explaining how the Lord Jesus, though dead, was now alive. "But what is that about the keys?" asked the man. "It means this," said the minister. "You think the key to your little girl's casket is in the hands of the keeper of the cemetery. Let me tell you, the key to your little girl's grave hangs at the girdle of the Son of God, and He will come some morning and use it." Then the light broke through the man's tears, and he saw the glory of the resurrection.

—Record of Christian Work

POINTED QUESTIONS ON THE LESSON

1. Was Christ promised even before the time of the prophets? (Gen. 3:15; 49:10; Num. 24:17)

2. Did the prophets tell of a coming Messiah? (Isa 9:6; 32:1; Jer. 23:5; Dan. 9:25; Micah 5:2)

3. Does the Old Testament indicate Israel's rejection of Christ? (Ps. 22:6; 69:20; Isa. 53:3)

4. Are the sufferings of Christ described in the Old Testament? (Ps. 22:14-18; Isa. 53:5-7; Zech. 13:6)

5. What was Christ's purpose, even from the foundation of the world? (Matt. 1:21; 18:11; Gal. 4:4-5; Rev. 13:8; I John 3:5)

6. For whom has justification been provided? (John 3:16; Rom. 3:24-25; Acts 13:39; I John 2:2)

7. Why is the doctrine of resurrection vital? (Luke 24:44-47; I Cor. 15:12-19)

8. Do we have proof that Christ arose from the dead? (Matt. 27:63-66; Luke 24:33-36; 24:6; Acts 2:32)

9. Did Christ provide redemption for all men? (Dan 12:2; John 5:24; Rev. 20:6-13; Hosea 13:14; Acts 24:15)

10. How does the resurrection of the believer differ from that of the unbeliever? (I Cor. 15:42-44; 15:49; Phil. 3:21; I John 3:2; I Thess. 4:16)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

After Paul was saved, he was always looking for opportunities to tell others of the Christ Who died for them. On every occasion he was anxious that they not only know that He died for them, but that He rose from the grave. Notice how Paul talks with the Jewish people about the Lord Jesus. Turn to Acts thirteen and read the whole chapter through. Paul is not telling them about himself, but about Jesus the Saviour, and the Risen Lord of Glory.

The Lord Jesus saw each and every one of us in our need. We came into this world as little babes. We grow up to be men and women, yet we are always as helpless as babes when it comes to deciding where we will spend eternity. Our hearts are sinful and surely we cannot enter into heaven in the presence of a Holy God. But Jesus saw that we were helpless, and so in love He came to this sinful world, and died on Calvary that He might answer for our sins, and make it possible for us to go to heaven. He died for all, but some do not believe, and they are missing all the blessings which God has for those who will take Jesus as their Saviour.

I could not give my life for you and tell you that you could go to heaven because I was dying for you. I am a sinner too, and my death would not mean anything to you. But Jesus was God's own Son. He was perfect because He is God. When He died on the Cross, He did not have to answer for Himself, but He died for your sins and mine. At the same time, He gave us His righteousness and holiness, and gave us an entrance to the Heavenly Father. But supposing that all He did was to die. Then His death was no different from the death that comes to human beings. Yes, Jesus died, but He rose from the dead. When He rose from the dead, He went back to His heavenly home, there to prepare a place for those who would trust Him as their Saviour. One of these days He will return to take with Him all who have put their trust in Him. That will be a glorious day for the Christians. We may have to suffer many hardships here on earth, but there is coming a time when to be with Him in heaven will be all that we need. Until then, He wants to teach us to trust Him day by day.

Each one of us should be happy to know that Jesus died for us, but bubbling over to know that Jesus rose from the grave, and that some day we shall share His heavenly home with Him.

Easter is the day we especially think of the Lord Jesus rising from the dead. As we think of the joy that has come to our hearts as Christians, let us also remember the boys and girls who know nothing of our risen Saviour. Let us pray for them, and as we have opportunity, tell them the glad and joyful news that "Christ the Lord is risen." It is a joyful note of praise that comes from our hearts.

Yours in the Risen Lord,

Aunt Anna

Second Quarter, Lesson 3 **Sunday, April 16, 1939**

PAUL ESTABLISHES CHURCHES

Lesson Text: Acts 14:1-7; 19-23

Devotional Reading: I Cor. 3:6-11

Golden Text: "As a wise masterbuilder, I have laid the foundation, and another buildeth thereon" (I Cor. 3:10).

King James Version

Acts 14:1 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them,

6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the Gospel.

14:19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and to Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on Whom they believed.

LESSON EXPOSITION

The divisions of our lesson today are made according to certain geographical locations. The divisions are: I. Paul's Revival at Iconium (Acts 14:1-7), II. Paul's Ministry at Lystra (Acts 14:19), III. Paul's Evangelism of Derbe (Acts 14:20-23).

I. PAUL'S REVIVAL AT ICONIUM
Acts 14:1-7

Paul had been ministering in Antioch of Pisidia but devout Jews stirred up persecution against him and his companion Barnabas. Therefore they journeyed to Iconium which was about ninety miles southeast on the Roman road. It was a city situated on the great elevated, waterless plain of Lycaonia in the south central part of Asia Minor. Here Paul began to minister the Word.

As had been the custom with Paul, he entered the synagogue of the Jews and preached unto them the Gospel. It proved to be a revival meeting and souls were saved. We are told that both Jews and Greeks believed. But Satan could not stand by and see the Lord triumphing through the ministry of Paul and Barnabas and therefore he began stirring up trouble.

The unbelieving Jews, easy tools in the devil's hands, stirred up the Gentiles against these two servants of God. No doubt the persecutors brought their victims before the civil authorities and filed complaints as was later done when Paul went to Philippi and Ephesus. At Philippi the charge was, "These men . . . do exceedingly trouble our city" (Acts 16:20). At Ephesus it was that Paul had "turned away much people" (Acts 19:26).

Continuing with our text, we find that the city of Iconium became divided, one side took the part of the Jews while the other side faithfully stood up for the apostles. The assaults upon Paul and Barnabas became more severe until finally the conscientious objectors planned to stone the representatives of Christ.

Paul learned of the dastardly plan that was on foot so he and Barnabas fled from the city and went to Lystra. Some may brand Paul as a coward for running away from possible martyrdom, but not so, the Lord wants us to be careful and guarded in protecting these lives of ours for His service. Christ Himself commanded His disciples to flee when persecuted (Matt. 10:23). It has well been said that "A voluntary martyr is a suicide." Paul, preserved to further preach the Gospel, was of far greater value than Paul stoned to death in the streets.

II. PAUL'S MINISTRY AT LYSTRA
Acts 14:19

"And there they preached the Gospel" (vs. 7). Although we do not find any mention made of a synagogue in Lystra, that does not mean that Paul did not preach. Paul, no doubt, preached to groups gathered on the streets of this town, at least he preached to them no matter how they were gathered together or where.

We find, by reading verses eight to nineteen which were not assigned in the lesson, the details of Paul's stay in Lystra. He healed a man who had been a cripple from birth. This, of course, drew attention to Paul and Barnabas that they were men with outstanding power. When the people saw this miracle that was performed they said, "The gods are come down to us in the likeness of men" (vs. 11). Then they called Barnabas "Jupiter" and Paul "Mercurius." The news spread and the priest led the people in the preparation of oxen and garlands to sacrifice to "the gods" that had come to be with them. In their ignorance these heathen people believed that their deities came to visit them in human form. Naturally they would make such a mistake after Paul's miraculous healing. Imagine how Paul and Barnabas felt when they learned of the ado among these people. They rent their clothes and cried unto the people to awaken to the fact that they were not gods, just men of like passions as the people who were standing before them (vss. 14 and 15). Paul appealed to them to turn from these vain customs and recognize the only true God Who had made heaven and earth and sent them daily blessings of rain, fruitful harvests, etc. Verse eighteen of this same chapter tells us that Paul was scarcely able to restrain them from worshipping Barnabas and himself, even though he made his strong appeal. What a contrast between Paul's honesty and Herod's assent to the people's proclamation of him as God (Acts 12:22, 23). At the very moment of the penning of these words there is at least one living man who is running competition to God. Father Divine, erstwhile Major M. J. Divine, is holding forth as Jehovah God in Harlem, New York. "Be not deceived, God is not mocked" —some day God will take care of such mockers.

Satan hates the work of the ministry and does all that is within his power to prevent people from accepting the Lord Jesus Christ. A favorite trick of his is to get people sidetracked from the main issue. He almost succeeded in getting them so engrossed in the fact that they thought Paul and Barnabas were gods that they were not impressed with the Gospel message.

However, this one thrust was not sufficient for the devil had not exhausted his weapons. He used some of the Jews from Antioch and Iconium to appear on the scene and warn the people of Lystra against these men, and to persuade them to persecute God's servants. It was the case of Satan employing the use of a very small member of the body but James says, "Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire . . . and setteth on fire the course of nature; and it is set on fire of hell" (James 3:5-6). Through the tongues of these unfriendly Jews quite a fire was kindled. They persuaded the people that Paul was worthy of death and that it should be death by the torturing method of stoning. Although it is heartbreaking to realize, yet it seems that people are quick to receive evil reports, to believe them, and take action before they really know whether such things be true. Satan found willing souls to perform his desire at Lystra.

Paul was stoned and dragged out of the city. They supposed that he was dead and they did not want his body to be found within the city—dead things must be without the gate. This time persecution came upon Paul so quickly that he could not escape. Thus in this lesson we have two things plainly set before us; one is that we should not foolishly nor unnecessarily expose ourselves to martyrdom, but on the other hand if there is no way of escape we should not cower in the face of persecution. Although his persecutors thought they had killed Paul they were mistaken for after they dragged him out of the city he rose to his feet and went back into the city. Verse twenty reveals the courage and faithfulness of the believers in that they did not forsake the supposedly dead Apostle. God rewarded their faith in literally raising Paul from the dead.

Surely Paul suffered many things for Christ's sake but he remained a faithful servant of the Lord. Paul catalogues these sufferings in Second Corinthians 11:23-27, "Are they ministers of Christ, (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I

forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." And note the word of his testimony in Second Corinthians 4:10-11, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake." In his catalogue of sufferings he mentioned, "once I was stoned" (this was a reference to the Lystra experience) and that time it was truly a case of being "delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in his body." It was truly a resurrection from the dead.

Paul had found some willing listeners in Lystra for our text speaks of his disciples standing about him. His labor had not been in vain. As we mentioned above, Matthew 10:23 tells us, "when they persecute you in one city flee to another," and the next day that is what Paul and Barnabas did; they left for Derbe.

Conybeare and Howson in their book, "The Life and Epistles of St. Paul" bring out an interesting comment on Paul's visit to Lystra, in this lesson, which was no doubt his first visit. They bring out the fact that there was one spectator of Paul's sufferings at Lystra whose identity was not revealed at that time but who later became a zealous follower of his doctrine and a faithful partner of his danger and distress. When Paul returned to Lystra a year or so later he found a certain Christian there "named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek" (Acts 16:1). Paul calls Timothy "my own son in the faith" (I Tim. 1:2), thus it becomes quite evident that Timothy must have been converted at the time of Paul's first visit. Timothy had good training and teaching at home which was a valuable foundation for Paul to work on (see II Tim. 1:5). His mother and grandmother had prepared him for the Gospel that Paul taught and from the time of Paul's first visit until the second visit there was real growth in grace. Timothy became his valued co-laborer.

III. PAUL'S EVANGELISM OF DERBE

Acts 14:20-23

The fact that Paul does not refer to Derbe as a scene of some of his past suffering when talking to Timothy would indicate that in this city there was freedom from persecution. No doubt Derbe was a place of quiet rest for him. From all appearances we conclude that their labors were not hindered, thus they evangelized the city and had many disciples as fruit for their labors. The twenty-first verse could be translated thus, "When they had evangelized that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch."

After establishing the souls of Derbe in the faith and giving them a good foundation to stand upon, Paul and Barnabas journeyed back over the way they had come. They left organized churches with elders to carry on the Gospel ministry (vs. 23).

Our lesson today should stir each life to a greater faithfulness to the Lord and the proclamation of His Word, even though it be through fiery trial (I Pet. 4:12).

VITAL TRUTH ILLUSTRATION

Some years ago a great sensation was made in Bombay by the baptism of a high caste gentleman who was a professor in Wilson College, a Free Church Missionary institution. He was baptized openly in their church amidst a great crowd of Hindus; the windows of the church also were filled with spectators and throngs crowded outside. When the baptism was over, and he had bravely given his testimony in the face of all, he with a few friends walked out quitely through the throng to his home. The opposition he met before and after his baptism was very great. More than two years rolled by, but it seems the Hindus never forgave him. He made some remarks in a lecture that called forth the censure of the native press. A few days afterward, two Brahmins began to call late at night, pretending to be inquirers wishing baptism. On the third or fourth visit, very late one night as they were leaving they turned and felled him to the ground. He lay for an hour unconscious, and then, covered with blood, crawled upstairs and wakened his friends. For days he lay in a critical condition, and many and fervent were the prayers offered by the whole Christian community that his life might be spared. The affair created quite a sensation, and revealed the fact afresh that a Hindu does not know the meaning of religious liberty. It had evidently been an attempt to kill, and our brother will carry till he die, or till Jesus comes, "the brands of the Lord Jesus in His body."

The spirit of the missionaries and workers was proven by the fervent prayers for the conversion of the assailants. The police got hold of the affair and detectives labored hard to bring the offenders to light; but they had given false names and addresses to the professor . . . We are often struck with the thought of how little preachers dwell upon our suffering for Jesus. Yet God chose Paul and told him how great things he should suffer for His name's sake. After being stoned at Lystra and cast out of nearly every town, he could have gone down a short cut through the Taurus mountains to his home in Tarsus and back to Antioch. But he chose to go back through all the cities where he had been, to strengthen the converts and exhort them that "through much tribulation they must enter the kingdom of God."

—India Alliance

POINTED QUESTIONS ON THE LESSON

1. Does the preaching of the true Gospel produce division? (Luke 12:51-53; Acts 14:4; Heb. 4:12)
2. Who always opposes the preaching of the Word? (Matt. 13:19; II Cor. 4:4)
3. Is Satan active in this dispensation? (II Cor. 2:11; Eph. 6:11-12; II Tim. 4:17; I Pet. 5:8)
4. Can much harm be done by the tongue? (Ps. 10:7; 50:19; Prov. 18:21; Acts 14:19; James 3:5-8)
5. How can the tongue be controlled? (Job 6:24; Ps. 51:14-15; Rom. 8:37; Phil. 4:13)
6. Did Paul suffer for Christ? (Acts 14:19; 16:22-24; II Cor. 11:23-27; II Tim. 3:11)
7. What was Paul's attitude toward suffering and death? (II Cor. 4:7-12, 15-18; 5:1; Phil. 1:20-21; 3:8)
8. Should the believer be willing to suffer persecution? (II Cor. 6:4-10; II Tim. 2:3; 3:12; I Pet. 4:13)
9. Was Paul eager that Christians should be taught and established in the faith? (Acts 14:22; 15:36; I Cor. 1:18; Eph. 5:1-2)
10. Did Paul ever compromise as a result of persecution? (Acts 14:21; Rom. 1:16; I Cor. 1:23; 2:2-5; Gal. 6:14)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

Have you ever watched a man put up a building? Well, how does he go about it? Surely he does not buy just a lot of bricks and cement, and then put them together. No, long before he even starts building, he makes a plan of the house he is going to build. He asks the people what kind of a house they want. After he knows what they expect, he makes the plans, and asks the people to look them over. If there are to be any changes, the contractor changes them, and then begins to build. Suppose he should start building the house without making a foundation; the building would not stand solid. The first heavy rain would wash the ground from under the house, and it would begin to fall apart.

The man in building his house arranges for a good strong foundation; that is the first thing that he takes care of before he starts laying the bricks.

In the Bible we are told that the Lord Jesus is the strong Rock upon which we rest our souls. He is the foundation for all of the building we might do in our Christian lives. Our foundation is sure, and no matter how strong the

storms of life may press us, we can never be moved from the solid Rock. The devil is always trying to make it hard for the Christian, but all he can do is to worry him. God has seen to it that we are well cared for in having Jesus as our foundation.

During Paul's ministry he went from place to place seeking to unite groups of Christians together that they might worship the Lord. In some of the places he went, there were only a few who had believed on the Saviour, while in other places there were many. The Bible speaks of his ministry as the beginning of the churches. He is not talkng about the church buildings, but about those who make up the church. They have the Lord Jesus as their foundation, and they begin to build upon that which God has given to them. All who become Christians make up the building for God. There is no other foundation that will stand the test.

Down through all of the ages since, the Lord Jesus is the foundation of the Christian's faith. We need not be afraid of the things around us. Christ is our Rock, and we are established forever in Him.

Yours in Him,

Aunt Anna

Second Quarter, Lesson 4 **Sunday, April 23, 1939**

PAUL WINS RECOGNITION FOR GENTILE CHRISTIANS

Lesson Text: Acts 15:23b-29; Gal. 2:1-2, 7-10

Devotional Reading: Gal. 2:15-21

Golden Text: "A man is not justified by the works of the law, but by the faith of Jesus Christ" (Gal. 2:16).

King James Version

Acts 15:23b The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

Gal. 2:1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

2:7 But contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

10 Only they would that we should remember the poor; the same which I also was forward to do.

LESSON EXPOSITION

One must read the entire fifteenth chapter of Acts in order to get the background of the momentous decisions contained in the address of the austere pastor of the Jerusalem church, none other than James the brother of our Lord. There is no question but that the Apostasy predicted by the Apostle Paul (I Tim. 4:1) is being fulfilled today and that the great wave of heresy within the church of Jesus Christ is one of the results. But, let no one be deceived into believing that the Devil has just begun his subverting work. He started back in the garden of Eden and was running in high gear when the New Testament churches were organized. The church fight in Antioch and the church trial at Jerusalem are only replicas of countless such scenes that have occurred down through the centuries and are occurring this very hour. Our regret is that those who hold the balance of power do not always decide in favor of GRACE as did these at Jerusalem. Our two point outline is as follows: I. Paul Wins Apostolic Repudiation of Judaism (Acts 15:23b-29; Gal. 2:1-2); II. Paul Obtains Apostolic Recognition of His Divine Commission (Gal. 2:9-10).

I. PAUL WINS APOSTOLIC REPUDIATION OF JUDAISM

Acts 15:23b-29

After Paul had been peacefully working among the Gentiles, that is the Greeks, Syrians and Italians, for about fifteen years (Gal. 1:1), certain malicious Christian Jews came into the congregation at Antioch which was Paul's headquarters, and created no small stir (Acts 15:1). They taught another gospel than that which Paul and Barnabas had been teaching and the question as to who was right became such a great one that it was determined that the two chief men together with some companions should go to the one recognized church authority, the Apostles at Jerusalem (Acts 15:2). The party started on their southward journey making an evangelical tour out of it. They gave their testimony in the provinces of Phenice and Samaria (Acts 15:3), causing great joy among the converts living in those places because of the triumph of the Gospel. Upon arriving in Jerusalem they were heartily received by the brethren and a grand time of fellowship was had by all as they recounted the leading of the Holy Spirit and the victories of the Cross. Paul's next move was to call a private conference of the higher officials in the church together with himself and Barnabas for the purpose of discussing the problem that had arisen in Antioch (Gal. 2:2). We admire Paul for his humility expressed in the words, "lest by any means I should run, or had run, in vain" (Gal. 2:2). He was big enough to seek the advice of those who had been with Jesus. We like his desire to keep the problem in the church, which is scriptural (I Cor. 6:1). When the council met there was much talk and disputation after which Peter, Barnabas, Paul and James spoke in the order named (Acts 15:7, 12, 13). After these speeches the Apostle James gave the decision or opinion as the legally minded would understand it and apparently the entire church joined in happy agreement, "with one accord" (Acts 15:25). They decided to send a letter of recommendation and fellowship to the Christian Gentiles under Paul's ministry and it is this letter that occupies our attention today.

The first thing that we note in this letter is that the Gentiles are referred to as brethren. It was a hard lesson for these Jews to learn that "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all" (Col. 3:11). It is still a hard lesson for God's people to learn today that in the Body of Christ all are one in Christ Jesus whether Chinaman, African, Indian or American.

Mention is made in this letter of the "certain who went out" from the church at Jerusalem. Their names are not given but it is hinted that they were converted Pharisees as was the Apostle Paul. If they were not themselves of

Pharisaical rank then they at least had the support of that group of men referred to as believing Pharisees (Acts 15:5). That they were not women is certain for in Acts 15:1, they are referred to as men. It is entirely possible that they did not even bother to return to Jerusalem to oppose Paul but rather that they stayed in the Asia Minor territory. It is perhaps this same group that Paul had to contend with some six years later in Galatia (Gal. 1:6-8).

"It doesn't make any difference what you believe just so you are sincere." How many times we have heard and read this philosophy. The writers of this letter demonstrate their conviction that a given belief is either right or wrong. These "certain men" said to Paul's flock, "ye must be circumcised, and keep the law (vs. 24). This was contrary to Paul's theology and preaching for he taught that, "a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ" (Gal. 2:16).

Now comes the repudiation of the council, first from Peter, then from James, confirmed by the letter, in their treatment of Titus, and in sending their two representatives Peter denounced this supposed justification by works by asking a very pertinent question, "why tempt ye God, to put a yoke upon the necks of the disciples, which neither our fathers nor we were able to bear?" James expressed his dissatisfaction with the doctrines of the Judaizers in these words. "Wherefore my sentence is, that we trouble (Gr. inflicting unexpected vexation) not them, which from among the Gentiles are turned to God" (Acts 15:19). The written stand of the council is clear and definite, "To whom we gave no such commandment" (vs 24). Paul had with him before the council a trophy of Grace in the person of Titus, a converted Gentile. The Christian Judaizers had said that Gentile Christians should be circumcised after the law of Moses in order to be saved. Another proof of the council's sincerity in repudiating the doctrine of works is that they did not compel Titus to become circumcised (Gal. 2:3). His case was not like that of Timothy at a later period (Acts 16:3), whose circumcision was a prudential accommodation to circumstances (I Cor. 8:9), without endangering the truth of the Gospel. To have circumcised Titus at the time of the meeting in Jerusalem, would have been to have asserted that he was "bound to keep the whole law." Still further evidence of their sincerity is seen in their decision to send two of their own representatives back to Antioch with Paul and Barnabas, as a kind of personal guarantee of their confidence in Paul and endorsement of the doctrines he had been preaching. Their names were Judas, who soon drops out of the picture, and Silas (Acts 15:22), who later allies himself with Paul and is seen with him in the Philippian jail experience (Acts 16). The two men named were not apostles as were Paul and Barnabas but they were prophets, another of the gifts of the Spirit reserved for the Transition Period. They did the church much good by their ministry. A new voice proclaiming the old gospel is always good for the saints.

Honest commendation of another's labor is good for the soul. While the admonition, "Let another man praise thee," is a warning to men against patting their own backs it is also a recognition that they should praise each other when such is merited. Unmerited praise is flattery and may we say, dishonest. The council praised the two apostles from Antioch and rightly so, "Men that have hazarded their lives for the name of our Lord Jesus Christ" (vs. 26). How much more sensible and godly is this than jealousy.

Verses twenty-eight and twenty-nine reveal the reasonableness of the council at Jerusalem. They made their position clear in regard to salvation—by faith and not by works. But now they suggest some rules for Gentile conduct which come under the category of, "if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (I Cor. 8:13). The rules listed in verse twenty-nine certainly did not cover the entire field of the Christian experience but they dealt with a little sphere of conduct especially controversial to a Jew. The first of these requests dealt with the eating of meat that had been offered to idols. By way of explanation, it should be said that animal sacrifices were offered to heathen idols much the same as was done to Jehovah in the Tabernacle and Temple. The meat of these animals was not consumed by fire as was the case on the Jewish altars (Lev 9:24) and consequently it was sold at reduced prices to ready customers in the market place, by enterprising vendors. Christian Gentiles purchased the meat having no compunction of conscience against it for they believed that an idol was nothing. However, their liberty was a stumbling block (I Cor. 8:9) to Christian Jews who preferred to take the legalized position of condemning such practice as sacrilegious. Paul's opinion on this corresponded perfectly with that of the council in that "a Christian's liberty should leave off where a brother's weakness begins." Meat-eating was so inconsequential to him that he would gladly deny himself from eating it for the rest of his life (I Cor. 8:13). The same thing applies to the other two stipulations, namely eating of blood and things strangled. Both of these practices had been forbidden by Jehovah under the the law. The first was not permitted because "the life of the flesh was in the blood." The blood was used in the altar sacrifices as a symbol of Christ's blood and therefore in a sense, sacred. The reason strangled animals were not to be eaten was because of the presence of blood in the meat (Lev. 22:8). The converted Jews should have been willing to have appropriated Christ's liberty (Gal. 5:1), recognizing that they were "dead to the law" (Gal. 2:19). However, since it was not a question of salvation, the Gentiles should happily deprive themselves of some of the privileges of Grace in order to keep from being a stumbling block to other Christians.

II. PAUL OBTAINS APOSTOLIC RECOGNITION OF HIS DIVINE COMMISSION

Galatians 2:1-2, 7-10

This represents the second of the two issues brought before the council at Jerusalem for discussion. The jealous Pharisees had not only contested Paul's Grace message but had questioned the authenticity of his heavenly commission to work among the Gentiles.

We have been studying Luke's account of the famous conference but now we get it from Paul's own pen. He adds an important detail which shows how vital were the issues at stake, namely, that in addition to being sent by the church (Acts 15:2), he had a special revelation from God directing him to make the trip. "I went up by revelation" (vs 2), are his own words.

As one of the steps in securing Apostolic endorsement of himself and his work Paul sought a private conference with those who "were of reputation," (vs. 2), meaning of course, the three apostles, Peter, James and John (Gal 2:9). We admire his judgment on this point for it was a step of wisdom to have a caucus with the apostles before letting it become a church issue. This conference turned out very satisfactorily and we believe that Peter's testimony had much to do with it. In Acts fifteen we have Peter's speech before the church defending Paul's Gentile commission and we are persuaded that he had previously advanced this same argument in the private conference. It seems that the Judaizers had selfishly contended that salvation was only for Jews and in this automatically took exception to Peter as well as Paul. Peter vindicates Paul by reaffirming his own experience (Acts 15:7-9). Paul's summarization was, "they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter" (vs. 7).

The endorsment of the Apostles at Jerusalem on the work of Paul and Barnabas was complete and without reservation. They not only sent the letter and two of their own number, but they gave them the right hand of fellowship. What a joyous conclusion to a difficult problem. These four men virtually made the New Testament and the Christian Church. James clings to the past, and embodies the transition from Mosiasm to Christianity. Peter is the man of the present, quick in thought and action, eager, buoyant, susceptible. Paul holds the future in his grasp, and schools the unborn nations. John gathers present, past and future into one, lifting us into the region of eternal life and love.

Verse ten gives a stipulation which the leaders at Jerusalem placed upon the missionaries to the Gentiles. It was that they should remember the poor in the Jerusalem church. We may suppose that the condition of poverty was caused by the frequent drouths in Palestine and the increasing difficulty that attended the Christian's securing of food. Their enemies saw to it that they were deprived of the ordinary requirments of life. Paul indicates his favor toward the plan for in it he saw a chance for his wealthier

Gentile churches to foster a good feeling between Christian Jews and Christian Gentiles by the bestowal of their goods upon them. Paul continues for some time to carry out this request (See II Cor. 9:1).

We are still benefiting today by the victory which the Apostle to this Dispensation (Eph. 3:2) gained in this controversy at Jerusalem.

VITAL TRUTH ILLUSTRATION

Untainted with foreign blood to any appreciable extent since German Lombard tribes conquered the country over a thousand years ago, Italy's population is biologically pure, and while "essentially Italian," it is "Aryan-Nordic in its orientaton," having no identity with the other peoples—Semitic and Hamitic—of the Mediterranean coasts. In brief, this is the Italian theory recently decreed by Mussolini, says "Newsweek." It is the same theory of racial purity that he publicly ridiculed before his alliance with Hitler, and which is still considered nonsense outside of Germany and Italy. He is greatly annoyed now by Pope Pius' labeling of the movement as "an unhappy imitation of Germany."

Not many hundred miles away but more than 1800 years ago the apostle Paul graciously but plainly told the proud Athenians that "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed (or ordained to each the appointed seasons of their existence), and the bounds of their habitation: that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us . . ." If any people can lay claim today to racial purity it is the race that the Duce and the Fuehrer pointedly exclude —the Jews. But even they, "to whom were committed the oracles of God," cannot boast, for God declares both Jews and Gentiles to be all under sin. —"Now"

POINTED QUESTIONS ON THE LESSON

1. Does justification come by keeping the law? (Acts 13:39; Rom. 3:20, 28; 4:3-5; Gal. 2:16; 3:11)

2. What purpose did the law serve? (Rom. 3:19-20; 7:7; Gal. 3:24)

3. Does Christian service present a challenge to the Christian? (Acts 15:25-26; Rom. 12:1-2; I Cor. 6:18-20)

4. What is the significance of the blood throughout God's Word? (Lev. 17:11; Rom. 3:25; 5:9; Eph. 1:7; Heb. 9:22; 13:12)

5. Is there any difference between Jew and Gentile in this dispensation? (I Cor. 12:12-14; Gal. 3:28; Eph. 2:11-18; Col. 3:11)

6. Is it possible for a man to keep the whole Law? (I Kings 8:46; Acts 15:10; Rom. 3:10-12, 23)

7. Who alone fulfilled the letter of the Law? (Matt. 5:17; Heb. 10:11-14)

8. How should disputes and grievances among Christians be handled? (Deut. 25:1; Matt. 5:22-24; Eph. 4:32; James 5:16)

9. Can the Christian experience liberty in Christ? (Rom 6:18; 8:2; II Cor. 3:17; Gal. 5:1, 13)

10. Does Christian liberty have any reservations? (Rom. 14:15; I Cor. 6:12; I Cor. 8:9-13; I Pet. 2:16)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

In the beginning of the Christian church, we find that some of the Jews and Gentiles are not in agreement on points of doctrine. The Jew says the Gentile cannot be saved unless he goes through all of the Jewish rites which they observe. There seems to be so much said about it that Paul and Barnabas come together with the church to try to straighten out the difficulty.

It is true that Paul had gone to minister to the Gentiles, and the same precious Gospel of Jesus and His love for sinners was given to them. In the early part of Paul's ministry, he dealt entirely with the Jew, but as time went on, the Lord began to let the message of salvation go to the Gentiles, especially using Paul to be their minister.

We are told in God's Word, that Paul was so zealous for the Lord and His testimony, that many times he was in danger of his life. The Lord needed Paul to give forth the Word, and He knew that He could depend upon him to do His will. May the Lord make each and every one of us ready to obey His will; ready to tell our friends of the Saviour Who died on Calvary for the sins of the world.

God's Word is the only book which brings blessing to lives and tells them of the love that Jesus has for a world in sin. The Lord will bless His Word to the hearts of boys and girls, whether they read it for themselves or whether someone else tells them the Gospel story. The Lord has a way for you to reach your playmates and friends. Invite them to go with you to Sunday School. Give out tracts with the message of salvation to people as you pass them on the streets. Pray for all those who do not know Jesus as their Saviour, and ask the Lord to bring them in touch with someone who can tell them of Jesus.

Yours in His love,

Aunt Anna

Second Quarter, Lesson 5 **Sunday, April 30, 1939**

PAUL CROSSES INTO EUROPE

Lesson Text: Acts 15:36; 16:4-15

Devotional Reading: Phil. 1:3-11

Golden Text: "After he had seen the vision, immediately we endeavored to go into Macedonia" (Acts 16:10).

KING JAMES VERSION

Acts 15:36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the Word of the Lord, and see how they do.

16:4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in numbers daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the Word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony; and we were in that city abiding certain days.

13 And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

The material assigned for our lesson is generally known as the beginning of Paul's second great missionary journey. Our lesson committee has entitled it, "Paul Crosses into Europe." However, the material falls into two distinct divisions and it is essential that we observe both phases of this great ministry of the greatest of all missionaries. So for our outline we have: I. Paul's Pastoral Heart (Acts 15:36; 16:4-8); II. Paul's Evangelical Fervor (Acts 16:9-15).

I. PAUL'S PASTORAL HEART

Acts 15:36; 16:4-8

The great, yearning, loving heart of the apostle Paul as he watched over the churches becomes a beautiful picture or type of "that Great Shepherd of the sheep," the Lord Jesus Christ and an admirable exemplar for the pastor of today. Even though it becomes apparent that God's plan for Paul at this time was that he press on into new fields with the Gospel message, we should not fail to give proper emphasis to this short period which he spends in refreshing the saints to whom he had previously ministered the Word. The fact that God at this time had other plans for Paul in no wise minimizes His attitude for this type of work. In fact, the converse is true throughout the Scriptures in that God places much more emphasis on the upbuilding of those already saved than He does in the ministering of the Word to the lost. The reasons for this are obvious and will be discussed later. Now we shall observe Paul REVISITING, REVIEWING and REVIVING the churches in Asia Minor.

We consider the first portion of our lesson as Paul discusses with Barnabas plans for REVISITING the churches. "Let us go again and visit our brethren in every city where we have preached the Word of the Lord, and see how they do." This little glimpse of Paul's great concern for those whom he had begotten finds fuller expression in his letters to the churches. "For God is my witness Whom I serve with my spirit in the Gospel of His Son, that without ceasing I make mention of you always in my prayers, making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be estabished" (Rom. 1:9-11). To the Corinthians he wrote: "We are your rejoicing, even as ye also are ours in the day of the Lord Jesus. And in this confidence I was minded to come unto you before; that ye might have a second benefit." "For I am jealous over you with godly jealousy." "And I will very gladly spend and be spent for you" (II Cor. 1:14-15; 11:2; 12:15). "For God is my record, how greatly I long after you all in the bowels of Jesus Christ" (Phil. 1:8) was the concern Paul had for the Philippian believers. Of the Colossians and the Laodiceans Paul could say: "For I would that ye knew what great conflict I have for you and for them at Laodicea" (Col. 2:1). Last of all we note his beautiful expression of solicitude for the Thessalonians: "So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our OWN SOULS, because ye were dear unto us." "But we brethren, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire" (I Thess. 2:8, 17). So we see it was no idle curiosity that stirred Paul but a real godly concern for the spiritual welfare of those who were in Christ. Would to God that there were more Christian workers today with such concern who were willing to "spend and be spent."

In verses four to eight in chapter sixteen we see Paul and Silas traveling from city to city in Asia Minor REVIEWING the work Paul had previously started. With them they carried a certain letter composed by the apostles and elders at Jerusalem. The contents of the letter may be read in Acts 15:23-29.

The results of this journey are seen in the REVIVING mentioned in verse five. "And so were the churches established in the faith, and increased in numbers daily." It is of interest to observe that the word rendered "established" is the same word translated "strength" in Acts 3:7, 16 in connection with the strengthening of the limbs of the lame man at the gate Beautiful. Certainly the use of such a word indicates a real change from impotency to puissance. A church that was unable to stand is now able to walk In the case of the lame man he "leaping up stood, and walked, and entered with them into the temple, walking and leaping and praising God." So with this upbuilding, the fruitage begins to be evidenced immediately after the Holy Spirit mentions the churches' establishment or strengthening in faith. He adds, "and increased in numbers daily." An internationally famous evangelist recently made the statement: "You can see souls saved without a revival but you can't have a revival without seeing souls saved." Now it becomes apparent why God puts so much emphasis on ministering to the saved. Not that God is not more concerned about the salvation of souls than anything else but that reviving will always result in the salvation of souls. Mention is frequently made of the reward that will be Edward Kimball's for leading D. L. Moody to the Lord and also his indirect reward of Moody's thousands of souls. Greater rewards than his, though, will surely go to those who were instrumental in building Moody up in the faith until he was one of the greatest of soul winners. Doubtless a share of these rewards will go to Henry Varley, who threw out the challenge to Moody that "The world has yet to see what God can do with a man fully yielded to Himself," which challenge Moody accepted and endeavored to demonstrate.

Surely this small glimpse in our lesson today of the fruitfulness of this edifying ministry will be a real incentive for all Christians to be a spiritual influence on all occasions. So often we endeavor to maintain a good testimony before unbelievers but neglect our responsibility to the believer. Just a word of encouragement will ofttimes turn a discouraged Christian into a rejoicing soul winner. "The joy of the Lord is your strength," said Nehemiah, so if we would be a strengthening influence we would be constantly reminding one another of the joy there is in Him and in Him alone. Mistake not, there should be no less stress on evangelical effort but only more thought and concern in building up, edifying and encouraging the brethren and expounding unto them "the way of God more perfectly" if opportunity permits.

II. PAUL'S EVANGELICAL FERVOR

Acts 16:9-15

In this section of the lesson in which Paul crosses into Europe with the Gospel message, we see him as the rugged pioneer missionary reaching forth to preach the Gospel "in the regions beyond where Christ had not been named." What an example he is, "In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Truly his greatness is seen as he determinedly presses on saying, "I have learned, in whatsoever state I am, therewith to be content." In this section we see in connection with Paul, A VISION, A VOYAGE, and A VINDICATION.

In verse nine we read of A VISION that appeared to the apostle Paul which became to him a definite call into Macedonia: "And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." Now we know that God calls men into specific fields today just as definitely as He called Paul but the question arises, "What about the vision? should we expect such a miraculous call today?" In the twelfth chapter of Second Corinthians Paul uses the argument that visions were given unto him as a positive proof of his apostleship. It is lamentable that such a man as Paul had to be called into question about his Divine authority but such was the case. It would be well to read the whole chapter to clearly follow Paul's argument but three verses here will suffice to prove our point. We quote from the Weymouth Translation for the clarity with which he presents this truth: "I am compelled to boast. It is not a profitable employment, but I will proceed to VISIONS and revelations granted me by the Lord. It is foolish of me to write all this, but you have compelled me to do so. Why, you ought to have been my vindicators; for in no respect have I been inferior to these superlatively great Apostles, even though in myself I am nothing. The signs that characterize the true APOSTLE have been done among you, accompanied by unwearied fortitude, and by

tokens and marvels and display of power (II Cor. 12:7, 11-12 Weymouth Translation).

Inasmuch as the subject of the gifts is so interwoven in our lesson it may be well to digress for a moment to clarify. Paul mentions the five primary gifts of the Church in Ephesians 4:11. They are apostleship, prophecy, evangelism, pastorship and teaching. In this lesson we have already observed Paul exercising his gift of pastorship and teaching to the churches of Asia and soon we touch upon his evangelism in Europe. Visions, we have observed, belong to his gift of apostleship. Also he was a prophet as he foretold many things before they came to pass in his day and also he predicted the apostasy of this present time (see II Tim. 3). So we see Paul exercised all of the gifts. This is true of no man today. Very few men exercise more than one gift or two at most and if perchance some should exercise all of the primary gifts there are only three, for the gifts of apostleship and prophecy have ceased. The church is now "built upon the foundation of the apostles and prophets" (See Eph. 2:20) and the foundation does not go clear up into the superstructure. Literal visions do not belong to this full-orbed section of the Body but figurative visions do.

"Where there is no vision, the people perish" (Prov. 29:18). So we may fully expect, when we become willing and concerned, that God will lay on our hearts a clear vision of perishing souls. God grant that Christians might be open to a Spirit-directed vision. Without such a vision there will be spiritual atrophy on the Christian's part and the joy of salvation will perish.

When Paul was making his staunch defense before King Agrippa he was relating the account of his conversion Then he adds significantly, "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision." In this Macedonian vision we find no exception. Again he was not disobedient for we immediately find him on A VOYAGE "Therefore loosing from Troas, we came with a straight course to Samothracia; and the next day to Neapolis; and from thence to Philippi." The key thought of this verse is "a straight course." The center of God's will was satisfaction for Paul, not deviating as far as his personal desires might lead him.

Then in the last few verses (13-15) we see a VINDICATION of God's guidance. Paul said in verse ten after he had seen the vision, "Immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them." The immediate fruitage of their ministry was the salvation of Lydia who then opened up her home to them, giving them a place to abide as they continued their labors in Philippi. After the experience in prison, Lydia again generously extended the hospitality of her home to Paul and Silas. What Paul assuredly gathered or inferred was that God's leading was gloriously vindicated.

In our conclusion again we glean one more truth from the proverb, "Where there is no vision, the people perish." Not only will God give to the obedient heart a vision of perishing souls and an urgent need but He will give a glorious vision of future victory to keep us from perishing in discouragement and despondency. He will give us a vision of what He will do as a result of our labors. "Therefore my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord" (I Cor. 15:58). "He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6). Keep the vision of the rejoicing return with the sheaves lest ye perish.

VITAL TRUTH ILLUSTRATION

I wish I were a painter; I would put upon a canvas a picture in Great Britain's history back in the thirties—Robert Moffat facing David Livingstone. Just two characters: Livingstone, trained for service, waiting his marching orders; and Moffat, fresh from Africa, seeking help in the redemption of the Dark Continent. History caught little of what was said that day, but enough to tell us that under God, Moffat spoke twenty words which gave to Livingstone his life vision and turned him from China to Africa. What were the historic words spoken by Moffat? He said: "I have sometimes seen, in the morning sun, the smoke of a thousand villages where no missionary has ever been." That was enough! It was the call from an African Macedonia to a nineteenth century St. Paul. In that brief sentence Livingstone had revealed to him his opportunity. From that moment his life's work was the task of carrying the Gospel of Jesus Christ to the "thousand villages."

—From "The Smoke of a Thousand Villages," by Joseph Clark

POINTED QUESTIONS ON THE LESSON

1. Does the Holy Spirit guide and lead the believer? (John 14:16; 16:13-14; Acts 15:7; I John 1:20)
2. Can the Christian know God's will for each detail of his life? (Prov. 3:5-6; 16:9; John 7:17; Eph. 5:17)
3. Is man naturally willing to do God's biddings? (II Cor. 3:5; Phil. 2:13; Rom. 8:7; II Pet. 2:10)
4. Is man capable of directing his own ways? (Jer. 10:23; Prov. 16:7)
5. Does the Lord open the heart of a willing soul to know the truth? (Luke 24:45; II Cor. 4:4, 6; John 7:17)
6. What are some of the responsibilities of the pastor as shepherd of the flock? (John 12:15-17; Acts 20:28; Phil. 3:17; I Tim. 4:12; I Pet. 5:2, 3)
7. What message should the pastor preach? (I Cor. 2:2; 4:1-2; I Tim. 4:1-2; Gal. 6:14)
8. What are some of the qualifications of a good minister? (I Tim. 4:6; II Tim. 2)
9. What was the Apostle Paul's chief concern as to his own ministry? (I Cor. 9:16-27; Phil. 3:4-18)
10. How should the minister of Christ deal with his own spiritual life? (I Cor. 11:28-31; II Cor. 13:5; I Tim. 4:13-16)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

Paul had been preaching and teaching the Word in all parts of Asia. But there came a time when the Lord told Paul that he was to stop preaching in Asia. We usually think of the Lord giving us word to go forth with the Gospel, but in Paul's case we find the Saviour telling him to stop preaching in Asia. That does not mean that Paul is to go on a vacation, and stop working for the Lord. No, indeed, the Saviour has another task for him, and Paul soon finds out what the Lord wants him to do, and joyously does God's will.

The preaching of the Word had never gone into Europe, and now Paul is sent on a mission to preaeh to the people there. In God's Word we are told that when anyone is willing to listen to the way of salvation, the Lord has promised to send someone to give the Word.

Over in Europe there is a band of praying women. As Paul comes into this city, he and his companions do not make a great display of their preaching, but quietly wait and watch to see whether they will have opportunity to give the Word to needy souls. They did not seek to get a large building in which they could preach, but found this little group of women who had been praying for the Lord to send a messenger to them. Among this group is a woman whose name is Lydia. The Bible does not tell us a lot about her, exeept that she was a woman who sold beautiful purple cloth. This was the way she made her living.

When Paul told the wonderful story of how Jesus died and rose again from the dead, Lydia's heart was brought to see her need of Jesus. She took Him as her Saviour, and was made a believer in Him. The Bible tells us that Lydia heard the Word, and that the Lord opened her heart. This is the way the Lord deals with men and women, and boys and girls. He sees them in their need, and then as they are willing to hear the Word, He brings someone to them that they might hear it. It is only as the Lord finds them willing to take the Saviour, that He touches their hearts, and opens them as He did with Lydia.

Anyone who has never taken Jesus as his Saviour has his heart closed to the Lord. The door of his heart is loeked. The Saviour stands at the door and knocks, asking entrance. He cannot gain entrance unless the door is opened to Him. He is so kind and patient with us, for He

stands and knocks until we are willing to hear Him, and open up the door. Then He comes into our hearts to abide forever.

Yours in His wonderful love,
Aunt Anna.

A CHALLENGE TO CHRISTIANS

(CONTINUED FROM PAGE 73)

to do work among the Jews." This is exactly what Esther said: "I have not been called."

But Mordecai "COMMANDED TO ANSWER ESTHER, THINK NOT WITH THYSELF THAT THOU SHALT ESCAPE IN THE KING'S HOUSE, MORE THAN ALL THE JEWS. FOR IF THOU ALTOGETHER HOLDEST THY PEACE AT THIS TIME, THEN SHALL THERE ENLARGEMENT AND DELIVERANCE ARISE TO THE JEWS FROM ANOTHER PLACE; BUT THOU AND THY FATHER'S HOUSE SHALL BE DESTROYED: AND WHO KNOWETH WHETHER THOU ART COME TO THE KINGDOM FOR SUCH A TIME AS THIS?"

Thank God, Mordecai knew the God of Abraham, Isaac and Jacob, and he knew that God will not suffer the destruction of His Chosen People, but if Esther should refuse to intercede before the king she and her father's house whould be destroyed.

Oh, how history repeats itself! You remember how Hitler right after he came into power decreed to destroy the Jews. Where were the Christians? Did they intercede and protest in behalf of their Jewish Christian brethren? Did they lift up their voices and say, "We will not suffer this treatment of the Jewish Christians, because they are brethren in Christ?" No, they sat back quietly. Who cares for a handful of Jews even if they become Christians?

We are horrified in reading of the unjust treatment of Niemuller, who protested against the persecution of the church. I tell you, my friends, that if at the beginning of Jewish persecutions, Rev. Niemuller and the people of the churches would have stood up and with one heart protested against the injustice against the Jews, Hitler would have given in and changed the whole course of Nazi religious persecutions. THINK NOT WITH THYSELF THAT THOU SHALT ESCAPE IN THE KING'S HOUSE MORE THAN ALL THE JEWS."

And the weak-spined German church did not escape her fate. Now that he has the power to do it, Hitler persecutes not only the Jews but all those who are not willing to exchange the cross of Christ for the crooked swastica.

Mordecai commanded Esther to go and intercede before the king for his people and he had the right to command her, because he brought her up as a father. "WHO KNOWETH WHETHER THOU ART COME TO THE KINGDOM FOR SUCH A TIME AS THIS?"

Esther, sad and troubled in her heart, told her servants to return to Mordecai with this answer: "GO, GATHER ALL THE JEWS THAT ARE PRESENT IN SHUSHAN AND FAST YE FOR ME, AND NEITHER EAT NOR DRINK THREE DAYS, NIGHT OR DAY . . . AND SO WILL I GO UNTO THE KING . . . AND IF I PERISH, I PERISH."

Oh, that is a different thing altogether. That is not social service, but prayer, repentance and fasting. I wonder what you would say if your preacher would call the church together for a three-days prayer meeting. It is hard to get a handful of people together for an hour on Wednesday night. "FAST YE FOR ME . . . THREE DAYS." Yes, the three days are wonderful. Something always happens after three days. Blessed are the three days after which our Lord and Saviour Jesus Christ rose from the dead to justify us whom He saved by His precious blood on Calvary's cross. "FAST YE THREE DAYS AND SO WILL I GO UNTO THE KING, AND IF I PERISH, I PERISH."

And it came to pass that after the third day that Esther went to the king, although it was against the law; and when the king saw her, "SHE OBTAINED FAVOR IN HIS SIGHT: AND THE KING HELD OUT TO ESTHER THE GOLDEN SCEPTER." And Esther requested the king to come to a feast which she would prepare and to bring Haman with him. You all know the rest of the story; how Queen Esther opened the eyes of the king to the despicable, cruel plot of Haman against the Jews, and how Haman was hanged on the same gallows which he had prepared for Mordecai.

I did not tell you all this, my friends, just to tell you a story; but rather to teach you something. I pray that God may use my humble words and bless the lesson to your hearts. Permit me now to paraphrase this story and to apply it to you and to me.

Who are the Hamans of today? It is true that Haman of old was hung and the Jews were delivered throughout the realm of Ahasuerus, but all of that happened a good many years ago. Today we live in the year of 1939, and instead of one Haman we have literally thousands of Hamans. Haman, the anti-Semite, personifies the devil, and Hitler is only the symptom of a frightful disease that seems to be spreading like wild-fire over the world.

And who are the Mordecais of today? The Mordecais of today are the Jewish missionaries. The Jews, today, just like in the past centuries do not realize what is going on round about them. They are too busy in their shops and stores to know the danger which is besetting them. But Mordecai, the Jewish missionary, sits in the king's gate and he knows what is going on among the Jews as well as among the Gentiles. They are God's Mordecais, interested in the salvation of their people.

Who is Esther? Esther is the Church of Christ, the Bride of Christ, the Body of which Christ is the Head. Esther has two names: Hadassah and Esther. Hadassah means a myrtle tree. Myrtle trees grow down in the swamps, the muddier, the better they grow. She grew up a poor forsaken orphan.

The word "Esther" means "a star." Esther's origin was in the mire, but she was destined to become a star in the firmament. We read in Ephesians 2:5-6: "EVEN WHEN WE WERE DEAD IN SINS, (GOD) HATH QUICKENED US TOGETHER WITH CHRIST, AND HATH RAISED US UP TOGETHER, AND MADE US SIT TOGETHER IN HEAVENLY PLACES IN CHRIST JESUS." Esther represents the Church. She is in the King's palace. She is near to Him and He loves her with an everlasting love. God through the Holy Spirit admonishes you, the Esthers of the heavenly King to "PRAY FOR THE PEACE OF JERUSALEM."

Oh, how that scattered, hated and persecuted people need your prayers. It isn't social service that the Jews need. The Modernists try to supply them with that. What they need; what they really need; what they need more than anything else in the world is Jesus Christ the Lord. The Word of God clearly tells us that "BLINDNESS IN PART IS HAPPENED TO ISRAEL" and poor blinded Israel needs "the Gospel of Christ, which is the power of God unto salvation; to the Jew first, and also to the Gentiles." They need the Gospel for their soul's salvation and your love for their physical well-being.

If the church would say, "I will pray and sacrifice, no matter what will be the cost," God would surely do great things in behalf of His ancient people. Paganism is creeping in. Now is the hour to work, for the night is coming when no man can work.

BEREAN AFRICAN MISSIONARY SOCIETY

(CONTINUED FROM PAGE 76)

basin to wash it, and of course the water fell into the pail. But when he was rebuked for it, he said he was not washing the basin in the water pail.

"Last Sunday the boys did not bring down our one fresh goat to be milked. When I asked them why, they said, 'Why, we thought you would not milk on Sunday.' And so goes the day."

At any rate, our missionaries are not bored having all these live-wire boys working for them.

A WORD OF GRATITUDE

We have been greatly encouraged by the wonderful interest and spirit of sacrifice that has been shown by our

friends who are contributing toward the furtherance of this missionary enterprise. Although some have already pledged toward the support of individual missionaries or toward the General Fund, they have sent in additional offerings to help with the extra expenses that have been incurred at this beginning period of the work. Some have even presented the work to others, and thereby have raised new friends and donors to the work. Since this testimony offers the opportunity to any faithful Christian to participate in the giving forth of the Message in Congo, we would be glad if many more of our readers would take the burden upon their hearts and become deputation workers among their friends for this worthy cause.

As stated last month, the work is opening up in wonderful fashion. But inasmuch as it has to develop from the ground up, there are needs in every direction. Almost every letter brings a list of things which are needed immediately. Consequently, NOW IS THE TIME TO RALLY TO THE CRY OF OUR MISSIONARIES FOR MORE FUNDS TO CARRY ON. May the Lord continue to bless, and may He prevent any hindrance that would retard a work that has had such a wonderful start. God "is able to do exceeding abundantly above all that we ask or think, ACCORDING TO THE POWER THAT WORKETH IN US."

IN THE HARVEST FIELD

(Continued from page 77)

The Central American Mission is a thoroughly Scriptural, evangelical, faith mission established years ago by the late C. I. Scofield and is a monument to the faithfulness of this man of God whose testimony lives on in the many lives touched by his ministry of the Word of God.

Mr. Joe R. Gooden, former student, writes of the outpouring of the Lord's blessing on the Grace Gospel Church at Lubbock, Texas, where he is pastor. Souls are being saved, lives rededicated to the Saviour, a large young people's Bible class is being conducted on Tuesday nights and now the Lord has opened a radio testimony for our brother over station KFYO of Lubbock. This young minister's zeal for souls is commendable and he needs our prayers in the precious ministry the Lord is giving him in this growing town of about 35,000 population which has a college of 3,000 students who need to be reached for the Lord.

THE DAYS OF YOUTH

(Continued from page 81)

broken her heart after I went to college and gradually renounced the old beliefs.

"When I bade you goodbye at Eggleston that day, I was on my way to visit her as I told you. But I found she was failing and when I returned to the East to resume my teaching I dreaded to leave her. Then when I was called home a month ago she was dying but radiant. She talked to me of Christ and told me some of the very same truths about which you were so enthusiastic and satisfied.

I was really impressed by the reality of your belief to you, and somehow, in spite of my agnostic position, I knew Mother's was real to her. And a few days before mother was taken I asked her that if she should see the eternal things as she was entering into that place she called Heaven, to tell us what she saw before she went and to pray that she might be kept conscious to the end. You see, I was so skeptical I needed proof.

Then I prayed (the first time since I was a boy in my teens) that if Christ were real and Heaven real, the Bible true and all these things you had told me were realities, that He would keep mother conscious and let her see eternal things in the moments between this life and the next. I really wanted to believe but I couldn't. My faith had been swept away. My response to you as I left you that day was half in derision and half in condescension to you, for I was interested in you and did not desire to hurt your feelings."

Gordon listened enrapt, and as Theodore Keene paused a moment he encouraged him to continue.

"Well, Gordon, the Lord answered my prayer. My mother, with a glory on her face I never could have believed possible for a human being to possess, exclaimed at what she saw—the angels, the beauty of heaven—and began singing wonderfully, which she had been unable to do for years—as she saw Christ, and then slipped out into eternity. She was fully conscious and rational till she was gone. Things like that could not happen if there was nothing to Christianity.

"I'm through with the other ideas. They are trash—Satanic falsehoods! Now I know that Christ is mine. He has made Himself so real to me since then as I have studied the Bible that no one could possibly convince me to the contrary. It's marvelous, Gordon. You set me to thinking and God used a miracle to convince me and then led me through His Word into the reality of Himself and the truth of it all."

Gordon could not restrain the tears of joy as he grasped the hand of the young professor, and expressed both his sympathy in the human loss his friend had suffered, and his joy in the eternal gain which God had wrought through the sorrow.

"But what are your plans now, Mr. Keene?" Gordon inquired.

"I'm going back to finish out my term teaching Spanish and French and witnessing for my Lord in an atheistic-modernistic college. Probably that is as long as they will permit me to stay as the college has gone altogether away from the truths of God's Word. I shall by His strength seek to point others to Him and the Book and to undo the harm I have done them in setting forth Satan's program against spiritual realities. Then when the Lord is through with me there, I think He wants me to be a full-time 'ambassador for Him.' I hope He can use me as He has used you to point others to Him. Nothing else seems worthwhile."

"By the way, Gordon," continued Mr. Keene, changing the subject, "I brought something along with me from home that I wondered if you could use—the piano accordion I used to play? It's a fine one and in good condition. I thought perhaps you could use it. I'd like for you to have it. Perhaps it will help you in this great calling as an 'Ambassador for Christ'."

THE TRANSFORMATION OF PALESTINE

(Continued from page 69)

eggs, and they have two incubators with a combined capacity of 36,000 eggs! We were told that about seventy percent of the eggs are fertile. If the incubators were filled for a hatch, this would give them a rather large family of about 25,000 little "fuzzies" on their hands at one time!

But not only the new city of Tel Aviv, and not only the colonies that are transforming the long barren land, but old cities such as Haifa and Jerusalem also reveal the stupendous changes that are taking place in Palestine today. For long centuries Haifa was a sleepy seaport on the shore of the Mediterranean in northern Palestine. Today it is completely transformed. It is the business center of Palestine. It is the terminus of the Anglo-American branch of the great pipe line that carries oil nearly a thousand miles through the desert from Mesopotamia to the Mediterranean. Its harbor, built at a cost of about five million dollars, safely shelters ships of 30,000 tons. It is one of the most beautiful and modern cities on the shores of the blue Mediterranean.

Jerusalem also, the most interesting and best loved city in the world, has undergone a startling transformation during the past few years. The languid oriental Jerusalem of long centuries has gone forever, and in its place has come a new Jerusalem, modern in customs and architecture, and throbbing with life and activity. The old city with its ancient walls now occupies only one-tenth of the area of greater Jerusalem with its population of 117,000. Beautiful public buildings and homes are rapidly springing up, and the Town-planning Advisor told me of large plans for the still further adornment of the city.

This rapid survey gives just a fragmentary glimpse of the astonishing changes that are taking place in Palestine today. One of the strongest impressions left upon my mind by each of my three visits to Palestine was the way in which the Jews are working with almost feverish haste to trans-

form the land from desolation to a place that is gradually becoming "like the garden of Eden."

And why all this haste in the restoration of Palestine? The land and the city of Jerusalem are being adorned and beautified for one chief reason—to prepare the way for the return of the King, the Lord Jesus Christ, the long-promised Messiah of the Jews. He is to return soon to rule and reign over the Jews in Palestine, and over all nations "from the river unto the ends of the earth."

Long ago the angel heralded to the shepherds the "glad tidings of great joy" of the birth of the Babe that was to be the SUFFERING MESSIAH, the Lamb of God Who would take "away the sins of the world." Today the restoration of Palestine heralds to all peoples and nations that the land is being made ready for the return of the REIGNING MESSIAH, the Lord Jesus Christ, Who will soon sit upon the throne of David in Jerusalem, and will rule over all the earth as King of kings and Lord of lords. His return will usher in the millennium of a thousand years of universal peace both in the human and animal creations, and then—and only then—will every man dwell "under his own vine and fig tree" in peace and plenty and prosperity.

May we be watching and waiting for the return of the King, and at the same time rejoice with all our hearts in the "glad tidings of great joy" of the Babe of Bethlehem—of salvation and sanctification and eternal life through the shed blood of the Lamb of God, and Saviour and Transformer of the world.

A BOOK, A JEW, A MIRACLE

(CONTINUED FROM PAGE 75)

tled him and drove terror into him. Then he returned to his reading. Before he had finished a page or two he was already comparing it with the Old Testament prophecies and seeing how marvelously they were fulfilled. He was utterly captivated and could not lay it aside.

When he came to the Sermon on the Mount he asked himself: "How could such a book be considered so sinful as not even to be touched, when it contained such remarkable teachings which were far superior to anything found in Jewish books of learning? How could this Jesus, from whose lips these wonderful words had fallen, be such a villain as depicted by Jewish tradition?"

INTEREST GROWING STEADILY

With such questions in his mind he continued reading, his interest growing steadily with each page. "Perhaps this Jesus is not as vile as we have been led to believe," he thought. What surprised him more than anything else was that through and through the teachings of Jesus were those of his own Bible! For, when he came to an assertion, "And thus it is written in the prophets," he immediately looked up the reference for himself and discovered that they harmonized. The rabbis had said that the Christians were idolaters, but this Book said nothing at all about images. There was not the slightest hint of image worship in its pages. The God of the Book was our Father, Jehovah of the Jews. Belief and trust in Him were ringing through every utterance of the Jesus of this Book.

READING ALL NIGHT LONG

After completing the Gospels he read on into the book of Acts. "What kind of power did this Man have," thought my brother, "which He imparted to others?" Cowards became brave; men from ordinary walks of life became giants among men, once they accepted His leadership in their lives! And then he came to the conversion of Paul. He discovered that Paul was a young, brilliant, well-educated Jew such as he was. "Paul's argument on the Law and its relation to life was not only clever," he thought, "but it was true." He read the "Song of Love" in First Corinthians thirteen. It was the most beautiful thing he had ever read. He read it again, and immediately the ideal for his life became Saul of Tarsus.

He was simply entranced, he told me, with the wonderful knowledge contained in this Book, and before he realized it, he discovered that he had been reading all night long!

FILLED WITH A SPIRITUAL PRESENCE

Thus, as he read, without anyone saying a word to him, he became convinced beyond any shadow of doubt that the Christ of the New Testament, and the promised Messiah of the Old Testament, were one and the same Person; that He was the One of Whom Moses in the law and the prophets did write. And he at once accepted Him as his own Messiah and Saviour!

This whole story, as he related it, was like a dream to me. Is it possible, thought I, that my own brother has gone so far as to believe on that "hanged one?" But I could not deny that a strange and wonderful thing had happened in his life. His face was suffused by a glow which I had never seen before. The whole room was filled with a spiritual presence as he recounted these unbelievable words. But I was nevertheless determined to have nothing to do with Jesus, and told my brother that I would rather die than believe on Him.

About this time we went out for lunch, after which we returned to the room, and my brother resumed his story:

Since he had been convinced that the Messiah of the Old Testament was the Jesus Christ of the New Testament he felt a release in his soul. He knew for a fact that what had happened to Saul of Tarsus had happened to him. There was a peace, a calmness, a holy wonder that filled him. The rabbis, he said, had kept him in ignorance about the most wonderful Book, and the greatest Person of all our people. He still thrilled over the new experience. The answer to all the questions of the centuries had come to him and every doubt which he had ever felt was gone. All of which left me dumb for a while . . . I did not know what to say.

THE "LAND OF THE FREE"

The time for my departure drew nigh, and brokenhearted, I bade my brother goodbye. I boarded the train for Hamburg, Germany, and from thence took the steamer for the "land of the free."

The shores I had left behind were rapidly passing out of view; they were almost forgotten. As I looked out upon the ocean, I felt that I was bound for an entirely different planet. My dream of years would soon be realized! I would see money strewn along the streets, mine for the picking up!

Upon my arrival in America I received a welcome from my uncle and his family fit for a prince. Two things one must do, advised my uncle, in order to be a success: learn the language; and work hard. And resolving not to allow a minute to be wasted, I immediately set out to follow that good advice with all my heart and soul.

But, though everything appeared to be running smoothly, nevertheless, I failed to get peace of mind. I was restless, unhappy, and—worse—I did not know the cause of this unrest. Any thought that my brother was possibly right in his thinking was immediately dismissed from my mind.

LETTER FROM ACROSS THE SEA

Meanwhile I received my first letter from across the sea. It was from my brother. From beginning to end it was a most passionate appeal to me to search the Scriptures, to think over our conversation, to see "if these things be so or not." Riches and glory, he wrote, would not bring peace to me.

I was so angry when I finished reading the letter that I tore it to pieces and made up my mind not to answer it. But in my calmer moments I decided to write. "After all," I reasoned, "he is my brother." In my letter to him I did not even refer to his appeal.

Time went by, and another letter came from him. This time he was not only urging me to search the Scriptures, but he quoted them for me. First prophecy, and then its corresponding fulfilment. This, too, I tore to pieces. I tried to put my brother and his letters from my mind, but somehow little thoughts would spring up within me that caused me many restless days and sleepless nights. I had the utmost faith in my brother's sincerity and could not impugn his motives. Surely no shrewd man could have misled him who was so thoroughly grounded in the history and beliefs of his people. Could he have lost his mind? But that, too, could not be possible since he gave every evidence to the contrary. What strange power had taken possession of him? It was baffling mystery to me.

FIVE THOUSAND MILES TO WIN A SOUL

The first sentence of my brother's next letter left me speechless. I had to read it a number of times before I could grasp it. He disclosed to me his intention of coming to this country. How foolish of him, I thought, to abandon his whole career! But, as I was to learn later, he had a definite mission to fulfill here.

Within a few weeks he arrived in this country. It was then I learned that his sole object in coming was to try to win me to Israel's Messiah. I wasted no time in informing him that under no condition would I consider giving up Judaism, and there and then I made him promise never to discuss the subject again. And he kept his promise!

However he did something better than preaching the Gospel. His life spoke for him. He seemed to possess a calm and peace that the world could neither give nor take away, and I had to admit that I envied him. It was his transformed life which gradually broke down all prejudice in me and led me to accept Jesus Christ as my personal Saviour.

CAN A CHRISTIAN BE AN ANTI-SEMITE?

(CONTINUED FROM PAGE 74)

serving idols, there He was known "in Judah" (Ps. 76:1). Unto that people God declared Who He is and how we are to serve Him (Deut. 6:4-5). As recipient, custodian, instructor and exemplifier of this reavealed will of God, but especially as the bearer within its bosom of the Promised One, Israel was to be a blessing to the nations. Other nations worshipped they knew not what, but the Jews did know Whom they served "for salvation is of the Jews" (Jesus in John 4:22).

In what relation do we stand to Shem?

Noah had three sons, of whom Shem was the second, Japheth "the elder" (Gen. 10:21) and Ham the younger. It is commonly accepted that we who do not belong to the colored races are descendants of Japheth. When Shem received his peculiar blessing, Japheth was involved. Of him it was said (Gen. 9:27) "God shall enlarge Japheth and he shall dwell in the tents of Shem." Two things were foretold, promised and asserted concerning Japheth: (1.) God would "enlarge," that is, open, extend, entice, persuade him and (2.) He would dwell in Shem's tents. This enlarging was not first of all an increase in numbers, but an enlarging of heart and hence an inclining or persuading. This eularging seemingly had to do with Japheth's attitude towards Shem and hence with dwelling in Shem's tent: and then we are not to think of the convenience or the spaciousness of those tents, but rather of the atmosphere in those tents of Shem. Japheth would be at home in those tents and in that atmosphere. While God was known in those tents, this promise therefore means that Japheth would be persuaded, having been "opened" by God to believe, to trust, to obey Shem's God. It furthermore means that Japheth would accept God's promises, claim them as his own and thus also for himself. Thus would go into fulfilment that which God had promised to Abraham with respect to the nation of which the Psalmist had sung (Ps. 86:9; 87:4).

Shem and Shem's God are not to be separated from each other. Shem's blessing is in his God. If Shem is to be a blessing to the nations Shem must make known, impart to the nations this God, Who is the only God, besides Whom there is none other. But it is equally true that if Japheth is to dwell in Shem's tents, enter upon Shem's spiritual possessions, he must have Shem's God. Japheth's blessing, which is to say—the blessing of the nations, is dependent upon the relation he or they maintain towards Shem. In the midst of the blessing bestowed upon Shem and Japheth, (see Gen. 12:2, 3), we read—and what we read there are God's own words—"and I will bless them that bless thee, and curse him that curseth thee." Let no one say, "we can reject Shem and his descendants or people, the Jews, and still dwell in Shem's tents, receiving the blessings of Shem's God." This means that we Christians, from among the Gentiles, who have accepted Shem's God, like Ruth, who said: "Thy God shall be my God," who accept God's Word, His special revelation, of which the Jews have been the recipients, bearers, custodians, exemplifiers; that we, the Christians, who claim the blessed promises of that Word, and make them our own; that we, the Christians, who call ourselves by the name of Him Who is the Immanuel of the Scriptures; that we, the Christians, CANNOT BE ANTI-SEMITES!

To be an anti-Semite means that we are anti-Shem's God, anti-God's revelation, anti-God's promised Messiah; it means that we are not HIS! It means that we do not dwell in Shem's tents; it means that we do not breathe that spiritual atmosphere of those tents; it means that we are not in the service of God nor receiving His blessing. It is absolutely inconsistent for a Christian to be an anti-Semite; it is a contradiction of facts which once and for all refuse to be reconciled or harmonized.

A CHRISTIAN cannot be an anti-Semite. True Christians are not anti-Semites! It is the nominal Christians who make themselves guilty of this outrage upon humanity. Any one individual or nation cursing Shem thereby brings the curse of God upon himself or itself. Genesis 12:3a is just as reliable as Genesis 12:2 and 3b. Dwelling in Shem's tents as one who formerly lived outside of those tents, means also to dwell in peace with Shem. Anti-Semitism curses the Jews, drives Shem out of his own tents and refuses to share its tents with Shem.

Now take notice of the proof that anti-Semitism not only sets itself against Shem but also against Shem's God and against Shem's Messiah. Anti-Semitism gives deference to one race above another, whereas the Word of God declares that God has "made of one blood all the nations for to dwell upon the face of the earth" (Acts 17:26). The Greeks of Paul's day also thought themselves a superior race. The Nazis and the Facists of today make the same claim.

Anti-Semitism denies the promise made to Noah's household (Gen. 9:26-27). Anti-Semitism denies the blessing given Abraham and through him passed on to the nations (Gen. 12:2, 3). Anti-Semitism places itself above God, that is, to make self a god, which is idolatry, by placing the word of man above the Word of God, yea, by giving the lie to that Word! Anti-Semitism denies the Christ of God by reducing Him to a mere man, the product of history's development, but a despised Jew! That this is the true evaluation the anti-Semite places upon the Christ is proved by the Nazi attitude towards the church and its ministry as well as by the various utterances concerning the Christ.

Anti-Semitism is contrary to the commandment of God which demands that the second commandment shall be regarded as of equal value and on a par with the first, that is to say, where the first and great commandment is to love God with the whole heart, mind and soul above all; the second is like unto it, requiring that we love our neighbor as we love self. Anti-Semitism is a denial of the Gospel message, which is to be brought unto all men.

Anti-Semitism is the greatest evil in the world today because it denies all of the essentials of the one and only revealed religion, Christianity, the declaration of the will of our sovereign God. It is paganistic to the core, making the totalitarian state the object of worship and devotion.

Anti-Semitism paves the way for the coming of the Anti-Christ and is itself therefore the very antithesis of the Christ. Anti-Semitism is a foreshadowing of the fulfilment of the Scriptural prediction as depicted in the image of Nebuchadnezzar's dream: "iron among the clay." Anti-Semitism is one of the surest indications that the end of the age is at hand, bringing into and spreading over the world the great apostasy. Anti-Semitism by its conduct invokes the curse of God upon itself (Gen. 12:3b).

Because of all of these reasons no Christian can logically be an anti-Semite.

THE FOOTBALL OF THE NATIONS

(CONTINUED FROM PAGE 67)

123, Nora Waln, who recently spent four years in Germany, writes:

> At the entrance and exit of every village, and sometimes before houses, stood a sign against Jews: "Juden duerfen hier nicht bleiben" (Jews must not stay here)—"Wer die Juden unterstuetzt foerdert den Kommunismus" (Who helps the Jews helps the Communists) — "Juden unerwuenscht" (Jews not wanted)—"Deutschland! erwache aus deinem boesen Traum, gib fremden Juden in deinem Reich nicht Raum!"—(Germany! awake from thy bad dream, give stranger Jews in thy Reich no room!)—"Juda, entweiche aus unsrem deutschen Haus! (Judah, vanish from out our German house!)—these were among the things we read. The writings before house doors were on white sheets stretched between two posts thrust into the ground and plainly lettered in black. They all had to do with women either married or engaged to men of Jewish blood. They were personal allusions to that girl or woman, and of a sexual vileness I would not have believed had I not seen them (Quoted in "Jewish Missionary Magazine," February, 1939, page 21).

Yes, Germany is saying, "Judah, vanish from out our German house" and is emphasizing this saying with cruel measures intended to rid Germany of every Jew.

II. THE FOOTBALL OF CZECHO-SLOVAKIA

News comes from this country recently dismembered by Germany that Jewish hatred has been fanned into a flame there. Perhaps this was partially due to the fact that Julius Streicher, violent anti-Semitic propagandist of Germany, devoted a special issue of his paper, "Der Stuermer," to the Jewish problem of Czecho-Slovakia. We again quote from the Jewish Missionary Magazine, February, 1939, page 19.

> About 300 Jews, of whom one third were children, were trapped near Alzbety, on the borders between Hungary and Czecho-Slovakia, unable to enter either country. When the "New York Times" correspondent learned of their plight, they had been there three weeks, living in tents and being fed by the Jewish Aid Society of Bratislava, from which town the police had rounded them up and driven them beyond the frontier outposts. 1,700 Polish Jews, deported by Czecho-Slovakia, were refused entry by Poland and sent back across the border by the Czechs.

So in Czecho-Slovakia, too, Israel is finding "no rest for the sole" of her foot, but is being "kicked about" as a football.

III. THE FOOTBALL OF AUSTRIA

Laszlo Fodor, a Jew, fought four years in the Austria-Hungarian army, coming up from the ranks to win the commission of lieutenant.

After the war, Fodor went to Berlin as a political cartoonist and editor. Soon he had organized his own newspaper syndicate which was making $100,000 per year. Then came Hitler and Jewish hatred. The Nazis confiscated his business and told him to get out of the country.

Fodor went to Zurich, Switzerland, where he had banked $10,000 and started over but soon moved to Vienna. Again success crowned his efforts. Then Hitler's minions marched into Austria. Of course, they confiscated everything but Fodor was in New York. Though kicked out of Germany and impoverished in Austria, compared with other Jews Fodor was fortunate, for according to a communique of the World Jewish congress 1700 Jews committed suicide since Hitler's annexation of Austria. 20,000 have been hustled off to concentration camps and many have been beaten to death.

Meanwhile, fear and uncertainty grip the hearts of the Jews of Austria for according to one witness reported by the "New York Times," "Any one wearing a ten-cent swastika armband and carrying a pistol could enter a Jew's office or home and take what he liked. Whether the Jew himself remained intact afterward was a matter of chance and the whim of the invader."

IV. THE FOOTBALL OF RUSSIA

The other day some one spoke complainingly of the reception of Jews into United States, raising the question, "Why receive the Jews into countries like ours which need no workers when Russia with its vast, undeveloped resources needs workers?"

The fact of the matter is, that Russia does not want the Jews. According to the "Morning Post of London," "A growing anti-Semitic campaign is being openly encouraged by Stalin and his present entourage of military advisers. During the last few months all officers of Jewish blood, both on the General Staff and in the ranks of the army, have been deposed from their positions. The last remaining Jew in the Army, one Jakir, commandant of the important Kieff military district, was dismissed only a few days ago. The expulsion of Jews from government institutions, banks and trade organizations is being conducted."

No, Israel is not finding rest for the sole of her foot in Russia, but is being "kicked around" like an old football.

V. THE FOOTBALL OF ITALY

For years Italy has been a haven of refuge for the Jews from the storms of anti-Semitism. But since the Rome-Berlin axis has been created and strengthened Jewish hatred is manifesting itself in no uncertain way.

"The Chosen People" quotes the following revealing lines from Mussolini's "Popolo d' Italia":

> The Hebrews of Italy face a dilemma which up to now they have ignored . . . Either they must publicly declare themselves enemies—we mean enemies—of international, masonic, subversive and above all, anti-Fascist Hebrewism and give to their manifestations a character simply and sincerely religious, or renounce their Italian citizenship and residence.

To this feeling of anti-Semitism time has given a more definite form as we see from this news dispatch of October 4th:

> A vigorous Anti-Semitic campaign, latent for years, has been undertaken by Fascism . . . Latest moves by the black shirts in their systematic efforts to drive the Jews from college professorships, from the dental, medical and other professions, from industry and politics, was institution of a national census to ascertain the Semites' numerical strength . . . The ends which Fascism will attain in the purging of the Jews will be as complete as those obtained by more severe methods abroad.

Then on November 16th a news dispatch recorded the fact that "Discrimination against Italian Jews spread to the field of sports when it was announced they would be excluded from the Royal Gymnastic Society of Frieste, which sponsors fencing, boating and other athletic activity."

Italy, too, then, is "kicking" the football around. There is no rest for suffering Israel among the nations.

VI. THE FOOTBALL OF PALESTINE

Lord Melchett, Zionist enthusiast of England, in one of his addresses quoted by "Prophecy" hails Palestine as Jewry's only hope:

> It is natural that a people subjected from time to time to the indignity, the dishonor and the distress of these onslaughts will strive—unless it is barren of all those qualities which entitle it to human consideration—to re-establish itself in a country where it can maintain and support free and unmolested its pride of race and its pride in its own glorious heritage and traditions.
>
> There is only one country in the world which can make such an appeal to the Jewish people, and that is their ancient and historic homeland of Palestine.
>
> Every statesman and every thinker who has studied the question has arrived at the same conclusion—settlement in Palestine. Jewry has no other hope.

While this sounds very well, the newspapers have headlined murders, strikes and riots in Palestine, this proposed land of hope. There the Arabs are objecting with bullets and beatings the presence of the Jews in Palestine. The seriousness of their feeling is indicated by an article by

Linton Wells in the December, 1938 issue of "Current History":

> Last August, Moslem leaders in neighboring Iraq, which recently slipped out from under a British mandate, met and jolted the entire empire with a resolution in favor of a jihad or Holy War against Jews in Palestine and Britons everywhere. Their decree left those acquainted with the world of Islam with few illusions and considerable fears: "Allah said in His Holy Koran, 'Let those emerge as a nation who evoke goodness and refrain from evil!' Allah also said, 'Hearken unto Allah, ye faithful, and to His messenger when he calls upon you.'"
>
> Know ye, all ye Moslems, that a jihad is your sacred duty for the glory of the word of Allah and the salvation of others. Hear ye, the Mosque el Aksa and its surroundings in Palestine have been suffering at the hands of imperialism expressed in terms of atrocities, destruction, robbery and ruin, all of which have been denounced by the entire world! . . . Fortunately for the welfare of the Christian world, the inviolable command to start a general Holy War has not yet been issued from Mecca, although that day is approaching rapidly if signs mean anything.

The iron rule of the British in Palestine, enforced with tanks, airplanes and machine guns, is the only thing that is keeping Israel from being treated most cruelly there. In spite of this protection, uncertainty, unrest and fear is gripping the hearts of the Jews in Palestine. Israel is playing the part of the football even in Palestine's costly game.

With this widespread Jewish hatred and persecution, and the consequent troublous, terror-stricken and turbulent state of the Jews in mind, two questions arise. What is the significance of the increasing anti-Semitism? Where will Israel find rest?

To the first question we would answer, this wave of Jewish hatred is the beginning of the terrible storm which shall lash Israel with incomparable fury during the Tribulation under the Satan-inspired leadership of the Anti-Christ. The climax of this hatred is revealed in God's inspired Word even to the very words which the Anti-Christ's cohorts shall use:

> They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against Thee (Ps. 83:4-5).

But God shall frustrate this devilish purpose by sending the Deliverer out of Zion, the Lion of the tribe of Judah, even our Lord Jesus Christ (Rom. 11:25-27).

To the question, "Where will Israel find rest?" we answer, only by coming in faith to the Christ Who shed His blood on Calvary and Who graciously calls, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). After they have heeded Christ's loving invitation Israel shall experience the blessed fulfilment of this promise: "I will give peace in the land, and ye shall lie down, and none shall make you afraid" (Lev. 26:6).

In the meantime may God teach us to pray with burdened hearts for the blinded, persecuted sons of Israel "that they might be saved" (Rom. 10:1). Then, as God gives opportunity, may we repeat to them the invitation of their Messiah, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

THE JEW

(Continued from page 70)

Mere human devotion must seek to relieve the physical suffering of the Jew today. And Christian devotion must arouse to extend its witness for Christ to the Jew, as well as seek to relieve physical suffering.

The enduring Jew! Water failed to drown him—consider Moses.

Gallows failed to hang him—consider Mordecai.

Fires failed to burn him—consider the Three Hebrews in the fiery furnace.

Lions failed to eat him—consider Daniel.

AS THE EDITOR SEES IT

(Continued from page 67)

While God has been forced to chasten His nation yet His love for her has never wavered. A touching passage is the one in Psalm seventy-eight, "But He, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned He His anger away, and did not stir up all His wrath" (vs. 38). Israel is God's chosen nation and nothing, not even her sins, can alter that fact. The eternality of this relationship is adduced in the eighty-ninth Psalm, "If they break My statutes, and keep not My commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless My loving-kindness will I not utterly take from him, nor suffer My faithfulness to fail. My covenant will I not break . . . His seed shall endure for ever" (vss. 31-36). While the relationship, that is, Israel's standing, cannot change, yet her state is in terrible shape. God does not let her alone, however, for as in the case of the one sheep of the hundred that was lost, He goes after that one "until He find it" (Luke 15:4). His wooing is seen in Jeremiah 3:22, "Return, ye backsliding children, and I will heal your backslidings." Israel is a photograph of the individual believing soul in every age, and each backslider is continually sought until he is found.

There is a good deal of excitement in the land of Palestine at the present moment with all of the returning Jews making a place for themselves in their Promised Land in spite of Moslem opposition. This return of God's nation is interesting and, of course, a chapter in God's prophetic program. But instead of being a fulfilment of the prophecy of Israel's restoration to the land, it is a foreshadowing. The exodus from the nations will be like that famous exodus of another day from the land of Egypt. As Jonah was spued from the belly of the great sea monster, so will Israel be emptied from the nations and return to her land. The promise cannot be abrogated, "And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at first." "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah" (Jer. 33:7, 14). The ingathering can be seen in such a passage as Zechariah 8:7-8, "Behold I will save my people from the east country, and from the west country; And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be My people, and I will be their God, in truth and in righteousness."

The reoccupation of Palestine shall take place in wholesale fashion during that time of terror known as the Tribulation or Time of Jacob's Trouble. Many of the Jews who are now living shall be killed or commit suicide because of the terrible persecution. An earnest of this is seen today in the news reports from Europe. Consequently the number who will be permitted to return to the land of their fathers will be quite small compared with the present population of the Jewish nation. Also, many will ally themselves with the Anti-Christ. But the nation as a whole will return because prophecy is as reliable as history. When they are harrassed nigh unto death in their own Jerusalem by the Anti-Christ, at about the time of the close of the seven years of Tribulation, a great event shall take place, "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30). The Lord, Israel's Messiah, shall return, not in the air as for His church, but to the mount of Olives for His chosen people, "And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east" (Zech. 14:4). The little nation, for she shall have greatly shrunk by this time, will at last have faith. There will not be one doubter for every Jew will believe. Then will be fulfilled the prediction made by the Apostle Paul, "And so ALL Israel shall be saved," (Rom. 11:26), and also that prediction made by Isaiah in the form of a question, "Shall a nation be born at once?" (Isa. 66:8). Peter was dissappointed on the day of Pentecost because so few believed when he appealed, "Repent EVERYONE of you." But there will be no need for sorrow in that coming day for ALL Israel shall be saved. This is the day that God is preparing for and one which every God-fearing Hebrew should be longing for.

—E. E. L

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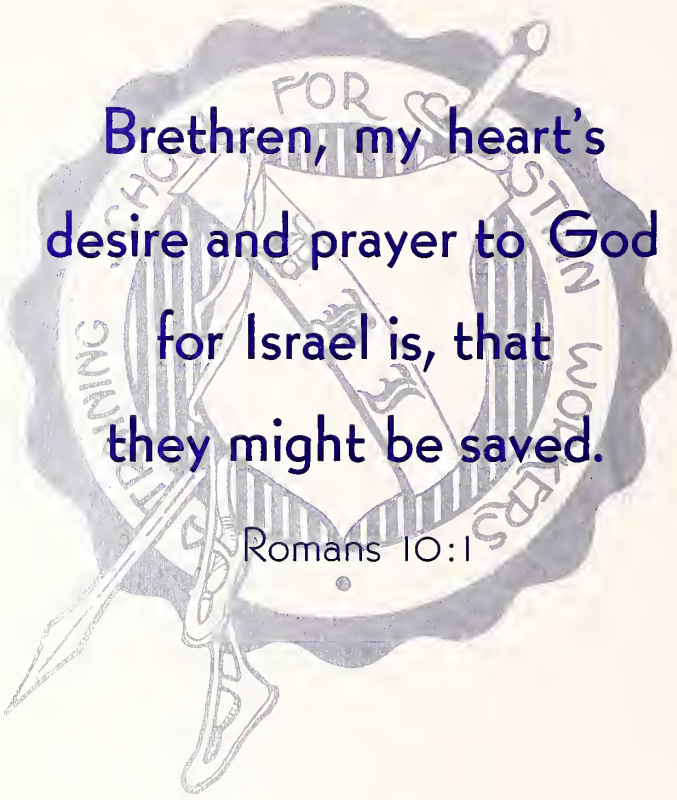
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Brethren, my heart's
desire and prayer to God
for Israel is, that
they might be saved.

Romans 10:1

GRACE AND TRUTH

VICTORY NUMBER

IFTON L. FOWLER · EDITOR

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April · · · 1939

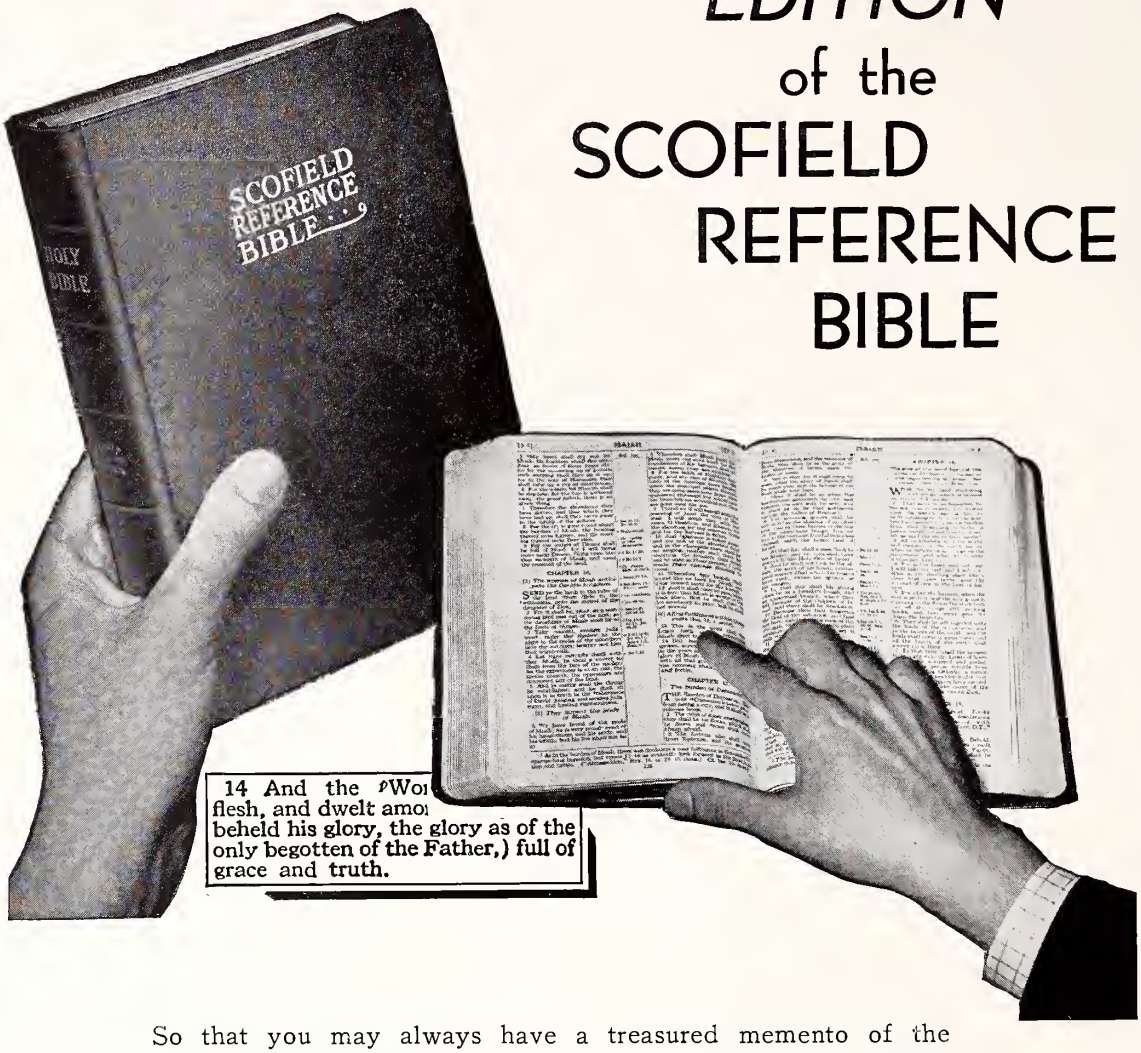
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THE TRINITY
The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan—Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST
The personal, premillenial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH
All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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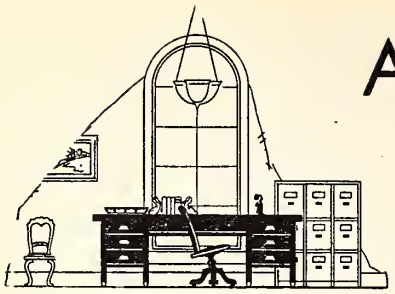
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AS THE EDITOR SEES IT

THE VICTORY NUMBER

God has again brought us to the Easter season. We have chosen the theme of Victory as the keynote of this issue of *"Grace and Truth."* The several articles have been especially prepared by men of God who had in mind as they wrote, the victorious resurrected Saviour and the need of men to know Him better. The studies have covered both the doctrinal and personal angles of the Resurrection.

The popularity of our topical Bible studies is really easily appreciated when one sees how well received was our last month's issue on the Jew. Special orders have been received for extra copies to be used in Jewish work and for interested friends. We have a goodly supply of them available at 15 cents per copy. We can usually supply any issue that especially appeals to any of our readers.

DR. McLEISH

On Thursday, March thirtieth, the faculty and student body of the Denver Bible Institute were privileged to hear Dr. Alexander McLeish, Survey Editor of the World Dominion Movement. Having spent thirty years as a missionary in India and recently returned from the Missionary Conference held at Madras, India, Dr. McLeish gave a most informative talk pertaining to missions. As Survey Editor of the World Dominion Movement, his work takes him to practically every field of missionary endeavor the world over. His personal, first-hand information therefore is most valuable. In company with Miss Constance Brandon, Executive Secretary of the World Dominion Movement, Dr. McLeish lectured in several churches while in the city of Denver.

—C. R. L.

GRATITUDE

This is the second issue of *"Grace and Truth"* that has been published at the D. B. I. Campus and words are inadequate to express the gratitude to God that is in our hearts. It is the realization of a ten-year dream, the answer to a ten-year prayer, the completion of a gigantic ten-year task and the correction of a labor and financial drain—this establishment of the entire print shop and "Grace and Truth" offices at the Campus. Already the advantages of the new location have been made manifest by the vast amount of tracts, Silver Jubilee and miscellaneous printing which has cleared the shop's presses in addition to gaining eighteen days over last month's issue. God willing, our magazine will again be published on the first of each month as we have purposed. Help us to enlarge its testimony by introducing it to your friends.

—E. E. L.

SECOND JUBILEE CONFERENCE

God's blessing was singularly manifested through the ministry of Rev. P. H. Kadey during the five days of the second Silver Jubilee Conference. His colored chalk drawings, caricatures and hymn illustrations, enhanced by colored lighting effects, were most interesting, informing and helpful. His messages, true to the Word and pointed in application, brought conviction and confession of sin to many and encouragement and help to others. A fine interest and attendance was evidenced throughout. We are grateful for the inspiration which came to us through the delightful fellowship which we enjoyed, not only with Rev. Kadey but also with Mrs. Kadey who accompanied him. May God's richest blessing attend them as they return to their field of service in Flint, Michigan.

—C. R. L.

THE STRANGER OF GALILEE

What peculiar words we read in John 1:10: "And the world knew Him not." His own creatures knew Him not. In many ways Jesus was the strangest person Who ever lived.

He possessed *strange wisdom.* He held a grasp on the entire scope of truth, both historical and prophetic. Instead of falling at His feet to learn, the people asked for credentials. When they saw no more in Him than the son of an humble carpenter they rejected Him and His message.

He possessed *strange power.* The disciples thought they knew Him. He was on board the vessel with them but when the storm came they learned to know Him better than before. He calmed the storm by His Word. They marveled at this strange power. In this sense He must surely be a stranger to many Christians.

He was *strange in His prayer life.* He was out of the ordinary. His prayers expressed intimacy, definiteness, depth and assurance. The ordinary prayer of that day was empty and spoken instead of prayed and that for show.

He was *strange in His rebukes* of the religious practices of His day. He rebuked their prayers, their practices of charity, their inconsistent lives and their adherence to traditions in preference to the pure Word of God.

He manifested *strange love*. He loved those who had had no attention before. He ate with Publicans and sinners. He stopped at the cry of Bartimeaus. He dared talk to the Samaritan woman and deal with the case of the adulterous woman. He dared teach and practice love for the unlovely.

He walked a *strangely separated life*. He was the Stone rejected. He is still the Stone rejected by the builders. Men still have no place for Him in their Social, Political and in many cases their Religious buildings.

The child of God is rejected. He is a misfit in the building programs of the world. He is such because He is identified with his precious Lord. "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (I Pet. 2:11).

—V. F. A.

REPORT ON THE EDITOR'S CONVALESCENCE

Since the announcement in last month's magazine of his injury, Brother Fowler has been released from the hospital and removed to his home. Many friends have made inquiry concerning his present condition and we take this opportunity to make a report.

The operation necessary to restore the broken bones to their proper position was successfully accomplished through the unusual skill of the bone specialist employed, but most of all through God's blessing. As stated in the last issue, the Smith Peterson Pin Procedure was chosen because it eliminated the necessity of a cast. The striking vindication of this decision will be seen when one realizes that a cast produces confinement for sixteen to twenty weeks, whereas Brother Fowler was allowed to sit in a chair on the twelfth day after the operation and permitted to walk with crutches just sixteen days afterward. The surgeon himself is amazed at the rapid improvement made and by his own testimony gives God the credit.

The doctor has given warning that Brother Fowler must stay away from crowds, discontinue his work and accept no speaking engagements for nearly a year. This is a severe blow to his public ministry and has caused the cancellation of several conferences. His written ministry will also suffer, but by God's help may be resumed sooner than his public work. With the aid of crutches he is able to walk about his home but must continue with crutches until next fall.

We are grateful beyond expression for the united prayers of the members of the "*Grace and Truth*" family and for the words of greeting which have been sent to him since friends have heard of his accident. We bespeak continued intercession on his behalf that God in His great grace shall restore our editor to full health and strength as quickly as it be His will.

—E. E. L.

OMISSION

In our endeavor to bring "*Grace and Truth*" back on time, we have omitted the colored Silver Jubilee Bulletin from the April issue of the magazine. In forthcoming issues, we purpose to continue with the supplemental section in order to keep our readers informed concerning the Silver Jubilee Liquidation Fund. In the meantime, continue much in prayer. To date approximately $2,000.00 has been pledged. "God is able."

—C. R. L.

"When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, Which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:54-57).

CHRIST'S WORK FOR ME

On the Cross He has poured out
His life blood for me;
Now He holds in His pierced hand
My pardon so free.
I have taken that pardon
Love's pardon so free;
That my Saviour so graciously
Held out to me.

From the grave He has risen
From death ever free;
'Tis the marvel of marvels,
To liberate me.
I have trusted in Jesus;
Death cannot keep me;
For my Saviour has conquered;
This last foe for me.

At the throne He is pleading
His merits for me,
That I in life's conflict
The victor might be.
I'll keep looking to Jesus,
Who's pleading for me;
Then enjoyment of vict'ry
I daily shall see.

In the clouds He is coming
To finish in me,
His work of redemption
Begun on the Tree.
I shall rise then to meet Him
From sin's curse set free;
'Twill be glory for Jesus
And glory for me.

—Archie H. Yetter

"If Christ Be Not Risen"

BY PHILIP R. HALVORSEN

Pastor, Kasson, Minnesota

CHRIST'S resurrection is a glorious, irrevocable fact, but after reading Mr. Halvorsen's pungent comments on the accompanying supposition, one is made to appreciate the Resurrection more by seeing what it saved us from. This Minnesota Pastor is a new writer on our staff and we give him a hearty welcome.

The world is in absolute darkness without one faint ray of hope, rushing madly into an endless hell with no possible way of escape; like helpless, unguided seamen dashed to pieces on cruel rocks by a merciless, storm-swept sea; because there is no revelation from God, there is no Saviour—If Christ be not risen.

Christianity is nothing more than a giant fraud founded upon a colossal deception, propagated by lying preachers, fostered by gullible multitudes, culminating in utter hopelessness—If Christ be not risen.

Looking forward to Calvary, Jesus said to His disciples, "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, And shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again" (Matthew 20:18-19). The record states that after His crucifixion and burial, "There was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and His raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, Which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead, and, behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you" (Matthew 28: 2-7). Later the disciples met a man who claimed to be Jesus, and shewed them wounds in His hands, feet and side. They believed Him. With the eleven disciples gathered around Him, He gave instructions as to what their future program was to be. Among other things He said, "All power is given unto Me in heaven and in earth. Go ye therefore into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Lo, I am with you alway, even unto the end of the age" (Matthew 28 and Mark 16). What shall we say of these things—If Christ be not risen? What can we say? Certainly the promise of Jesus to His disciples would have to be recognized as insincere. Surely the statement of the angel would have to be considered a lie. Unquestionably the man who appeared to the disciples would have to be acknowledged as an impostor. We tremble even to consider these things, but may God grant that the consideration of them may help us to appreciate the preciousness of our blessed Lord.

What can we say of Calvary if the man who died there was buried never to rise again? Sinful men are justly under the condemnation of the God Who is holy. Their sentence calls for everlasting separation from His presence. There is but one possible way of escape from this eternal death—that is on the grounds of a sufficient substitute having taken their place to suffer death for them. Jesus claimed to be the Man Who could meet the demands of the law by Himself dying in the sinner's stead. He was nailed to a wooden cross, and hung between heaven and earth to die. Men looked on mocking and yet wondering at that which was taking place until dense darkness blanketed the earth at mid-day. Out of the darkness issued a heart-rending cry, "My God, My God, why hast Thou forsaken Me," followed by a shout of victory, "It is finished." Had death conquered this man who claimed to be the Son of God? It had—If Christ be not risen.

On the day of Pentecost, Peter stood before thousands, and called them to take heed to what he was about to say. He then spoke to them of "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it" (Acts 2:22-24). On another occasion he said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). In Acts 4:33 is this record, "With great power gave the apostles witness of the resurrection of the Lord Jesus." When the apostles had been arrested and brought before him, "the high priest asked them, Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine" (Acts 5:27-28).

Even in the proud educational center of Athens Paul "preached unto them Jesus and the resurrection." He defined the Gospel in these words, "Christ died for our sins according to the Scriptures; And that He was buried, and that He rose again the third day according to the Scriptures." He also preached that Jesus Christ was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Romans 1:4).

(Continued on page 127)



Living the Resurrection Life

BY H. A. IRONSIDE, D. D.
Pastor, Moody Memorial Church, Chicago.

IN THIS brief but forceful article, Dr. Ironside presents five vital seed-thoughts relative to "living the resurrection life": The character of the resurrection life—the eternal life of Jesus Christ; the attainment of the resurrection life—faith in the Risen Christ; the exemplification of the resurrection life—the forty-day earthly walk of our resurrected Lord; the symbol of the resurrection life—the ribband of blue on the Israelite's garments; the manifestation of the resurrection life—dependent upon the believer's hearing and keeping in step with "the drumbeat of the skies."
—A. H. Y.

Colossians 3:1-4: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory."

We often hear of the higher life, the victorious life, the blessed life, and similar expressions, all of them more or less scriptural. But, after all, for the believer there is only one life: "He that hath the Son hath the life, and he that hath not the Son of God hath not the life" (I John 5:12, R. V.). This life may have a higher display in some than in others, but the life itself is that eternal life which was with the Father and was manifested unto us, and this life comes to us through faith in the risen Christ. Therefore, it is resurrection life which the believer is called upon to manifest as he walks through this scene.

For forty days after our Lord came forth from the dead, He walked in resurrection life through this world ere He ascended to the Father, and those forty days suggest the life that we are to manifest, for we have died with Christ, but we have been raised in his resurrection and we are now called upon to manifest that resurrection life in this scene of death.

The Israelite of old was to wear a ribband of blue around the border of his garment (Num. 15:38-40) and as he looked upon it he was to remember that he belonged to the God of heaven, for blue is the heavenly color, and that the Lord had said, "Be ye holy, for I am holy." That ribband of blue ran around the skirts of the garment at the very place where they came closest in contact with the earth. How significant this is! We are the Sons of God by faith in Christ Jesus, called upon to manifest the heavenly character everywhere we go. In all our dealings with our fellow men we are to display the ribband of blue, which is the sign of resurrection life. Whether at home, in the church, in business, or in society, we are to be different to others who do not possess this divine life. Thoreau, the naturalist-philosopher, in defending some of his oddities, wrote once, "If I do not keep in step with others, it is because I hear a different drumbeat." The Christian may well say this. If our inner ears have been attuned to the music of the heavens, we hear the drumbeat of the skies and therefore we must of very necessity seem to the world to be out of step with all that goes on down here which is contrary to the Holy Spirit who dwells within us. But as we keep step with that other drumbeat, we shall live the resurrection life to the glory of our Lord Jesus Christ.

That I may know Him, may know the power outflowing from His resurrection, may know what it is to share His sufferings, that I may be moulded into likeness unto Him in the manner of His death, if so--ah, if haply so!--I may attain to that resurrection from the dead!

Philippians 3:10-11, Arthur S. Way Translation

The Resurrection Victory

BY ARCHIE H. YETTER

PASTOR, DENVER, COLORADO

SOME victories are empty, worthless, just "will-o-the-wisps"; not so with the Resurrection of our Lord. Mr. Yetter carefully reviews the accomplishments of this eternal miracle in his usual analytical style.

Towering in man's pathway to victory three formidable enemies stand. They are doubt, death and depravity. To many these have proven a Waterloo from which they have gone into more complete captivity. These same three enemies stood in man's pathway to victory when Jesus Christ was upon the earth, and the amazing, thrilling, soul-encouraging fact is, that He challenged and overcame these otherwise unconquerable foes of mankind. This was accomplished by our Lord Jesus through His substitutionary death on Calvary and His bodily resurrection from the tomb. The colossal import of the resurrection of Jesus Christ gripped the hearts of His disciples. The Spirit of God opened their eyes to the far-reach of the resurrection truth and consequently they pointed out the triumph of Jesus Christ over doubt, death and depravity.

In this discussion we shall seek to point out in the apostles' proclamation of the resurrection the fact that they realized and taught that the defeat of man's three enemies was thereby accomplished. Man no longer needs to cringe and shrink from these enemies of his soul. Victory is placed within the reach of believing souls.

I. VICTORY OVER DOUBT

As the Jews stood before Pilate seeking the death sentence for the Lord of glory they accusingly said, "We have a law, and by our law He ought to die, because He made Himself the Son of God" (John 19:7). Thus they voiced a doubt which has been echoed in the hearts of men through the ages—a doubt of the deity of Jesus Christ. But this doubt is put to flight by the resurrection of Jesus Christ. This is made very clear by Peter's declaration to the doubting Jews on the day of Pentecost:

> This Jesus hath God raised up, whereof we all are witnesses.
>
> Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear.
>
> For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on My right hand,
>
> Until I make Thy foes Thy footstool.
>
> Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, Whom ye have crucified, both Lord and Christ (Acts 2: 32-36).

The force of the resurrection in attesting the divinity of Jesus Christ is tremendous. None but God could raise the dead, and if Jesus were an impostor as the skeptical claimed, God would have left Him in Joseph's tomb. Since God did not leave Him in the grave, but brought Him forth in triumphant resurrection, it is high heaven's affirmation to a doubting world that Jesus is the Son of God. To this, Holy Writ bears witness, for we read in Romans 1:4 that Jesus Christ is "declared to be the SON OF GOD with power, according to the spirit of holiness, BY THE RESURRECTION FROM THE DEAD."

In a unique manner another doubt of man was expressed, the doubt of the truthfulness of the Bible. The chief priests and Pharisees came to Pilate, the Roman governor at the time of Jesus' crucifixion, with the statement, "Sir, we remember that that deceiver said, while He (Jesus Christ) was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first" (Matt. 27:63-64). This not only involved a doubt of the Word of God spoken by Jesus, for He predicted His resurrection at least four times (John 2:19-22; Matt. 16:21; 17:22-23; 20:17-19), but also a doubt of the Word of God spoken by the Old Testament prophets (Ps. 16:8-11; Deut. 18:15, 19; Ps. 2:7). But doubt concerning the veracity of the Bible is banished by the confirmation of that Word vouchsafed by God in the resurrection of His Son. The Apostle Peter uses the Scripture in his message on the Day of Pentecost to prove the resurrection of Jesus Christ, but at the same time the resurrection was proving the inerrancy of God's Holy Word. His method is to go back to the Old Testament prophecies and to apply them to Jesus Christ and His rising from the dead. We quote from Acts 2:25-32:

> For David speaketh concerning Him, I foresaw the Lord always before my face, for He is on my right hand, that I should not be moved:
>
> Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:
>
> Because Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption.
>
> Thou hast made known to me the ways of life; Thou shalt make me full of joy with Thy countenance.
>
> Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.
>
> Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne;
>
> He seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption.
>
> This Jesus hath God raised up, whereof we are all witnesses.

What could be more unlikely than that a dead and buried man should be brought forth in marvelous resurrection? Yet this was the clear prediction of many portions of Scripture. Who could fulfil such staggering promises? None but God, the Omnipotent One, therefore, we can point to the empty tomb in triumph and say, the One Who gave the promises in the Bible is the mighty God. Here is irrefutable evidence for the infallibility of the Bible—the seemingly impossible resurrection of Jesus Christ prophesied in the Book is an accomplished fact. So stagger not at the promises of God in unbelief, but be strong in faith, giving glory to God.

There is still another doubt which lurked in the heart of those of Jesus' day, and that was of the efficacy of His work on Calvary. In many quarters today this doubt has become a denial, and that in the house of those who profess to be the friends of the Lord they deny.

Two men were journeying sadly toward Emmaus from Jerusalem. It was the third day since Jesus had been nailed to the Cross of Calvary and all their hopes of a kingdom here and a heaven hereafter, seemed buried in Joseph's tomb. As they thus mournfully conversed, a Stranger came and joined them and asked the reason for their sadness. After rehearsing the events leading up to and including the crucifixion, they made this doubt-revealing confession:

But we trusted that it had been He Which should have redeemed Israel: and beside all this, today is the third day since these things were done (Luke 24:21).

They were doubting the efficacy of the redemptive work of the Son of God because He was dead, and a dead man cannot save.

But He is not dead. He is alive forevermore, raised from the dead by the mighty power of God. Thus as James McKendrick has accurately observed: "The resurrection is God's evidence to heaven, earth and hell, to angels, men and demons, that He is fully and eternally satisfied, not with what we have done or could do, but with what Jesus Christ our Lord has done for us." This is also the thought which Peter is endeavoring to impress upon the minds of the unbelieving Jews of his day. He first points out how God has approved Jesus by miracles, wonders and signs during His earthly life. Then he refers to His death at the hands of wicked and unbelieving men, and then to God's signal and unquestionable approval of Christ's work on Calvary—the resurrection from the dead. The record is found in Acts 2:23-24 which says:

Him (Jesus), being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it.

The resurrection is the death-blow to that enemy, doubt, which so easily besets. Misgivings concerning the deity of Christ, the truthfulness of the Bible and the efficacy of Christ's work on Calvary are all banished by the glorious resurrection of the Son of God. Let us not then yield to this vanquished foe of doubt, but with our hearts assured by the knowledge that "He is risen," let us not be "faithless, but believing."

II. VICTORY OVER DEATH

"I am traveling, and have reached a place where the road branches off in two ways; I look for a guide and find two men, one dead, and the other alive. Which of the two must I ask for direction, the dead or the living?" These were the words of a missionary to the Mohammedans as he sought to impress upon their hearts the difference between Mohammed and the Lord Jesus Christ. To his question they sensibly replied, "Oh, the living." Then said the missionary, "Why send me to Mohammed who is dead, instead of to Christ, Who is alive?"

The living Christ is the One Whom John saw in the Isle of Patmos, and the One Whom he trusted to save him from death. Only He could truthfully say, "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and death" (Rev. 1:18). No longer need men be in bondage through fear of death, since Jesus is risen from the dead. There is full victory over death for men through Jesus Christ.

In this connection we note that man is in need of a twofold victory over death: victory over spiritual death, and victory over physical death. Spiritual death is separation of the soul from God, and physical death is separation of the soul from the body (James 2:26). Naturally men are "dead in trespasses and in sins" (Eph. 2:1). They are also facing the last enemy, physical death.

Since Jesus on Calvary tasted death for every man, and rose in triumph from the grave, He holds the key to spiritual death. Therefore we read with rejoicing hearts, that we who have trusted in Jesus Christ as Saviour have been "begotten again unto a lively (living) hope by the resurrection of Jesus Christ from the dead" (I Pet. 1:3). We are alive unto God through Jesus Christ our Lord—victors over spiritual death.

Jesus Christ by virtue of His resurrection from the dead also holds the key to physical death for we read in I Corinthians 15:20-22,

Now is Christ risen from the dead, and become the firstfruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

I clearly remember the time when our family was bowed down by sorrow because of the death of my brother's wife. After the service was concluded and the family was left alone with the silent form in the casket, the tears flowed freely. But when the mother of this young woman came to say good bye to all that was earthly of her daughter, a hopeless, heartbroken cry rang out, "Oh, Mildred, Mildred, I'll never, never, see you again." She had no hope, for she had no Saviour. But most of the rest of us had trusted the Saviour, and as we stood a little later at the brink of the grave, our hearts were cheered by the assurance of victory over death and the grave through our Lord Jesus Christ. We looked forward to the full manifestation of that victory which shall take place at the coming of our Lord Jesus Christ. Then shall the triumphant note of I Corinthians 15:54-57 sound out,

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law.

But thanks be to God, Which giveth us the victory through our Lord Jesus Christ.

III. VICTORY OVER DEPRAVITY

Man is by nature a depraved, fallen creature. Ever since Adam's sin in the garden of Eden every soul born into this world, except the Son of God, has shared that depravity. This is the truth set forth in David's confession in Psalm 51:5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." This depraved nature is manifested in sinful deeds, sinful desires and sin's defilement. Cheering indeed, is the resurrection message of the apostles, for they therein assure us of complete victory over every phase of depravity.

Christ's resurrection victory over the deeds of depravity was triumphantly proclaimed by Peter and the apostles to the accusing Jewish high priest and his council. As justification for their continued preaching in Jesus' name, they said, "The God of our fathers raised up Jesus, Whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:30-31). Notice, God raises up Jesus to give "forgiveness of sins."

But this victory needs to be appropriated as Paul points out in his conclusion at Antioch, "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38-39). Have you appropriated this victory over the deeds of depravity? Do you stand before God, forgiven and justified? Because of Christ's resurrection victory you may this very hour: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10:9).

Many have seen the blessed truth of victory over sinful deeds, but few have realized that in the risen Christ there is victory over the sinful "desires of the flesh." Many Christians live in slavery to their depraved desires through lack of knowledge, either of the fact of the fulness of Christ's resurrection victory, or of the way to avail themselves of that victory. The Spirit of God through Paul gives both the fact of this victory, and also the way to lay hold of it. The fact is set forth in Romans 6:8-10, 14:

Now if we be dead with Christ, we believe that we shall also live with Him:

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him.

For in that He died, He died unto sin once: but in that He liveth, He liveth unto God.

(CONTINUED ON PAGE 128)

Japan, with her small country, limited resources and a minimum of man power has demonstrated that material things do not meet every need for a victory today. Japan's smaller army representing 8.6 per cent of her population with a loss of about 400,000 has steadily repulsed China's vast forces representing only 0.4 per cent of her population with a loss of 1,300,000 and 400,000 crippled or wounded. Our thinking has changed some since the days when the strength of an army was rated by the number of men that comprised it.

Yet for all this change in thinking not one whit less dependence has man placed on himself even though he places it on his own ingenious tactics and skill rather than on numbers. Where is the military leader today who will say with David, "THINE O LORD, IS THE GREATNESS, AND THE POWER, AND THE GLORY, AND THE VICTORY." Yet David knew that these words were TRUE. He found out their reliability to his joy when he trusted in God's promise and realized their truth to his sorrow and chagrin when he disregarded them. David, like many others of God's warriors, learned what it meant to turn to God for victory. Perhaps no person in the world has had a greater demonstration of God's miraculous means of turning the victory to His own than king Hezekiah. Let us turn to the second book of Kings and read of the incident.

He (Sennacherib sent messengers again unto Hezekiah, saying,

Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar?

Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord.

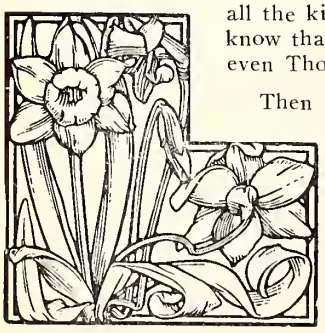
And Hezekiah prayed before the Lord, and said, O Lord God of Israel, Which dwellest between the cherubim, Thou art the God, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth.

Lord, bow down Thine ear, and hear: open, Lord, Thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands,

And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

Now therefore, O Lord our God, I beseech thee, save Thou us out of his hand, that all the kingdoms of the earth may know that Thou art the Lord God, even Thou only.



Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard.

Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

For I will defend this city, to save it, for Mine own sake, and for My servant David's sake.

And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh (II Kings 19:9b-20, 32-36).

"I WILL



BY

H. H. STEWART

What more need be said or can be said on this subject? When the army of a brutal heathen king is almost completely annihilated at one stroke in order to protect God's trusting servant, words fail to further convince.

But one can just visualize the many who will say, "Oh, if I could just believe that God really did that marvelous thing for Hezekiah, I would never again doubt His willingness or His ability to work out every problem for His creature." Now you can just believe that very thing, for if God's Word is not adequate to convince you, there is abundant evidence that the Bible is an accurate history as well as a correct moral guide. The fact that this incident is recorded in this Book of books, that contains a record of events since creation, and has never once been proven false, should establish in any one's mind its credence. However, for those who must have every morsel swallowed, thoroughly masticated and mixed with the enzyme of human reason before it can be digested, we furnish the confirming records. Whether this deliverance appeals to our logic or not, there is plenty of evidence that it is a fact. Sennacherib's own account of this invasion inscribed on the Taylor Cylinder is now in the British Museum. It reads, "Hezekiah himself like a caged bird I shut up within Jerusalem, his royal city. I threw up mounds against him, and I took vengeance upon any man who came forth from his city. The fear of the majesty of my sovereignty overwhelmed him." Now this record by Sennacherib himself, engraven in stone, in which he relates the things he did, but fails to mention accomplishing the things he boasted he would do and which God said he would not do, becomes very significant. Just as he neglected to mention breaking into the cage and capturing the bird, he also fails to mention the destruction of his army. (Any historian will tell you that Assyrian generals never recorded their defeats). However, Herodotus, the Greek historian known as the "Father of History," and Berosus the Chaldean do not fail to mention it. Read Berosus' account: "Now when Sennacherib was returning from his Egyptian war to Jerusalem, he found his army under Rabshakeh, his general, in danger (by a plague) for God had sent a pestilential distemper upon his army;

DEFEND THIS CITY"

A HEATHEN king meets his Waterloo, and demonstrates that "one with God is a majority." Mr. Stewart has chosen the smashing defeat of Sennacherib for this piquant demonstration of the veracity of the above apothem.

and on the very first night of the siege, A HUNDRED FOURSCORE AND FIVE THOUSAND, with their captains and generals, were destroyed" ("Antiquities of the Jews," Book X, Chapter 1, page 204). Whether the angel of the Lord that smote the army used a natural means (a plague as Berosus indicates) or a miraculous means, is of small consequence—God kept His word—"I will defend this city, to save it, for Mine own sake, and for My servant David's sake" (II Kings 19:34). So we see the biblical record is adequately substantiated by profane history. It may be of interest to our readers to add another word concerning the whole of the Old Testament. M. G. Kyle, to archeological investigations of Bible lands has this to say: "In all the wide scope of their (archeologists) investigations they have found NOTHING that discredits the Book as a narrator of facts. So they have come home to love and trust the Bible more than ever, because convinced that it is morally impossible for it to have dealt so loosely with facts and never get caught at it by the archeologists" ("The Deciding Voice of the Monuments," page 295). You may throw yourself unreservedly upon God's promise to "defend" and "save" for His "own sake." He did it for Hezekiah and He will do it for you. Every promise in the Book is true.

Now we know that God's governmental dealing has changed some but nevertheless Israel is God's photograph of the individual believing soul. So there are some signal truths and blessings in this event for us.

First let us ask, "Is this helpless condition of Hezekiah characteristic of man as God deals with him?" It is. "Not by might, nor by power, but by My Spirit, saith the Lord," is the truth He would demonstrate in every victory. He let a comparatively small group of Israelites get cornered up between the wilderness and the Red Sea with Pharoah's mighty army bearing down on them before He opened up the sea to make a way of escape. In the days of Jehoram when Benhadad, king of Syria, beseiged Samaria, God permitted Israel to be caged up until there was such a great famine that people were desperate and some even resorted to cannibalism. Out of this despicable condition God reached down and delivered them by causing the "Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host," so they fled. Whoever first uttered the words, "Man's extremity is God's opportunity," spoke volumes. Truly, "the weakness of God is stronger than men" and first of all God wants us to come to the place where we realize our helplessness and our utter dependence on Him.

The next question we raise is, "Is the enemy of the soul of man as much stronger than man as was Sennacherib's army stronger than Hezekiah?" It is. God in His Word portrays man's bondage to Satan with the very same figure of speech Sennacherib used in connection with his duress of Hezekiah. We have already referred to his words on the Taylor Cylinder: "Hezekiah like a CAGED BIRD I shut up within Jerusalem." In the Psalms David pictures Israel's future deliverance from the clutches of Satan with these graphic words: "Our soul is escaped as a BIRD out of the snare of the fowlers." So Sennacherib becomes a picture of Satan in his methods of ensnaring men. Satan has two emissaries which he is using against man—demons and the "carnal nature" or "the old man." With these two working in the lives of wicked men he is able to add a third, that of the men themselves. So thus equipped, he has at his command an inside influence, the sinful nature indwelling every son of Adam; an outside supernatural influence, demons and evil spirits exercising great power; and then an outside natural influence, wicked men. Now a man is incapable of withstanding any of these adversaries and with a combination of them is worse than helpless. The old nature himself is stronger than man. Christ said, "Whosoever committeth sin is the servant of sin" (John 8:34). So he is able to dominate any man who would battle him in his own strength. Demons exercise great power and would soon destroy mankind if God would withdraw His protecting hand. Then the outside natural enemies of God's children are more and more asserting themselves. The chosen nation of God is right now bearing the brunt of Satan's special attack through such men as Hitler, Stalin and Mussolini, but let not the Christian think that they will long escape, for the battle is Satan against Christ and His children, and very soon Christians may suffer the same fate as the Jews. In view of these great powers of evil in the world one wonders if Sennacherib and his mighty army pitted against helpless Hezekiah do not present an adequate picture of the contrast between the powers of darkness and the strength of man—Satan is the strong one.



What a sad, miserable picture it would be if we had to stop with Satan, the strong one, but thank God, there is a stronger One—the Lord Jesus Christ and He has conquered Satan. "And having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it" (Col. 2:15). His words to His disciples in the closing days of His earthly ministry were, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Though defeated he is still exercising power—the prince of this world and the prince of the power of the air—he has not yet been put under the feet of Christ. But whoever is in his bondage is serving the conquered and not the Conquerer.

And now comes the great question: "What did Hezekiah need to do to appropriate this victory?" The answer is, "Nothing." How could he do anything? We have already observed that he was helpless. Why then was God willing to perform this great feat for Him? Because he believed God. "He (Hezekiah) trusted in the Lord God of Israel; so that after him was not one like him among all the kings of Judah, nor any that were before him" (II Kings 18:5). Faith, and faith alone, is the key that unlocks God's storehouse of blessing. "Without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that he is a Rewarder of them that diligently seek Him" (Heb. 11:6).

How quickly the troubles of this old world would disappear if only the nations would admit their inability to solve their problems and turn to God in faith for His solution. However, the Scriptures clearly indicate that this will not be the case, but contrarily they will turn to Satan and his program. Nevertheless any individual may at any time realize his helplessness and turn to God in faith and receive salvation from sin and glorious victory in life daily. It is possible; it is practical; it is blessed—Hezekiah proved it to be so.



The Berean African Missionary Society



The Foreign Missionary Department of the Denver Bible Institute

Rose Encinas, Home Secretary

BUILDING NEWS

In a letter dated February 19, Rev. Irving M. Lindquist tells of difficulties encountered in their building operations: "The buildings are coming along slowly, but surely, and we hope to be able to move into the first house in the next two weeks although it will not be finished by far. I have been having much difficulty with the fireplace. The chimney, which we had built almost to the ceiling with clay and rock instead of rock and cement, fell down. We tried again, using board forms to lay the stone in and using a ring of cement where the chimney passed through the timbers of the ceiling. It seemed to hold all right, so we built on up through the roof. I had put in the tin flashing and we were laying the rocks up on top in cement. I thought that by that time the clay was surely solid enough to hold without the forms, but I had no sooner taken those boards down when the part of the chimney above the roof came crashing down. The walls held the part of the chimney below the ceiling. So we decided to lay the rocks above the ceiling with cement and I dispatched Mr. Jansen to Kindu for more cement. Meanwhile, we again got about halfway to the roof without forms, when it fell down again, this time filling the chimney with rock, so we had to open it up in two places down below to get the rock and dirt out. I told the boys to try again laying the rocks more carefully, and they did, so I hurriedly got some boards and tried to prop the chimney up, but before I could fasten the boards it fell down again. I figured there must be something wrong when rocks laid in cement would not stay up, so we examined that part which had been laid the day before and it was just as wet and crumbly as what had been laid that day, so we must have gotten some bad cement. I shall build forms tomorrow and hope that Mr. Jansen brings some cement of better quality when he comes from Kindu tomorrow. This cement is made here in Congo and costs us about $2.50 per sack."

The need for other buildings is very great, as will be noticed from extracts from a letter dated February 21, written by Mrs. Amie. She says, "We are in desperate need of $50.00 per month with which to run the station and build temporary buildings. A well established work must have ON THE MISSION STATION their school buildings, chapel, dormitories, and workmen's village. That sounds BIG, but when we build these temporary buildings of sticks and leaves, it is very simple and cheap and the State accepts that type of buildings in the beginning of a work, and with care they will last until we can build our permanent buildings. We have a most difficult situation at present. We have about sixty school boys between the ages of six and sixteen, who were turned over to us by the Mission at Shabunda. They are living here, there, and everywhere, and are getting into all sorts of mischief because they are under no supervision. They are not under the supervision of the village because they do not belong to the village, having come from far and near. And they are not under our supervision because we do not have them in our own buildings. We cannot make rules governing them unless they are on our property, so we must get them out of the village as quickly as possible.

"The State law also requires that we have a certain amount of land under cultivation, and that our concession be cleared, therefore we will need those boys for that work. So we must pray and work."

There has been much concern on the part of the Board of Directors of the B. A. M. S. with regard to the need in the GENERAL FUND and the BUILDING FUND. From the General Fund must come the money to pay for our equipment, for labor on the field, for field supplies, for freight, etc. From the Building Fund must come the money for cement, nails, and other building materials, and for hiring workmen.

Although mention has not been made recently concerning the pledges for Mr. and Mrs. Albert Jansen, they are still lacking a number of General Fund pledges. If interested friends would take the balance of the General Fund pledges for these young people, their assistance would be twofold: the Jansens would have their required quota and the pressure in the General Fund would be relieved. Would that many earnest Christians would take advantage of this opportunity to further the testimony in the Congo.

PROSPECT OF A ROAD INTO KASONGO

"Chief Songo is now back in the village and came this morning (Feb. 21) to see about building a road in here (Kasongo) from Masanga (a distance of twenty miles). He said that he would be willing to help us if we would get the Administrator's permission for him to divide his men, half to work in their gardens and the other half to work on the road. We told him that we would give him a present if he would help us. When the grocery order arrives, it will be a nightmare to get enough porters to carry the boxes, to say nothing of the orders we have enroute from Montgomery Ward. The porters arrived this afternoon with the cement Mr. Jansen bought at Kindu and their shoulders were sore, some even having sores on their shoulders. The cement is heavy for them to carry, and it takes two men to carry the 100 pound sacks. So it would be worth at least 3,000 francs ($100.00) to us if we could get a road in here. But when I say 3,000 francs I don't know where we would get that much. But this road is a paramount need. It would insure care for the ears which are now standing out by the road under a rude shelter and at the mercy of anything and everything that passes."

EVANGELISTIC WORK

Two reports, one coming from Mrs. Amie and the other from Mr. Lindquist are most encouraging. Mrs. Amie says, "Mr. Jansen, with Kitele, is organizing a class of Christian boys who will go out into the surrounding villages to give the message on Sundays. I am sure we will see results from this very quickly. The boys will be given their message to preach each week. That is the way we built up the big work at Nyanga in the Evangelistic Department."

And Mr. Lindquist adds, "We have been noticing some very decided changes in the attitude of the heathen villagers toward us, and especially among our workmen. Many of them are coming to have a great interest in helping us, and not just for the francs they will get. Nearly every Sunday Kitele has been reporting decisions for the Lord among the natives, and after all that is our purpose in being here. All these other things are merely incidental to the preaching."

COSTLY PALMS

Surprises never cease! The readers of this page will remember that mention was made several months ago of the beautiful palm trees that adorned our mountain—Musuku. Mr. Lindquist writes that for some time the natives had been saying that the trees at Musuku belonged to them. He did not put much stock in what they said, but the natives continued to make claim to them. Just recently the Administrator visited our work and Mr. Lindquist inquired of him the meaning of the claim made by the natives. He informed Mr. Lindquist that the government allows one franc for each year of growth on the palm trees they plant. Since the trees are on our property, there is

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BIBLE SEED THOUGHTS



Conducted by Charles R. Johnson

BLESSINGS of the YEAR of JUBILEE

(AND APPLICATION)

Lev. 25:8-14

I. REMISSION OF DEBT
Lev. 25:54
Luke 24:47
Acts 13:38

II. LIBERATION FROM BONDAGE
Lev. 25:39
John 8:36
Rom. 6:22

III. RESTORATION OF FORFEITED POSSESSIONS
Lev. 25:25
Col. 1:5
I Pet. 1:4

IV. FREEDOM FROM ALL TOIL
Lev. 25:11-12
Matt. 11:28
Heb. 4:9-10

V. ABUNDANT PROVISION
Lev. 25:19
Matt. 22:1-4
Isa. 55:1

—G. S. A.

VICTORY

Psalm 119:11

I. A GOOD THING
"Thy Word"

II. A GOOD PLACE
"In my heart"

III. A GOOD PURPOSE
"That I might not sin against Thee."

THE MINISTRY

I. THE TRIUMPHANT MINISTRY
II Cor. 2:14

II. THE ACCREDITED MINISTRY
II Cor. 3:2

III. THE SPIRITUAL MINISTRY
II Cor. 3:6

IV. THE HONEST MINISTRY
II Cor. 4:2

V. THE SUFFERING OF THE MINISTRY
II Cor. 4:9

VI. THE OBJECTIVE OF THE MINISTRY
II Cor. 5:20

VII. THE SUMMARY OF THE MINISTRY
II Cor. 6:4-10

—C. I. S.

THE MIND OF CHRIST

Phil. 2:5

I. A LOWLY MIND
Matt. 11:29
John 13:4-5

II. A PURE MIND
Prov. 30:5
I Pet. 2:22

III. A STRONG MIND
Heb. 12:3
Matt. 4:10

IV. A FRUITFUL MIND
John 8:29
I Pet. 2:23

V. AN UNSELFISH MIND
Gal. 2:20
Titus 2:14

VI. A PRAYERFUL MIND
Luke 6:12
John 17

VII. A LOVING MIND
Luke 23:34
Eph. 5:2

—J. S.

LAWS OF BIBLE STUDY

I. SEARCH
John 5:39

II. MEDITATE
Psa. 1:2

III. COMPARE
I Cor. 2:13

—A. T. P.

WALKING BY THE SPIRIT

Gal. 5:25—6:10

I. EXHORTATION TO UNITY
Gal. 5:25, 26

II. HOW TO TREAT A SINNING BROTHER
Gal. 6:1

III. HOW TO TREAT A BURDENED BROTHER
Gal. 6:2-5

IV. HOW TO TREAT A TEACHING BROTHER
Gal. 6:6-10

—W. L. P.



IN THE HARVEST FIELD

Conducted by Florence Taft Fowler

Fresh tokens of the Lord's blessing upon His messengers prepared and sent out to His fields of service, rejoice our hearts as the news comes to the home base.

A recent letter from Rev. Joseph G. Wright ('28) pastor of Edgemont Bible Church, East St Louis, Illinois, brings information concerning the ordination on March 9, of Mr. Darrel Handel, former student, who has been assisting for a number of months in the work of St. Louis Gospel Center and who is a member of Brother Wright's church.

The letter which reveals the spirit of the occasion is given in part as follows:

> Last Thursday night we had the ordination service at our little church for Darrel Handel and it was a precious time. The church was almost filled with all the friends who had known Darrel for so long and it was a touching service . . . We had Mr. and Mrs. Handel come forward and all the deacons stand around them while "the laying on of hands" took place. God truly blessed and through the service many lives were touched. So the first minister of the Gospel has been sent forth by the little church to the praise of His glory.

Word also has come to us that in the last month at the St. Louis Gospel Center, where Darrel is ministering, twenty-one young people have yielded their lives to the Saviour. Our brother Darrel is being used greatly of the Lord. Let us stand by him in prayer in the many and varied experiences in this place of service to which the Lord has led.

The Lord's blessing upon the ministry of the Rev. and Mrs. Joseph G. Wright, both graduates of the class of '28, has been most blessed in the few years at Edgemont Bible Church. God has touched other young lives for His service. adult believers have been built up in the faith, material aid for missionaries and other Christian workers has been liberally provided, and a new addition has been recently added to their building. These and other blessings have resulted from the Wrights' ministry there. We praise God for these consecrated servants of His, for His precious work through them to His glory and for their happy fellowship in the Gospel.

Miss Mary Takamine ('33), aboard S. S. Kamakura enroute to Japan as a missionary to her own people, writes on March 4 of the blessing of the trip, the Lord's provision and care, fellowship with old friends and new and wonderful opportunities to tell others of the Saviour. One girl on the boat had accepted the Saviour through our missionary's testimony, for Mary is not waiting to reach her field in order to become a messenger of the cross. Hudson Taylor once said—"A voyage across the ocean will never make any man a soul winner."

In his new field of opportunity at Findlay, Ohio, the Rev. Terrell Butler, class of '35, is blessed in the beginning of his ministry as assistant to Dr. Richard T. Dunham, pastor of Calvary Bible Church.

The special evangelistic meetings in which he participated with the Rev. Elton Crowell, former D. B. I. student, at Jackson, Michigan, in the month of February, were greatly blessed of the Lord. About twenty-four decisions to accept the Saviour were recorded, besides a number of souls who were restored to the Lord and some who made public confession of faith.

Mrs. Butler and their baby daughter, who have been in Denver for a number of weeks with Mrs. Butler's mother, Mrs. Hall (evening school '30) have joined Mr. Butler at Findlay, Ohio, in their new work.

A very recent message from Miss Anna Thorell, class of '25, tells of wonderful blessing through the missionary conference held in Cumana, Venezuela, the town where she has been engaged in visitation, tract distribution and women's and children's meetings for many months. Twenty-five missionaries from the Orinoco River Mission and other neighboring missions in that district and many native delegates met for Bible Conference and special evangelistic tent services for the people of the community.

The tent accommodated an audience of about a thousand and nearly that many stood outside looking in and trying to listen. Being at the season of mourning for the Pope, who had just died, the picture houses and other disturbing elements ceased for the time being and the people came to hear the Gospel. Many believers were blessed and although only a few were saved during the special meetings, since the conference closed they have continued to come to the Saviour, backsliders are being restored and withal a great spiritual awakening has come upon the community.

A pastor is needed for these new converts to lead them into growth in the Lord and prayer is requested for this need.

Miss Thorell is due for furlough and will return to the States as soon as financial provision is made. Let us pray for the provision of necessary funds.

An eight day Bible Conference, March 5 to 12, with services conducted at 2047 Glenarm Place under the able Bible teaching ministry of the Rev. V. F. Anderson, Evangelist and Bible teacher, brought rich blessing in building up the saints and resulted in the salvation of several lost ones. New friends were made for the school through this first Bible Conference of the Silver Jubilee Year. The fellowship with the Andersons was rich and blessed and we regretted the parting so soon.

The Rev. and Mrs. Anderson and their two children and Mr. Harley Pulis, a sophomore in day school, left Denver on Monday, March 13, for Santa Fe, New Mexico, where Mr. Anderson, assisted by Mr. Pulis as song leader, conducted a two weeks evangelistic meeting under the blessing of God.

Mr. Arien L. Mills, former student, serving the Lord in Clara, Mississippi, while he completes his high school course, writes of the Lord's blessing. He is pastor of a church, conducts two Sunday Schools, is president of B. Y. P. U. and Hi Y, besides having other opportunities for Christian work in this neglected section of the southland.

The sad news of the death of Mr. George H. Weed, evening school graduate of the class of '33, came to us early in March. He went to his eternal home from Westminster, Colorado, and interment was made at Crown Hill Cemetery on March 6.

The funeral service was conducted at Howard Mortuary by the Rev. C. Reuben Lindquist, Dean of Denver Bible Institute. Music and pall bearers were furnished by D. B. I.

Our brother Weed was born December 1, 1872 and had lived a long and useful life, bringing blessing to many.

At different periods in recent years he spent much of his time aiding in the industrial work at the Denver Bible Institute. His sacrificial service for the Lord, his eagerness to carry the Gospel to the lost and his hunger to edify the Lord's people in Bible teaching, is a challenge to those who are younger and have more physical strength to use for the Lord's glory. Mr. Weed was in frail health for several years, but carried on faithfully in spite of this handicap.

He is survived by a sister and a niece in Denver and a sister in Illinois.

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BOOK  REVIEWS

Conducted by The Editor

THE BOOK OF BEGINNINGS

A unique and valuable translation of Genesis, dedicated to Dr. James M. Gray, and with an introduction by Dr. Harry Rimmer. The scholarly Dr. Marlowe gives us a translation of high merit. His interpretive translation of the poetic sections calls for special commendation. A book which will be keenly appreciated by Bible students. We strongly endorse it.

"THE BOOK OF BEGINNINGS," by Alexander Marlowe. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 139 pages. Price, $1.00, cloth.

TWENTY-FIVE YEARS' MISSION WORK AMONG THE LEPERS OF INDIA

Mr. Irvine gives an interesting account of work amongst the lepers in India. He gives us some glimpses of happenings behind the scenes, as well as abundant proof of God's blessing upon the work; many conversions, the final victory over "caste," and some disastrous results of the practice of so-called "Divine Healing," also the testimonies of some of the converts. The last chapter on "Leprosy and its Treatment," by Dr. Cochrane, gives a record of the disease, its symptoms and the need of preventative work amongst the children. This last chapter will be especially helpful to foreign missionaries.

"TWENTY-FIVE YEARS' MISSION WORK AMONG THE LEPERS OF INDIA," by Wm. C. Irvine. Publishers, Pickering and Inglis, Ltd., 229 Bothwell St., Glasgow, Scotland. 144 pages. Price, $1.25, cloth.

CHRIST AT EVERY TURN

Many of the problems of present day living are discussed in the pages of this book. The advice to young Christians on the marriage question, including the unequal yoke, are especially helpful, pointing out some of the unchristian and dangerous practices of modern courtships. Although these sermons are chiefly addressed to Christians, the need of pointing to the Saviour those of teen age, as well as the aged has not been overlooked. May the Lord use it, especially to open the eyes of the young to the present day pitfalls which Satan uses to catch the unwary.

"CHRIST AT EVERY TURN," by Karl Frederick Wettstone. Publishers, Wm. B. Eerdmans Publishing Company. 168 pages. Price, $1.00, cloth.

DRUGGERS ALL

The happenings in this book center around a young doctor, Dr. Mortimer. This young doctor is a liquor and drug addict but finds the Lord Jesus as Saviour and then devotes the remainder of his life to helping those in similar circumstances. You will find it a profitable, as well as an interesting book to read. There is a romantic strain throughout the book adding additional interest to the many exciting events which occur in this young doctor's life.

"DRUGGERS ALL," by Dora A. Enock. Publishers, John Ritchie, Ltd., Kilmarnock, Scotland. 158 pages. Price, 75 cents, cloth.

THEY THAT ARE LEFT

This is an imaginary tale of the coming rapture of the church, and the Great Tribulation. The author's references to the eternal security of the believer, the rapture occurring before the tribulation and the day of grace not being ended at the rapture, are lucid and scriptural. The erroneous doctrine of there being no opportunity for those who are left to accept the Saviour is clearly refuted by having the heroine, who refused to listen to the pleadings of her godly parents, beheaded because of her refusal to worship the beast and for leading others to the Saviour. The book carries a note of warning to those who persistently reject Christ in this age, and should incite the Lord's people to greater faithfulness.

"THEY THAT ARE LEFT," by B. M. W. Grautoff. Publishers, Thynne & Company, Ltd., 28-30 Whitefriars St. Fleet St., London, E. C. 4, England. 231 pages. Price, $1.25, cloth.

HER OWN WAY

This novel of the nineteenth century, with its clear Gospel message, is so filled with interest and adventure as to hold the attention of old or young, saved or unsaved. Primrose Fletcher, a wilful young lady with a love for adventure, in her final escapade with Gentleman Jim, learns to her sorrow that the way of the transgressor is hard. In her loneliness and despair she finally obtains a Bible, and finds comfort in turning to the Saviour. There are many interesting events all through the story, such as a visit to Newgate prison, Christian work in the slums, a kidnapping and a reunion and others. This book will prove very acceptable in a Sunday school library.

"HER OWN WAY," by Beth J. Coombe Harris. Publishers, Pickering and Inglis, Ltd., 229 Bothwell St., Glasgow, Scotland. 224 pages. Price, 85 cents, cloth.

THE NEW ADORNING

The author of this absorbing study on spiritual clothing brings out many unusual and interesting things. His positions are very scriptural. He shows that Adam and Eve were clothed in the glory which God possesses, in Whose image they were created. The reason they knew they were naked when they sinned was that they had lost their clothing—the glory God had given them. But God has a new adorning for His child here and now, and in the future a restoration of the glory which was Adam's and which will never be lost.

"THE NEW ADORNING," by Captain Reginald Wallace. Publishers, American Bible Conference Ass'n., Inc., 1721 Spring Garden St., Philadelphia, Pennsylvania. 65 pages. Price, 80 cents, cloth.

CORNERSTONES OF FAITH

This is a book of topical Bible studies covering a wide range of subjects. There are thirty-three chapters, and practically all of the subjects which we think of as "Fundamentals" are touched upon. The author does not have any of the present day modern attitude toward the Scripture, but he repudiates the eternal security of the believer and openly declares that salvation depends on human merit. He rejects the Pauline doctrine of the believer's two natures and advocates the post-millenial second coming of Christ. Such doctrines are, to those who delight in the Word of God, most objectionable.

"CORNERSTONES OF FAITH," by J. M. Stanfield. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 227 pages. Price, $2.00, cloth.

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THE DAYS OF YOUTH

GLORIOUS DAWN—AFTER NIGHT

(AN EASTER STORY)

By Florence Taft Fowler

"Why Marian Hetherby! I cannot understand such an attitude," cried Mrs. Hetherby as her pretty daughter stamped her foot at her mother and rushed angrily out of the room.

"All right, Mom, you'll find that your prediction is just another one of those old fogy ideas—'God sending a judgment' pooh, pooh—when there is no God," Marian called back in defiance as she slammed the door and went stamping up the stairs to her own private boudoir.

Marian, hard and relentless, smiled at herself in the mirror in admiration as carefully she dabbed her cheeks with rouge and colored her lips a vivid red, as she prepared for the dance to which her mother had forbidden her to go.

Dressing hastily, she schemed and planned aloud as her heart pounded in turbulence over the altercation with her mother.

"Well, I guess I can fix it somehow so Mom won't storm so. Such a silly mother—the very idea of a God who doesn't exist, sending a calamity upon a pretty girl because she wants a little fun. Guess I'll tell her a fib or so, then she won't take it so hard. Poor Mom, guess I ought to feel sorry for her since she hasn't advanced more in her thinking. A few years hence mothers will have the right ideas about the liberty of their children. The maternal instinct will not be so strong under proper social rights and this religious trash will not have the force it does at present."

Descending the stairs half an hour after the stormy episode, Marian, cool and smiling, dressed in her street clothing, called condescendingly to her mother who stepped from her bedroom with eyes red from weeping.

"Mom, I guess I'll run down to Amelia's for the evening. If Ben comes for me to go to the dance just tell him I've gone out. I've ditched him before and he recovered."

With that announcement Marian was tripping down the steps, with her worried mother standing aghast as she watched her out of sight to the end of the block when she turned the corner.

Eight blocks away lived Amelia Ray, Marian's recent bosom friend. Rounding the corner Marian hurried rapidly, running and walking at intervals, till she reached the door of Amelia's home and burst in without knocking.

"Well, of all things, Marian! What's up?" exclaimed a chorus of voices as the family of four sitting about a card table in a cloud of smoke, looked up in surprise.

"Oh nothing—the usual restrictions from the maternal parent and I came down to fix it up. I need to phone quick," airily retorted Marian, dialing a number.

"Hello—say, I thought I'd miss you! Just going to get the car? Say, this is luck! Guess where I am. Sure, almost got into a scrape with Mom, so I changed my tactics. Ha Ha, —Sure, I'm going! —But go to the house just the same and ask for me. Mom thinks I've ditched you, but I'll be waiting for you here. 'Bye."

Turning to the group occupied in the game of cards Marian inquired, "Amelia in her room?"

The four nodded response without looking up and Marian was a moment later admitted to her friend's dressing room.

"Well!—what's—what ya doin' here in that outfit? Can't dance in that! The very idea! Aren't you going?" exclaimed the puzzled Amelia taking Marian in at a glance.

"Can't you wait for an explanation? Silly, of course I'm going!" and Amelia slid out of her jacket and skirt and stood before her friend clad in her dance frock pinned up to the knees.

Both girls laughed hilariously, looking at each other understandingly.

"Must have had a fight again with the old"— began Amelia with hardness.

"Say, don't you call Mom the 'old lady.' I've got a little respect for her even if I did lie to her about this affair. She is frantic, and I wouldn't have gone but I won't disappoint Ben. I know he likes me and he's grand. Sometimes I wonder if it's worth—"

"Worth what, Tootsie? Now don't let that cowardly stuff get you. Say, you're beautiful! My, you look swell now you've let your draperies down. All the fellows at the Barrymore will be wild about you tonight," crooned Amelia as she helped Marian press out the wrinkles of her frock, holding the flowing garment over an improvised ironing board and smoothing the skirt with the tiny electric iron she kept in her room.

This was the first time Marian had dared to so completely deceive her mother in all the weeks she had belonged to the Student Union Volunteers which Amelia had persuaded her to join a few months previously.

The shrill signal from a car in the street below told the girls their escorts were waiting. Hurriedly the last finishing touches were added to their preparation and two pretty youthful figures in evening clothes were assisted into the waiting car with Ben at the wheel.

As the car sped along the drive toward the Barrymore Dance Hall, Amelia's companion in the rear seat reached a small package to Marian who was seated beside Ben—"Here, Marian, time to light up."

"No thanks, Hal. Don't care for it. You know I don't," replied Marian with conviction.

"O come on, now don't be a softie," pleaded Amelia. "Here, Hal give me a light, then Marian next."

"I will not, so there," retorted Marian hotly.

"You kids cut it out—Marian's my company tonight. I prefer girls who don't smoke," stoutly asserted Ben, coming to the rescue.

"Ha, so that's for me is it, Ben—? All right—Bet she does before the evening's over. You see if she doesn't lose her Sunday-school manners—they are going fast since I've known her," continued Amelia with triumph.

"Amelia Ray, you are horrid—I never knew you could be so—" began Marian.

"Say, what's the idea anyway? I thought we were going out for some fun tonight. I raise the flag of truce—'long may it wave,'" shouted Hal, waving his white neck scarf in the air with an attempt to quell the rising indignation.

Everybody laughed and the subject changed to the events of the day at school and plans for the spring vacation. It was Friday night, the beginning of a week's vacation from school before Easter, but there was no thought of Easter and its significance in the minds of the four young people who discussed their plans for the brief vacation period.

Meanwhile Mrs. Hetherby at home worried and brooded over the present state of affairs with her only daughter—bright and sparkling and popular with the young people but the burden of her heart in recent months. Mr. Hetherby was a traveling man and was home only at brief intervals. During his absence Marian was learning under the

tutelage of satanic influence in the person of Amelia Ray, to handle her affairs with a high hand in defiance of her mother's desires.

As Mrs. Hetherby brooded, the doorbell rang. Lovely genteel Esther Ballantine stepped in at Mrs. Hetherby's cordial invitation.

"Marian home tonight or are you all alone, Mrs. Hetherby?" Esther inquired with a tone of sympathy in her voice.

"No, Marian is out. Said she was going to Amelia Ray's," was her reply as she continued, "I'd almost rather see my daughter in her grave than in the company of that girl. Esther, what shall I do? She is going down at a terrific pace. I don't know what to do. I thought Marian was a Christian. She used to go to Sunday-school and church with me. She was a good girl when she chummed with you. Can't you do something for her, Esther? Oh dear—my dear daughter!" Mrs. Hetherby broke down in bitter tears.

Esther's arms were around her in comfort as she drew her to a sofa and sat beside the weeping mother, stroking her hands and patting her shoulder as her body shook with sobs.

"Mrs. Hetherby, I know there is something we can do for Marian. We can pray for her. I know our Saviour hears and answers. He can do what we cannot do—He can touch her heart. Though she may have drifted far away she can never get away from His love and care. Perhaps she is a Christian, but—"

"I doubt it, Esther. Why, she has gotten to the stage where she doesn't even believe there is a God—the awful things she said tonight have broken my heart. I wonder if there is any hope? And it's all that horrid Amelia Ray who has Marian in her clutches! I can't understand it," declared Mrs. Hetherby in desperation as she sought to restrain her tears.

With calmness of voice and an understanding and sympathetic heart Esther brought reassuring words to the helpless mother: "Mrs. Hetherby, there is hope. 'All things are possible with God!' Nothing is too hard for Him to accomplish. Suppose we pray about the need just now—shall we?"

Responding to the faith-filled attitude of her young friend, the troubled mother knelt and together they poured out their hearts in petition for the loved one who had become so wayward.

Rising from their knees, Esther inquired cautiously, "What were Marian's plans tonight, Mrs. Hetherby—were they having a party at Amelia's?"

"I don't know, Esther. I never know any more. Marian is so evasive. Sometimes I think she lies to me. She used to be so trustworthy. Imagine a girl sixteen defying her mother and nearly raising the roof when I told her she could not go to a dance tonight. I think she has been going out to such places before, but I discovered her plan tonight and forbade her going. That caused an explosion. When I told her that the Lord would stop her mad rush into evil things by bringing some terrible calamity upon her, she pooh-poohed at the idea that there is a God. I didn't know she had slipped so far." Again the tears began to well up in her eyes as the anguished mother unburdened her heart.

"My dear Mrs. Hetherby, it is surely a sad state of affairs with Marian, but I'm sure the Lord is able to deliver. He is gracious and long suffering—He longs over Marian and all the young people who are living such fast lives in this mad topsy-turvy age. If God were a God of justice only I'm sure He would have destroyed the race long ago, for all are sinners and naturally turn away from Him. The fact that He is seeking all men and His 'drawing power' is effective because He died for all, makes it possible for us to come to Him. I'm so glad He is a loving and gracious Saviour, aren't you?"

"Yes, I'm sure He is if the Bible says so, for I do believe the Bible," answered Mrs. Hetherby.

"Yes, Mrs. Hetherby, He truly is a gracious Lord—which doesn't mean He winks at sin, but He paid all the penalty for sin Himself at Calvary and because He is merciful and gracious as well as just in His character, then He deals with poor sinful human beings on the basis of the grace which flows from Calvary in the person of His Son. How wonderful that He loves us so! He loves Marian too, and is drawing her to Himself. I believe He will answer our prayers for her." Esther's voice was tender and reassuring.

"Esther, can you tell me something about that club that has been organized here—Amelia seems to have a lot to do with it, and also that boy Hal she runs with—what is the club? It makes me wonder if it is that which is affecting the young people so dreadfully."

"I think your suspicions are right, Mrs. Hetherby. I know they are, in fact. It is that club—a very secretive organization which no one can learn much about till they are in it—which is leading young people away from the things of Christ. That is what has happened to Marian, to Benton Walruff—for he is a fine fellow—and to the dozen other young people who have joined it. It is fully a communistic plan and we must do all we can to combat it by living for the Saviour and carrying His saving message to them."

"Esther—do you mean to tell me that my daughter has become a Communist? How terrible!" cried Mrs. Hetherby in alarm.

"But Mrs. Hetherby, the power of Christ can break Communism. I do not know how deeply it has gone with Marian, but as I have watched her life the last few weeks and as she has so completely let me down lately, I'm afraid it has influenced her considerably. But remember the Lord answers prayer. I'm looking for victory. Tonight is not the first time I have prayed for Marian and the others. Our Prayer Band has been especially praying for them.

"Bless your heart, my dear, you do have a lot of faith, Esther. I wish I could be that hopeful," replied Mrs. Hetherby with not a great deal of assurance.

"Well," said Esther smiling, "I'm afraid it is not my faith at all. We have a mighty God Who means what He says and has promised to hear us when we pray in His will. But—to change the subject—I have never told you why I came over tonight."

"No, Esther, I'm sorry. All my troubles have just spoiled your"—began Mrs. Hetherby regretfully.

"Oh no, you haven't spoiled my evening. I'm so glad I came, but I wanted to tell you that our Prayer Band has planned a special Easter Sunrise service up on Mount Gary and I came over to try to persuade Marian to go. But I'll be over again tomorrow."

"Well, that is a lovely plan—to include Marian when she has snubbed you so completely of late," said Mrs. Hetherby, smiling and putting her arm about the slender figure of the radiant girl beside her as she had risen to go.

"You see those 'snubs' don't disturb when we are finding our joy and victory in Christ. He bore more than that for us. Now I must be going, Mrs. Hetherby," and with a cheery "goodbye" Esther went tripping toward home.

It was nearly one o'clock when Marian returned, though she had usually been home before eleven when she had gone to Amelia's. A phone call to Amelia's at eleven had brought no response and again at eleven-thirty and twelve. The frantic mother, worried sick, had waited for the return of her daughter.

When she came, Marian found her waiting—showing evidence of her concern, though the mother was loving and gentle, when Marian had expected a severe reprimand. Again Mrs. Hetherby had resorted to the Lord and found comfort in her desperation.

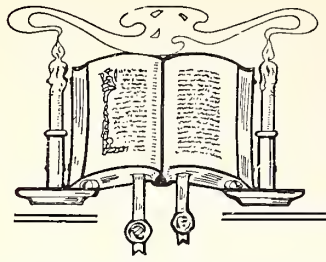
As good as her word Esther came again the next morning and after much persuasion, Marian promised to be at the Easter Sunrise service.

"You see, it's something different, Marian, different than anything we have ever had. I'm sure you will like it, and I'll come for you at a quarter of five. You'll be ready, won't you?"

"All right, I'll try to be. I hope I'll feel different than I do this morning—Oh hum," replied Marian yawning with weariness from the previous night's performance, for she had just gotten out of bed when Esther arrived at eleven o'clock to clinch her invitation.

The program planned for the week was being carried out quite successfully in club parties, car rides and card parties until a phone call came from Ben to Marian on the Friday afternoon before Easter telling her he had found

(CONTINUED ON PAGE 126)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

Second Quarter, Lesson 6

Sunday, May 7, 1939

PAUL WORKS A HARD FIELD

Lesson Text: Acts 18:1-11

Devotional Reading: I Cor. 1:18-31

Golden Text: "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

King James Version

Acts 18:1 After these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.

6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued there a year and six months, teaching the Word of God among them.

LESSON EXPOSITION

The "hard field" referred to in the title is Corinth. Corinth was the apostle's next stop after delivering his famous sermon about the UNKNOWN GOD to the Athenian philosophers. Corinth was not over fifty miles from Athens and really represented Greece as a whole better than did Athens. Corinth was a great commercial center, which factor was responsible for the rapid rehabilitation of it after its devastation by Mummius, 146 B. C. It was refounded by Julius Caesar in 46 B. C. as a Roman Province because of its strategic military position on the isthmus which connected the Peloponnesus with the mainland. Although Roman in rule, the Jews and Greeks far outnumbered the Romans in this busy metropolis of around a quarter of a million. This was the city in which Paul found himself in 52 A. D. on his second missionary journey. The outline will be: I. Paul's Private Life in Corinth (Acts 18:1-3), II. Paul's Public Life in Corinth (Acts 18:4-8), III. Paul's Prayer Life in Corinth (Acts 18:9-11).

I. PAUL'S PRIVATE LIFE IN CORINTH

Acts 18:1-3

It is a pleasure to study the life and travels of the Apostle Paul for he seemed to be such an ordinary fellow. Although without question the greatest preacher, missionary and pastor of the Body Age, yet he was humble, lowly, ordinary and common (I Cor. 9:6-12). He was more than a match for the learned philosophers of Greece; he was able to confound the doctors of the law; and he had the ability to plead his case before governors and kings. Yet he knew how to meet men in every walk of life and not leave them feeling that he looked down on them or was too good for them. He was as he himself said, "All things to all men."

Paul was a poorly paid minister of the Gospel. So poorly in fact that he had to make his own way by engaging in the tentmaking business in which he had been instructed as a lad. Verse three draws back the curtain of Paul's private life and gives us an inner glimpse, "And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers." Further allusions are made to this private occupation by Paul in his Epistles. In the Corinthian letter he speaks of it thrice, "And labour, working with our hands" (I Cor. 4:12), "Have not we power to forbear working (lit. working for our living)?" (I Cor. 9:6), "in all things I have kept myself from being burdensome unto you" (II Cor. 11:9). His reference in the Thessalonian letter to labouring day and night is also undoubtedly another allusion to this craft of making tents (I Thess. 2:9; II Thess. 3:8-9). Paul proves to us that it is no disgrace for the minister of God's Word to have to get his hands dirty in order to make a living. "Diligent in business" includes plowing as well as preaching. Some of His servants will be led to give all their time to prayer, preparation, preaching and personal work, while others may be led to a difficult field where the support will be so lean that the worker will be compelled to carry on secular work in order to keep from starving. Either or both are honoring to the Lord. The important thing is that each worker be honest before the Lord and be careful to be always in the center of His inimitable will.

If one does engage in secular work whether he be minister or layman, he should pick Christian associates wherever possible. Paul selected Aquila and Priscilla as both his domestic and business companions. Whether or not they were Christians when first they met Paul we cannot be certain, but that their faith in Christ is later attested to cannot be denied. In the Roman epistle Paul calls them his "helpers in Christ Jesus" (Rom. 16:3). Evidently these two Jews who were expelled from Rome by Claudius, were people of some means for they had a house pretentious enough for the Ephesian believers to use as a church meeting place. In writing to the Corinthian church, Paul reveals that Aquila and Priscilla had followed him to Ephesus and were members of "the church that is in their house" (I Cor. 16:19). So well taught were they by Paul that when one Apollos came to Ephesus to hold a revival, they took him into their home and instructed him more perfectly in the Lord (Acts 18:24-26). He was a Christian but lacked careful teaching. What a potent testimony to the missionary work of Paul in establishing these Jews in the faith of Christ. Anyone who thinks that Jewish persecution is a modern idea should read verse two of our text again for there we find that Rome had already set the pace for Berlin, Prague and Vienna to follow.

II. PAUL'S PUBLIC LIFE IN CORINTH

Acts 18:4-8

Some believers use their job as a refuge or shield for

their disinterest or lethargy instead of using it as an aid to further Christian work. Not so with Paul, "instant in season, out of season" (II Tim. 4:2), each sabbath day found him in the synagogue reasoning and seeking to persuade the Jews and Greeks who were gathered there. He was not too tired to go to the house of the Lord on the day when the most people would be there to hear. Synagogues were conducted almost like an open forum with opportunity given for any learned Jew to expound his views. Even Christ, the despised Jew, was given the book of the Law to read when He was in a Synagogue (Luke 4:16-17). Occasionally Greeks were to be found there as evidenced by the testimony of verse four.

Paul was the special messenger of God to the Gentiles (Gal. 2:7) as Peter was to the Jews. However, he kept preaching to the Jews at every opportunity almost as though he were their special shepherd. The reason for this zeal for his own people, which resulted in his going to the synagogues first, was that he knew that salvation was for "the Jew first" (Rom. 1:16). We are told in verse five that Paul had a special burden for the Jews that they might believe that Jesus was Christ (I Cor. 2:2). This special burden was certainly inspired of God and at the same time encouraged by the arrival of Timothy and Silas from Berea in Macedonia where he had left them (Acts 17:14). Moses' hands were held up by his co-laborers (Exod. 17:12) and so Paul likewise needed a little encouragement from without as well as within.

The Jews were not very courteous or responsive to Paul for they opposed his message and blasphemed by using abusive language. Not waiting for them to attempt assassination Paul did a thing which many Christian workers must do at times—he let them alone. God said of an Old Testament rebellious tribe, "Ephraim is joined to idols: let him alone" (Hosea 4:17). Christ spoke of Tyre and Sidon as being in line for special judgment because of their wickedness and unresponsiveness. Paul said to these ungodly Hebrews, "Your blood be upon your own heads: I am clean: from henceforth I will go unto the Gentiles." This in no wise should be interpreted as meaning that these people had "sinned away their day of grace." To our regret one of our old songs supports this idea:

Have you counted, have you counted the cost?
If your soul should be lost,
Though you gain the whole world for your own?
Even now it may be that the line you have crossed,
Have you counted, have you counted the cost.

God does become disgusted with men who harden their hearts BUT until they die, the "Whosoever will may come" never changes. Death is the only line that one may cross after which there is no salvation possible (Luke 16:19-31). The Scripture verse "now is the day of salvation" means "life-time" rather than the moment of hearing the Gospel. God is insulted, His grace minimized and His Word discounted if every soul in this age does not have a chance to be saved as long as he is conscious. "God so loved the world, that He gave His only begotten Son, that WHOSOEVER believeth in Him should not perish, but have everlasting life" (John 3:16). Paul did rightly in turning from the Jews to the Gentiles—he had performed God's commission (Rom. 1:16). We find after carefully studying Paul's experiences from Acts eighteen to the end of the book that he definitely turned from Jews as a whole, so that his action in Corinth was not merely local. We find him in Troas and Ephesus ministering to the church both first and last (Acts 20:6-8, 17). This alone proves that Paul looked upon the "Jew first" commission as dispensational instead of individual. In other words the apostles fulfilled the first half of Romans 1:16 and our job is like Paul's later ministry, obeying the last half.

Paul went into a house which the Lord opened up to him owned by Justus. "God is faithful" and will always find a refuge for His persecuted saints. Elijah was fed by ravens and comforted by the still small voice. This "haven of rest" which Paul found was peculiarly situated for it was next door to the synagogue. Its true advantage will be seen by what occurs next.

Paul got busy and from his new headquarters laid down such a barrage of testimony for Jesus Christ that the ruler of the Synagogue, one Crispus by name, believed on Jesus as his Saviour. His household believed with him, as in the case of the Philippian jailer (Acts 16). We look upon this as a real victory for the cause of Christ and a real slap at the devil. The conversion of Crispus was of such import that "many of the Corinthians hearing believed" (vs. 8). One never knows how far reaching their step of faith will be in the lives of others.

III. PAUL'S PRAYER LIFE IN CORINTH
Acts 18:9-11

Evidently Paul, like some other servants, got a little discouraged over the turn of events in Corinth—the stiff opposition of the enemies. The ecstasy over the conversion of the chief ruler of the Synagogue did not last long and Paul needed a little encouragement. The narrative does not say that Paul prayed but it is not necessary for us to be specifically informed every time a saint prays. We know that Paul was a praying man and that like Peter (Acts 11:5) he was undoubtedly praying when God spoke to him. A little sample of Paul's prayerfulness is seen in the Roman letter where he speaks of praying without ceasing (Rom. 1:9-11); in the Thessalonian epistle where he mentions prayer night and day (I Thess. 3:10-13); the bowed knee is seen in Ephesians 3:14-19 and the prayer conflict is testified of in Colossians 2:1-2.

God's words in answer were ones of assurance and comfort. "Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." In them we see ADMONITION, PROTECTION and RECLAMATION.

ADMONITION should be more welcome when it comes from the Lord than at any other time for there is no possibility of His judgment being wrong. God told Paul to be unafraid—Paul in turn pleaded with the Ephesians to be "strong in the Lord" (Eph. 6:10).

PROTECTION is never more complete than when the Lord's hedge is around you (Job 1:10), His arms under you (Deut. 33:27) and His wings over you (Ps. 17:8). Paul was able to prove this security a little later when the Jews took him before a new deputy of the Province hoping to injure him (same chapter). God worked in the deputy's heart so that Paul was set free unharmed and permitted to preach in Corinth for eighteen months. This was the longest period he spent in any one place except the Roman prison. God did not see fit to protect Paul's physical body in every town but in this place He did so.

RECLAMATION is the process of getting back that which was stolen. Men's souls were stolen by Satan and it takes redemption to get them back. Paul's heart must have been rejoiced when he saw that there were yet many people who would turn to Christ. God told him so and he believed it. The thriving Corinthian church to which two epistles were written is the priceless result and we profit thereby.

A VITAL TRUTH ILLUSTRATION

There is a historical museum in Berne with a collection of old swords. It is the princely gift of Henri Moser of Charlottenfels, that explorer who, stirred by his love of adventure, joined the Russian army and took part with the troops of General Skobeloff in the taking of Samarcand in 1865. From the pillage of that city the General allowed each of his officers to carry away as booty two objects of value. Moser entered a mosque and took a magnificent Koran. Then he stooped to pick up a scimitar lying on the ground. A finger ring having brushed the blade, it gave forth a crystalline sound which re-echoed through the high vaulting of the mosque. This incident decided his future. From that time on he gave himself up to a hunt after old blades, and gradually attained to a profound knowledge of Oriental weapons. To discover the secret of damascened steel was his fixed idea, even to the end of his life. He went from end to end of the Oriental world to find a blade from the hand of the famous seventeenth century armorer, Assad Oulah. In his collection are some which, thanks to their tempering, give out wonderful sound and cut a copper penny as easily as a light thread of wool.

I go at times to look at these old swords, because they make me think of another Sword with two edges which the apostle Paul has called the Sword of the Spirit. This is the Word of God. I know men and women who, in

grasping it, have heard an ineffable and crystalline sound come from it which has gripped them to the marrow of their being. (See Vital Truth Illustration on next lesson.) —Quoted from Alexandre Morel by "The Sunday School Times."

POINTED QUESTIONS ON THE LESSON

1. Is Jewish oppression a new thing? (Exod. 5:14; Judges 10:8; Acts 18:2)

2. Should the Christian worker be willing to do manual labor whenever necessary? (Acts 18:3; I Cor. 4:12; II Cor. 11:9; I Tim. 4:10)

3. What should the principal occupation of the Christian be? (I Cor. 9:22; Col 4:6; I Thess. 2:4; II Tim. 4:2; I Pet. 3:15)

4. Did Paul put Christ first? (I Cor. 2:2; Gal. 6:14; Col. 1:18)

5. When unbelievers refuse to listen to our message, should we try to force it upon them? (Ps. 81:11-12; Hosea 4:17; Acts 18:6)

6. Is there danger of "sinning away the day of grace" in this dispensation? (Isa. 1:18; John 3:15-16; 6:37, 40, 47; 11:25-26; Rom. 5:20; I Tim. 1:14-16)

7. Should we be bold in speaking for the Lord? (Acts 18:26; Eph. 6:19-20; Phil. 1:20; II Tim. 4:2)

8. Should Christians encourage one another? (Rom. 12:10; I Thess. 5:11)

9. How should we be strong? (I Cor. 16:13; Eph. 6:10; Phil. 4:13; II Tim. 2:1)

10. Has the Lord promised to protect His people? (Gen. 28:15; Deut. 33:27; Josh. 1:9; Ps. 27:1; Isa. 41:16-17; Heb. 13:5)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear Boys and Girls:

The apostle Paul was never afraid of the hard things in life. He knew that the Lord Jesus had promised to give all His people the strength they needed when they were weak; the food and clothing they needed when in want; the blessings when they were discouraged; and even though Paul was preaching in a hard place, he knew that the Lord would not fail him.

As Paul went from place to place to preach the good tidings of the Lord Jesus, he did not wait until people were ready to hear God's Word—he went about his work from day to day, and no matter who he came in touch with, he told them of the Saviour. One day while Paul was in the city of Corinth, he met a man with his wife who had been driven out of Rome. No doubt these two people were sad because things were not working out so well for them, but the Lord sent them to the place where Paul was ministering. This man and Paul worked at the same trade, so they began to talk together, and then Paul turned the conversation to the Lord Jesus. He won this man and his wife for the Saviour. So, even though these people were driven from Rome, they found the Lord Jesus as their Saviour, and this brought gladness to their hearts.

There were many things which came into the life of Paul that could have made him afraid of losing his life. But he did not care what man might say or do, he went from place to place telling the Gospel story of how Jesus died on the cross of Calvary for the sins of the world. Some received the good news, and took Jesus as their Saviour, while others threatened to take the missionary's life if he did not quit teaching about Jesus. Paul even went to the Jewish synagogue and began to reason with the Jews, seeking to bring them to the Saviour.

But there was a reason for Paul's bravery: the Lord gave him a wonderful promise, "Be not afraid, but speak." It would have been useless to tell Paul not to be afraid if it were only the words of a man, but when the Lord spoke these words to him, he could do anything boldly. Just to send Paul out with the words, "Be not afraid" would have left him fearful of what might happen to him, but the Lord gave him more than that. The Saviour said, "I am with thee." That is what made the difference to Paul. He did not need to be afraid, for the Lord was with him. You and I need not be afraid when we have trusted Jesus as our Saviour, because He has promised every child of His that He will be with him.

How good it is to have the constant watchcare of mother and daddy. We would never think of being afraid when they are around, because we know that if anything happens, they are right there to take care of us. So it is with the boy or girl who is a Christian. The Lord Jesus is the Keeper of your life, and you need not be afraid of anything that the devil might bring in your life, for the Saviour still says, "I am with thee." The devil would like to get you thinking that the Lord had forgotten you, but He is with you and you still have God's Word, the Bible.

Let us be brave like the apostle Paul. He was a good soldier of the Lord Jesus Christ. A good soldier is not afraid of battle. We should not be afraid of the battle either. Here is God's promise to Paul, and it is His promise to you too: "Be not afraid, but speak, and hold not thy peace, for I am with thee" (Acts 18:9-10).

Yours in His strength,

Aunt Anna

Second Quarter, Lesson 7 **Sunday, May 14, 1939**

PAUL EVANGELIZES A PROVINCE

Lesson Text: Acts 19:1-10; 20:17-21; Eph. 2:16
Devotional Reading: Eph. 2:1-10

Golden Text: "But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ" (Eph. 2:13).

King James Version

Acts 19:1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

20:17 And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears and temptations, which befell me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Eph. 2:16 And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby.

LESSON EXPOSITION

The whole subject of Kingdom and Body truth is brought before us in the study of this lesson. We are incited to a discussion of it by the presence of such questions as: Did Paul induct the twelve disciples of John into the Body of Christ? (Acts 19); What church does Paul deal with in Acts 20:17—Transition or Body of Christ? What Church does Paul talk about in Ephesians 3:1-9? Why does the "mystery" appear in Paul's writings and not in the book of Acts? These questions and others shall be answered in the exposition which is to follow. Our four points are as follows: I. Paul Edifies John's Disciples (Acts 19:1-7); II. Paul Evangelizes a Province (Acts 19:8-10); III. Paul Exhorts the Church Elders (Acts 20:17-21, 28-30); IV. Paul Enunciates Body Truth (Eph. 2:16-22; 3:1-9).

I. PAUL EDIFIES JOHN'S DISCIPLES

Acts 19:1-7

This visit of Paul to Ephesus recorded in the nineteenth chapter of Acts was his second one, the first being very brief (chapter 18:19-20). On this second visit, however, Paul found that some advancement had been made in spite of the brevity of his first visit. Some faithful lay work had been carried on by Aquila and Priscilla. We are informed concerning one of their services for their Lord, that of instructing Apollos, but we are confident that there were many more. They took Apollos, a learned but uninstructed Jew, and "expounded unto him the way of the Lord more perfectly" (18:24-26). Two things about this incident impress us greatly: the recognition of Aquila and Priscilla of their Christian duty to an erring brother and the responsiveness of the brother to the exhortation. So complete was Apollos' capitulation to the correct belief that the Ephesian brethren gave him letters of recommendation to the Corinthian Church (18:27).

Arriving on the scene after these events had transpired, Paul met twelve men—disciples of John—who were in the same condition as Apollos (compare 19:3 with 18:25). Now it is probable that none of these men had ever met John the Baptist but they believed in his message—"Repent, and be baptized, for the Kingdom is at hand" (Matt. 3:1-6). They were undoubtedly believers, only they were still looking for the Messiah of Whom John prophesied. For some unexplained reason they had not heard that Christ had come and was baptized by John and was acknowledged by him (John 1:29). Nor had they learned that He was crucified and raised the third day. As Abraham was saved by faith (Rom. 4:1-4) so were they, but they needed some more information to bring their faith and theology up to date. Paul supplied it by telling them of Christ's work and the arrival of the Holy Spirit as prophesied by Joel. They were so overjoyed that they submitted to water baptism again (vs. 5), this time looking back to the cross instead of forward to it. There would be the same difference between these two water baptisms as there was between the Passover Feast and the Lord's Supper. After this they were baptized with the Holy Spirit, speaking in tongues and prophesying.

Some have raised a question concerning the Holy Spirit baptism here in evidence and especially Paul's interrogation of the disciples. The King James translation reads, "Have ye received the Holy Ghost since ye believed?" The Revised Version claims that the correct rendering should be, "Did ye receive the Holy Ghost when ye believed?" We feel that the latter translation is the more accurate of the two and it gives less room for the Pentecostalists to capitalize on it. However, we feel that the stronger answer to the holiness man who insists on a Holy Spirit Baptism subsequent to conversion is that during the Transition Period the Holy Spirit came both ways—concurrent with and subsequent to conversion. But after the Transition Period ended (70 A.D.) all visible Holy Spirit baptism and contemporary gifts have disappeared. In their place has come a SPIRITUAL baptism simultaneous with belief (I Cor. 12:13).

The answer of the disciples to Paul's question indicates their sincere, nevertheless uninstructed, state of mind: "We have not so much as heard whether there be any Holy Ghost." This sounds a bit clumsy and doubtless is not a fair representation of the Greek. Knowing John's baptism, that is the mesage of the Kingdom offer, they also must have known of Joel's prophecy (Joel 2:28-30) concerning the Holy Spirit Baptism. The Conybeare and Howson comment on this gives us a reasonable and intensely satisfactory explanation. "Some commentators supply 'dothen' (Gr.) or some equivalent word. If taken thus, the passage will be a close parallel to John 7:39, 'The Holy Spirit was not yet (given)'." This corresponds to our own explanation earlier in this lesson, that is that these twelve men were ignorant of Christ's presence, His death, resurrection, Pentecost or anything after John's revival at the Fords of Jordan. Now, however, they recognize Paul's spirit-filled ministry; they believe in his integrity and reconstruct their theology. An orthodox Jew of today must undergo the same change of mind, a shift of gears as it were, to believe that the LOOKED FOR Messiah has already come.

II. PAUL EVANGELIZES A PROVINCE

Acts 19:8-10

We have observed repeatedly in these pages that Paul ministered to the Jews first during the Transition Period (covered by the book of Acts). "His manner was" (Acts 17:2) to enter the synagogue first (Acts 13:5; 13:14; 14:1; 17:1-2; 17:10; 17:17; 18:4; 18:19) and then preach to the Gentiles later (Acts 13:42; 17:12; 18:6). This produces a problem in our minds for Paul was the special minister of the Gentiles whereas Peter's job was to work especially with Jews (Gal. 2:7). The answer is that Paul knew of God's order "to the Jew first." To the best of his ability he fulfilled it; God's order was carried out and no one after 70 A.D. (the end of the Transition) is obligated to teach Jews first unless the Spirit has so led them in individual cases. One of the proofs that the "Jew first" commission was a transitional (change from Kingdom to Body message) thing is that instead of Body truth Paul taught a Jewish message in the book of Acts. In verse eight of our text we note that he was "persuading the things concerning the kingdom of God." Present day "Jew first" enthusiasts would have to teach Kingdom Truth in order to be strictly scriptural.

Paul did not remain in the synagogue long, however, for the malignity of the unbelieving Jews drove him to separation as their brethren had compelled him to do so often before. He took his faithful believers to the school of one Tyrannus where although persecuted they could continue daily their two year revival campaign.

The early believers were very unselfish in their new found faith and fellowship. They spread the message through all Asia Minor. We are not told how it was accomplished—just the simple statement, "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." Ephesus was the capital of Asia Minor and consequently the hub of commerce. Thus we can suppose that the Gospel was spread via the oriental trade routes. It is significant that the Romans under Caesar had built great highways through their provinces for military purposes. But in the providence of God these roads were used to evangelize hitherto unreachable fields. It is a case of the wrath of man praising God. But even these roads would have been of small worth had the believers of Ephesus failed to be missionaries of the cross preaching the Gospel to every creature (Mark 16:15).

During the two year stay in Ephesus several notable events took place (chapter 19:11-41). A careful study of this portion will reveal excellent material for any grade or class.

III. PAUL EXHORTS THE CHURCH ELDERS

Acts 20:17-21, 28-30

After a flying trip through the European parishes of Philippi, Berea, Thessalonica, Corinth and others Paul came down the eastern coast of the Aegean Sea not to Ephesus but to Miletus. This former center of commerce was selected because of its proximity to Ephesus. Paul was a wise preacher. Being in a hurry to arrive in Jerusalem by the day of Pentecost (vs. 16) he wisely passed by the Ephesian docks knowing that the resultant hospitality and social graces would require too much time. Verse sixteen explains the whole problem. However, he did want to exhort the Elders (vss. 28-30) which he did by calling them to him. There were two things in his mind that needed attention. One was that he caution the elders against certain Judaizers who were even yet proselyting Paul's converts and lying about Paul's conduct. The other was that he charge the elders of their responsibility to the church in his absence.

Evidently the Judaizers had sown discord and dissention by accusing Paul (behind his back) of using his parishioners as a means of personal gain. Paul makes his own defense by reviewing his sufferings on their behalf (vs. 19), his full-time service (vs. 18), his unselfishness and unstintedness in preaching even from house to house (vs. 20), his refusal to accept a salary (vs. 33) and his own labor for the supply of his needs (vs. 34). The reason we blame other people for what appears to be malice against Paul is because of a statement in the letter to the Corinthians, "For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible" (II Cor. 10:10). Ephesus and Corinth are not far from each other and we know from many inferences in all of Paul's writings that false teachers were doing much harm even to attacking his own character. He calls them grievous wolves in verse twenty-nine.

These elders were the overseers of the church. Their duty was to feed the flock (vs. 28). This does not especially mean food of a material character but spiritual food for their souls. The office of elder was instituted in the New Testament church as a safeguard for the souls of new believers in the absence of a pastor or shepherd. Paul ordained elders in every church (Acts 14:23). The office of elder or bishop differed from that of deacon or trustee in that the former was a spiritual task and the latter a material task. The deacons took care of the money, poor etc. (Acts 6:3) (see also I Tim. 3:1 and 3:12; Tit. 1:5-9). Paul's charge was that they take heed to themselves and to all the flock. He made it clear that their responsibility was not to him, Paul, but to the Holy Spirit Who ordained them.

IV. PAUL ENUNCIATES BODY TRUTH

Eph. 2:16-22; 3:1-9

And now as we turn to Paul's letter to these same Ephesians a marvelous change takes place. Something new is brought into the picture. The Ephesians are told that they are members of the Body of Christ (vs. 16). Why did he not tell them this before in his spoken or public ministry? After careful study one will discover that Paul's ministry was a dual task. He preached a Kingdom message mainly to Jews in his public ministry (book of Acts) and a Body message to the same people in his written ministry (Romans, I Corinthians, Ephesians, Colossians). The reason for such a dual ministry has been discussed at length before. The years 33 A.D. to 70 A.D. encompass the Transition Period, that is, the change from a Kingdom message which was rejected to Body Truth.

Someone asks, "What then was the church in Acts 20:17?" The answer is that this was the Transition church at that moment. It later became the Body of Christ. In other words, God could not play fast and loose with all those thousands of believers after Pentecost. They believed and since the Kingdom was postponed God created a Body so that they would not be left stranded. We would say it this way in today's vernacular, "God wouldn't let them down."

Now we see why the Body is called a secret (Rom. 16:25) and a mystery (Col. 1:26). God did not reveal it in other ages to men for it was something extra that was not necessary until after the heart breaking rejection of the third Kingdom offer. Paul's own words are, "the mystery of Christ which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit" (Eph. 3:4-5). If we believe the Scripture we must be logical and admit that no prophets, apostles or seers before Paul's writings had this Body revelation. This includes Matthew, Mark, Luke, John and Acts of the New Testament and all of the Old Testament. There is a church revealed in the Old Testament and the Gospels but it is the church of the Wilderness—never the Body of Christ. This is a staggering statement but the only honest one in the face of Ephesians 3:5; Romans 16:25 and Colossians 1:26.

A VITAL TRUTH ILLUSTRATION

Some years ago one of our young men gave a Spanish "Selected Portions from the Word of God" to a woman who has a boot shop and who was converted by reading it. One day a notorious anarchist, whom the people had attempted to deport more than once for his newspaper articles, but who had been ill for some time and was in a very low state, happened to come to do a carpentering job in her shop. She got an opportunity and was able to tell him what he needed was the Gospel. In consequence, he began to read the Testament, and even went to meetings sometimes in her district. More than a year later, he lent a quantity of tools to another carpenter. When he went to claim them, the man declared that they were his own and absolutely refused to return them. Our ex-anarchist was on his way home to fetch his revolver and settle the matter in the lawless fashion so usual in this country, when he passed the open-air meeting outside our tent. He was attracted by the message and came in with the crowd. As a result of what he heard, he went home and, to his wife's astonishment, took a big hammer and smashed up his revolver! A few days later he confessed Christ as his Saviour after a quiet talk in the tent.

When the question of tent work for this season came up, this man happened to overhear us discussing the advisability of looking for a site in his district, and came forward with an offer of his orchard, which faces on the main road where the trams pass, and close to the terminus of the omnibuses. Such an offer could not be refused, and I wish you could have seen the ex-anarchist and his family cutting down splendid fruit trees to make way for the tent. His wife remarked, "If a soul is saved for each tree removed, it will be well worth while." . . . He has now offered to donate a plot where the tent stands for the erection of a Gospel hall.

—E. C. R., Buenos Aires, to Bible House of Latin America. (Illustration applicable to Golden Text and Eph. 2 part of the lesson.)

POINTED QUESTIONS ON THE LESSON

1. What was the substance of the Kingdom message? (Matt. 3:2; 4:17; 10:7; Mark 1:15)

2. How were men saved during the proclamation of the kingdom message and previous to that time? (Matt. 9:2; Acts 15:5-11; Rom. 4:1-4; Heb. 11:4, 13, 31)

3. Is there more than one Holy Spirit baptism? (I Cor. 12:13; Eph. 4:5)

4. What is the purpose of the Holy Spirit baptism? (I Cor. 1:22; Gal. 3:27-28; Eph. 1:13; 4:30)

5. Does the infilling work of the Holy Spirit differ from the baptismal work? (Eph. 5:18)

6. Did Paul use logical arguments in his preaching, or did he resort to emotionalism? (Acts 17:17, 22-32; 18:4; 19:8-9)

7. Were the early disciples prospered in spreading the Gospel? (Acts 2:41, 47; 5:14; 11:24; 19:9-10)

8. What should be the attitude of the Christian in serving? (Ps. 100:2; Acts 19:19-21; Gal. 5:13)

9. What was the special message of Paul? (I Cor. 2:7-8; Eph. 3:1-9; Col. 1:24-27)

10. Is there more than one invisible church? (I Cor. 12:13; Eph. 4:4)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear Boys and Girls:

Paul was a real missionary of the cross. How thrilled we are when we hear of a missionary going to Africa, or China, or any of the other lands to give the Gospel to needy people. We think of those black people in Africa. Not only is their skin black, but their hearts are black with sin. The missionary goes to them, and tells them that a Saviour came to the world to die for their sins, and he seeks to tell them, in the simplest language, of the love of the Lord Jesus for their lives. The missionary gives his very life for the black man in order that he might hear the news of Jesus and His love. Paul was just such a missionary. He did not go to Africa, but he did go from place to place, and he spread the Gospel throughout all the lands through which he went.

In our lesson today we read of Paul's work in Ephesus. The people in Ephesus worshipped idols. One idol that was worshipped throughout the land was that of Diana. The people believed that this goddess had fallen out of heaven, and so they made an image of Diana, and would fall down on their knees to worship her. As Paul came to Ephesus he had to prove to them that Diana was not their god, and that Jesus Christ was the One Who came down from heaven. This idol which the people made was a beautiful statue, and many of the people did not want to listen to Paul's message, because they feared that they would forget the beauty of this image, and lose favor with the gods. But Paul kept on faithfully preaching about Jesus. This made many of them angry with Paul, and they sought to do away with him. Paul's two partners were taken captive, but Paul had a few friends in the city of Ephesus who tried to reason with these men who became so angry. The whole city was in an uproar, some believing what Paul had to say, while others still insisted that "Diana of the Ephesians" was the one to be worshipped.

Paul taught the people about Jesus, whether they were a large audience, or whether they were only two or three. He was not so much concerned about numbers, but about each individual person. He wanted them to know Jesus as their Saviour, and he kept on the job until he won them for the Saviour.

How many times have you told your chum about the Saviour? It may be that he has even laughed at you. Did you stop talking to him, or did you just keep telling him of the Saviour? Even boys and girls may not like to have you keep after them, but since you are a Christian, you should be a faithful witness for Jesus. You can be a missionary of the cross.

Maybe some boys or girls who are reading with us today may not believe in Jesus as their Saviour, but they would like to know what the Lord did for them. We are told in God's Word that Jesus came to this world from heaven. He came as a little babe. He grew to manhood, and went to the cross of Calvary to die for the sins of the whole world. We read in God's Word that "All have sinned, and come short of the glory of God." Every one has sinned, and cannot come into the presence of a holy and righteous God. Jesus, God's beloved Son, saw the hopelessness of human souls, and died in their place, that we might come to God. He died for every one, but it is only as we come to Jesus, believing that He died for us, that we are given the promise of a home in heaven with Himself. In another place in God's Word we read that all we need to do is, "Believe on the Lord Jesus Christ" and we shall be saved. By believing we are saved from the punishment of our sins. We are spared that punishment, because Jesus bore it for us. Won't you take Jesus as your Saviour? He is yours if you will only believe that He died for you, and paid for your sin.

Yours in the finished work of Calvary,

Aunt Anna

Second Quarter, Lesson 8 **Sunday, May 21, 1939**

BEVERAGE ALCOHOL AND THE HOME

Sub-title—A CHRISTIAN AND HIS HOME

Lesson Text: Eph. 5:15-25; 6:1-3

Devotional Reading: Col: 3:5-17

Golden Text: "Do not drink wine nor strong drink, thou, nor thy sons with thee" (Lev. 10:9).

King James Version

Eph. 5:15 See then that ye walk circumspectly, not as fools, but as wise,
16 Redeeming the time, because the days are evil.
17 Wherefore be ye not unwise, but understanding what the will of the Lord is.
18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;
19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;
20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;
21 Submitting yourselves one to another in the fear of God.
22 Wives, submit yourselves unto your own husbands, as unto the Lord.
23 For the husband is the head of the wife, even as Christ is the head of the church: and He is the Saviour of the Body.
24 Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing.
25 Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it;

Eph. 6:1 Children, obey your parents in the Lord: for this is right.
2 Honour thy father and mother; (which is the first commandment with promise;)
3 That it may be well with thee, and thou mayest live long on the earth.

LESSON EXPOSITION

The temperance lessons are assigned a little too often in our humble opinion for the good of the Bible school. Temperance is a mighty fine principle to be inculcated in our youth, but it, like many other things, can be overdone. Retaining most of the text assigned, we are handling the passage from the angle of "A Christian and His Home." The outline is: I. How To Spend One's Time (Eph. 5:15-17); II. How To Live the Inner Life (Eph. 5:18-21); III. How To Treat Your Husband (Eph. 5:22-24); IV. How To Treat Your Wife (Eph. 5:25); V. How To Treat Your Parents (Eph. 6:1-3).

I. HOW TO SPEND ONE'S TIME

Eph. 5:15-17

Whenever Paul speaks of a believer's "walk" he refers to his State. The Standing of a Christian is in heaven but his State is upon the earth. Paul devotes much time to the walk of his converts. In one passage he gives such helpful counsel as, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him" (Col. 2:6). We receive Him by faith so our walk must also be one of faith. In another portion he refers to the proper walk as an honest walk: "Let us walk honestly" (Rom. 13:13). This is strong language, for the inference is that an ungodly Christian is

dishonest. This is the identical thought adduced by John: "He that saith he abideth in Him ought himself also so to walk, even as He walked" (I John 2:6). If I am a dispenser of medicine, my patients have a right to expect that I will not give them anything I would not be willing to take myself. It would be crooked, deceitful and dishonest to sell them something I distrusted. To walk honestly is to follow the divine plan of Christ's perfect walk.

In these three verses we are introduced to four kinds of walking. It should be done circumspectly, wisely, thriftily and spiritually.

To "walk circumspectly" is to walk carefully. Weymouth renders it, "Be very careful how you live and act." Away with this careless attitude of living! Paul said to the Philippians, "Whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit" (1:27). Paul, being finite, could not see all that went on in his absence, but God is with us all the time and sees everything. Carelessness and indifference in our lives now is just as evident to Him as though we were Peter in the courtyard denying the Lord—with Him looking at us.

The Holy Spirit often uses two familiar words to differentiate between believers and unbelievers. They are: "wise" and "fool." When Paul tells the Ephesians to walk wisely and not as fools, he is telling them to change their ways so they will not look or act like unbelievers. There are too many secret believers (cowards) who congratulate themselves on their ability to hide their Christianity. The difference between a wise man and a fool is that the former gets wisdom from above (James 3:17) and the latter gets foolishness from below. Paul's urgent advice is for wise men to "arise from (among) the dead" (vs. 14).

Thrift seems to be a lost art in our political schemes. The lack of it reaches even into the realm of TIME. God made bees and gave them enough brains to segregate the drones and dispose of them. We Americans are cultivating a race of "drones" and we lack the bee's brains. It is a far cry from the self-respect of a certain blind man who earned his family's living by selling brooms and yet refused to accept the gift of a trained dog, but insisted on paying for his "seeing eye" to the case of a Christian who left a salaried job to take a "social security" wage because the latter required no labor. Paul tells men to redeem the time—take advantage of every moment to do something worth while. One translator introduces the commercial atmosphere with, "buy up your opportunities." But "redeeming the time" means more than manual labor, it means preaching the Gospel. Let us look at Colossians the fourth chapter, "walk in wisdom toward them that are without (in the world), redeeming the time" (vs. 5). Verses four and six both deal with speaking to other men so this redeeming of the time or seizing opportunities must be a reference to ministering the Word of God.

The fourth rule for walking is given in verse seventeen "understanding what the will of the Lord is." It is not enough to be a sheep; it is not sufficient that one pray to God; it is not adequate that one know the Book from cover to cover; there is yet one thing needful—God's will for each life, each task, and each day must be ascertained and followed. In the Colossian letter Paul prefaces his instructions for a fruitful walk (chapter 1:10-12) with these words in verse nine, "that ye might be filled with the knowledge of His will."

II. HOW TO LIVE THE INNER LIFE

Eph. 5:18-21

There is a requisite to the godly inner life—one must "be filled with the Spirit." This is not the baptism of the Spirit, it is the infilling work of the Spirit of God. Someone has left this well stated proverb with us, "one baptism but many infillings." It seems strange to us that wine should find its place into this verse but its relationship to the subject seems to be that of violent contrast. To be filled with wine is to be drunk but to be filled with the Spirit is soberness indeed.

The periodic infilling of the Spirit will bring a joyous result in the heart and life (vs. 19). The heart will have a melody that will burst forth into praise and song. Singing throughout God's Word has been emblematic of worship and praise. There is the song of the angels before the world began (Job 38:7); the song of Moses after the Red Sea crossing (Exod. 15:1-26); the songs of Paul and Silas behind prison bars (Acts 16:25) and the chorus of heaven as it raised its voice in praise to the Lamb (Rev. 5). The Psalmist expresses our own thoughts better than we could, "I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being" (Ps. 104:33).

Thanksgiving is an attitude which every Christian must have. Paul tells how often one should be thankful—"always." He also does us the favor of suggesting to us what we should be thankful for—"all things." Then he tells us to Whom we should direct our thanks and by Whose authority we do it—"unto God the Father in the name of our Lord Jesus Christ" (see Phil. 4:6).

III. HOW TO TREAT YOUR HUSBAND

Eph. 5:22-24

The Word of God does not mince matters or beat around the bush on important issues. It is a delicate thing—this relationship of a wife to her husband. We ask, should the wife obey the husband? Look at the practice of the world and the answer is NO—look at God's Word and it is YES. The submission taught here is supported in Colossians 3:18 and First Peter 3:1, 5. Why there should be any doubt or controversy over the headship of the home is more than we can fathom with such a statement as is found in verse 23, "the husband is the head of the wife, even as Christ is the head of the church." Adam was created first, and in the transgression Adam was blamed more than Eve, and rightly so, although she sinned first (I Tim. 2:14). It is truly a beautiful picture that the Holy Spirit has left with us—this analogy between a Christian home and Christ's Body.

IV. HOW TO TREAT YOUR WIFE

Eph. 5:25

Some have felt that the doctrine of wife-submission was unfair and cruel. There is no ground for this if the husband will heed the present admonition. "Husbands love your wives, even as Christ also loved the church, and gave Himself for it." This is more than love for a servant or slave, this is partnership love. Husband and wife are one flesh (vs. 31) in marriage bonds and while one is the head yet his love should make him very tenderhearted and agreeable. In order to forestall any possible overlording or unreasonableness on the husband's part Paul reminds such that no man would think of punishing or hating his own body (vs. 29). Therefore, since the wife is part of the husband's own body, he is to love her as himself. There is real irony in Paul's phrase, "For no man ever yet hated his own flesh."

V. HOW TO TREAT YOUR PARENTS

Eph. 6:1-3

The boys and girls will find that a few passages in God's Word are addressed directly to them. This is one of them. "Obedience" is about as hard to swallow as castor oil but is it not nice that such obedience, like the above named health restorer, will make us healthier in our lives?

Poor King Saul thought that when he grew up he would not have to obey any longer but that he could "buy God off." However, he could not "kid" God for God said plainly, "to obey is better than sacrifice."

There is a little phrase in verse one, "in the Lord," that preaches a whole sermon. These few words mean that the parents are supposed to be Christians. But it is not enough for the parents alone to be Christians—every boy and girl should also be "in the Lord"—Christians. It does not take long to settle this question either—all a child needs to do is to believe in Jesus as his own personal Saviour.

Some children have thought that it was wrong to obey and do what mamma and papa told them to do, but I have made a discovery here. It says in verse one, "this is right" and then in verse two it tells us that obedience was commanded for little Hebrew children in the Old Testament (Exod. 20:12). If God's Word says that a thing is right then it must be right.

What a fine home everyone in America would have if

father, mother and all the children loved the Lord and obeyed Him in the things that we have been talking about in this lesson. The way to start out is for each individual to check up on himself. Then we cannot forget that the family altar is a very vital and important part of the home—the place where the whole family prays and reads the Word of God together.

A VITAL TRUTH ILLUSTRATION

I had taken the temperance pledge in an organization called the Cadets of Temperance, and a short time afterward I was sternly tested on this matter. I was apprenticed to the bricklayers' trade. My employer knew his business well and was a skilful craftsman, but much given to drink, as were all his employees. At noon of my first day he bade me pour the water from the pail, go to a nearby tavern and get it filled with ale for the dinner. I brought it as ordered, took my place at the end of the line, seated like the rest in the shadow of the wall, and saw the bucket with a tin cup therein coming slowly toward me. I trembled inwardly as I saw that every bricklayer, every hod-carrier, every mortar-mixer, every apprentice, drank the beer. From my master down each took a share, and I realized that I, a poor weak lad, on my first day in a new crew, must offend the whole gang, censure their customs, stand their sneers, endure their scoffs, or else surrender my principles.

When the booze reached me I whispered a refusal to the one who passed it, but he, thinking I was merely timid in new company, cried out in hearty old-country style: "Take it, Robert; don't be shy; I pay for it; you are one of us; have your sip of it!" I said with faltering voice, while all eyes burned on me: "Excuse me, Mr. George, I never drank liquor, and cannot begin now." He laughed uproariously, as did the others, and shouted, "Ho, ho, lad, you'll never be a bricklayer till you learn to drink." I put the untouched meal in my basket, rose slowly, shaking like an aspen tree, and walking down the row of scornful workmen, I paused before the leader and said, "Mr. George, if that is true, I will go home and tell my father I am discharged; for drink liquor I will not, now or ever; I will not!"

I think I had mysterious help that day, unseen of all. To my amazement, the boss leaped up, took my hand, and said, "God bless you, boy; stand fast, and you will be a man some day." Then to the wage-earners he said, "If any man of you ever asks him to drink you will suffer for it." The first step is the hardest, and I had won the heaviest battle. I worked four years with him, and saw the ruin drink made. One of my early friends became through it a murderer, another a madman, another an outcast, another a thief. I have seen wives crushed, homes destroyed, children disgraced, babes diseased, families divided, mothers bereft, brothers estranged, firms bankrupted, lawyers degraded, doctors degenerated and ministers debauched. And all who are in prisons, insane asylums or incurable hospitals, who rot in lazarettos, or sleep in potter's fields through this treacherous foe of God and man, began as moderate drinkers.

—Bishop Robert McIntyre

POINTED QUESTIONS ON THE LESSON

1. What characteristics should distinguish the walk of the Christian? (Rom. 6:4; Eph. 2:10; 5:2, 8, 15; Col. 1:10; I Thess. 4:12)
2. How should a Christian spend his time? (Eph. 5:16; Col. 4:5-6; II Tim. 4:2-5)
3. Is it possible to know the will of God? (John 7:17; Rom. 12:2; Col. 1:9)
4. Does the Scripture contain warnings against drunkenness? (Isa. 5:11; Eph. 5:18; Tit. 2:3)
5. Should the Christian praise the Lord in song? (Ps. 40:3; I Cor. 14:15; Col. 3:16)
6. Should the Christian's life be filled with praise and thanksgiving? (Ps. 100:4; 139:14; Phil. 4:6; Col. 4:2; I Thess. 5:18)
7. What is the responsibility of the husband in the home? (I Cor. 11:3; Eph. 5:22-23; I Tim. 3:4-5, 13; I Pet. 3:1)
8. What is the husband's responsibility to his wife? (Eph. 5:25, 28; Col. 3:19; I Pet. 3:7)
9. Should the child be permitted to assert his own will, to encourage "self-expression"? (Exod. 20:12; Prov. 13:1, 24; Eph. 6:1; Col. 3:20)
10. Is it important that Christian principles dominate the home life? (Deut. 4:40; Ps. 128.3-4; Eph. 5:25-26; II Tim. 1:5)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear Boys and Girls:

Let us learn a Scripture verse before we study our lesson. It is found in Ephesians 5:17: "Be ye not unwise, but understanding what the will of the Lord is." This verse means that the Lord wants each and every one of us to be wise in living our lives, and to be sure that we know what the Lord's will is for those lives.

I am sure that each one of you know certain things which mother and daddy desire you to do, and when you fail to do them, you know that you are disobedient to them. That is just the way the Lord deals with us. He asks that we live lives that are pleasing to Him, and when we disregard His wish and desire, we grieve His heart. It is not hard for you to know the things that your parents want you to do. From time to time they tell you the things that are right and those that are wrong. After they have told you, then they desire that you be obedient to their will. God has laid down in His Book, the Bible, the things which He desires you and me to do. He also tells us of the things which are grievous to His heart, and truly we would not want to do anything which would displease Him. We want to do those things which please the One we love.

One desire of our Saviour is that we walk wisely. There is just one way to have a wise walk. Our feet are given to us with which to walk, but where do we go? Are we going to places that are against our parent's wishes, as well as against the Lord's wishes? Then, we are not walking as wise men. Maybe our hands are doing things which are not right. Even while we are doing these deeds, we know they are wrong, yet we go on doing them. We cannot say, "I did not know I was doing wrong."

With the Lord, if we will but read His Word, He will speak to our hearts telling us those things which are right, and which please Him. Then let us seek to do what pleases Him, and we shall have no time for the things which displease Him. How happy we make the Saviour's heart when we do His will, and how happy we are in doing His will. We cannot be happy when we know we have disobeyed.

Again we look at this verse for we want to keep it before us: "Be ye not unwise, but understanding what the will of the Lord is."

Yours in His love,

Aunt Anna

Second Quarter, Lesson 9 **Sunday, May 28, 1939**

PAUL THINKS IN WORLD TERMS

Lesson Text: Romans 1:1-17

Devotional Reading: Romans 15:1-13

Golden Text: "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).

King James Version

Romans 1:1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God,

2 (Which he had promised afore by his prophets in the holy Scriptures,)

3 Concerning His Son Jesus Christ our Lord, Which was

made of the seed of David according to the flesh;

4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

5 By Whom we have received grace and apostleship, for obedience to the faith among all nations, for His name:

6 Among Whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my Witness, Whom I serve with my spirit in the Gospel of His Son, that without ceasing I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.

16 For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

LESSON EXPOSITION

Today we have before us one of the greatest sections in the Word of God. It is certainly lamentable that so few times our lesson committee leads us to the wonderful book of Romans for a study. The neglect of this greatest of all doctrinal books cannot help but result in an unbalanced Christian life. Observe what some of the great men have to say of the book: Samuel Taylor Coleridge called the epistle to the Romans "the most profound work in existence." John Calvin said, "When anyone gains a knowledge of the epistle, he has an entrance opened to him of all the most hidden treasures of Scriptures." Martin Luther called it "the chief book of the New Testament and the purest Gospel." These men's opinions agree with every other person's who has given any time to this book—all find it a source of great delight and blessing.

The material for our lesson is clearly divided into three parts: I. Paul's Introduction (Rom. 1:1-7); II. Paul's Salutation (Rom. 1:8-15); III. Paul's Message (Rom. 1:16-17; 3:21-30).

I. PAUL'S INTRODUCTION

Romans 1:1-7

"To all that be in Rome, beloved of God," is Paul's introduction to his letter. About himself he makes three brief comments. A servant to the Lord Jesus Christ is his willing CONDITION of servitude. An apostle is his POSITION, but that by God's own calling. Entirely separated from the world unto the glorious ministry is his LIMITATION.

No time is wasted in letting the Romans know what the substance of his message is—"Concerning His Son Jesus Christ our Lord." Human, because He was made of the seed of David; divine, demonstrated by His resurrection from the dead. And Paul adds: "It is through Him we have received grace and apostleship."

II. PAUL'S SALUTATION

Romans 1:8-15

In these eight verses Paul's comments to the Romans reveal him to be an exemplary leader in his attitude toward them and they exhibit him as being exceptionally tactful in making his approach TO THE ROMANS. Note first in his attitude toward the Romans his great concern about their spiritual welfare. "God is my witness," he says, "that without ceasing I make mention of you always in my prayers." More than that he desires to go and see them that they might be of mutual benefit. Then in the fourtheenth verse we see the profound impression made on Paul by the great responsibility which God had laid on him—"I am debtor both to the Greeks, and to the Barabarians; both to the wise, and to the unwise." Then with holy boldness he adds, "As much as in me is, I am ready to preach the Gospel to you that are at Rome also."

Now let us retrace our steps to the beginning of this section to observe how adroitly Paul wins their interest and confidence with his comments. Let no one think that he is indulging in worldly flattery or what would now be termed "excellent psychology." He rightly commends them for a faith that has been the subject of comment throughout the world. Such commendation should not tend to puff up but rather encourage to a greater walk of faith. Then, how could the Romans fail to respond with a cordial welcome to one who so greatly desired to see them? One might be caused to wonder if Paul was really sincere about the Romans and his being of mutual benefit. Knowing as we do that the Romans had much greater need of Paul's ministry than he of theirs, we are sure that his great motive was to come and minister to them. Yet, nevertheless, this group of believers Paul saw as a place to refresh his soul spiritually. Paul looked to these little groups of believers as one of the great joys in life and so we are sure that he conscientiously made this statement. So again we see his diplomacy in his comments—doubtless they will be more interested in his appearance if they feel that they can be of help to him as well as being helped.

III. PAUL'S MESSAGE

Romans 1:16-17

Now Paul breaks right into the very theme of this great letter—"The Righteousness of God." Words simply seem inadequate to expresss the marvel and the magnitude of this great message that Paul brings to us as he unfolds "the righteousness of God." Small wonder that Coleridge called it "the most profound work in existence."

Four things we observe as we enter into the study of these two verses: First Paul says, "I am not ashamed of the Gospel of Christ." Secondly he tells why: "for it is the power of God unto salvation to every one that believeth." The next thing we observe is that in this Gospel message is "the righteousness of God revealed" and last of all Paul says that this righteousness is appropriated by faith.

Now there was a definite significance why Paul should especially declare that he was not ashamed to bring this Gospel even to Rome. Rome at the time of Paul had had nothing but a continual ascendency. Rome had known nothing but the return of victorious armies with added possessions, honor and power. Rome represented the very highest in man's attainments and accomplishments the world had yet seen. Yet the message which Paul was bringing them, completely derogated any merit of their own. His estimate of them in the light of God's revealed truth was that, "There is none righteous, no, not one." "All have sinned, and come short of the glory of God." "Let God be true, but every man a liar." There is not much question how they would take to the doctrine of total depravity. Yet Paul could say, "I am not ashamed of the Gospel." Then Paul was a Jew and the Jews were certainly looked upon with disfavor by the Romans. The Jews had been driven from Rome only a few years previouly by Claudius. The whole theme of Paul's message had to do with a Jew. This Jew the Roman government had lifted up on a cross and crucified as a criminal. So the whole substance of Paul's message must be to reverse the justice of this act and declare that the "Just had suffered for the unjust." Nevertheless, Paul says "I am not ashamed of the Gospel." Then the Romans were steeped in sin and worldly pleasure and more than this they were given over to hardness and cruelty. Much of their pastime was spent in seeing innocent victims brutally and

cruelly tortured. And Paul's message to them was, "Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another" (Rom. 12:9-10). Yet of this message of tenderness, mercy and forbearance which was anathema to Rome, Paul was still able to say: "I am not ashamed of the Gospel of Jesus Christ." Why? "for it is the power of God unto salvation to everyone that believeth." So in spite of their natural antipathy toward this message Paul saw a great need and he knew the power that this message had to meet that need. Paul was not the type to withhold that message because he saw hardness of heart for he knew the power of that message to work in hardened hearts. By a misinterpretation of the parable of the sower many have felt that the Gospel seed should be sown only in good ground. In the passage in Romans before us the word translated "power" in the Greek is "dunamis" and is the word from which we get our word "dynamite." Now why refrain from sowing this type of seed in stony ground?—that is the proper place to put dynamite. Christ was only saying in this parable that the enemy would snatch away some of the seed and prevent any germination but in the other three circumstances under which seed was sown germination took place and where there is germination there is life and this Gospel seed that germinates brings eternal life. To be sure, only the seed planted in the good ground came to full fruition. Truly God's word is powerful and will accomplish that which God pleases and will prosper in the thing whereto He sends it if it is only given forth.

And now we enter into the very heart of Paul's message —the righteousness of God revealed. It will be noted that Romans 3:21-30 is included in the general text while not included in the specific text which we quoted. It is to this portion we now direct our attention. The story is told of a little girl who went to Sunday-school very much unkempt. Her clothing was soiled, her face and hands dirty and her hair disheveled. Coming down the aisle to the front of the church she found herself standing before a beautiful, pure white lily. She gazed for a moment at this immaculate thing of beauty and then her gaze dropped to her own attire. Immediately she turned and left the building. After a while she returned but a great transformation had taken place—no longer slovenly but as tidy and neat as she could make herself. Purity accentuates filth and conversely, filth accentuates purity. Almost the entire portion of this letter between Romans 1:17 and 3:21 is given over to a discussion of the sin, depravity and filth of man. The remaining part of chapter one is given over to a horrible description of the sin of the Gentiles and doubtless the Jews heartily agreed to this discussion. But woe betide them when we reach chapter two for Paul says: "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." So then Paul proceeds to show the utter depravity of the Jews, too. Then in chapter three, verse five, Paul brings out the startling contrast: "Our righteousness commends the righteousness of God." Way translates it: "Our righteousness does practically set forth God's righteousness in a clearer light." And again in verse seven: "the truth of God has more abounded through my lie unto His glory." And again we turn to the Way translation for his clarity: "the truthfulness of God has been thrown into clearer relief by my falsity, and His glory has thus been enhanced." So we see God's righteousness revealed or accentuated by man's sin. Now this argument Paul has been presenting certainly shows that God's righteousness illimitably transcends anything man possesses. Such a character as God beggars description and words fail in any wise to portray His holiness and righteousness. So Paul confines himself to the simple declaration of fact and does not dwell lengthily on this inherent perfection of God. But he does go into a most remarkable discussion of how man acquires righteousness. Having discussed in such an exhaustive manner man's depravity it should go without saying that man can never, never attain unto God's standards by keeping the Law. So now Paul launches into the most glorious message that ever mortal heard—a righteousness is provided for him apart from the law. Can it be possible that a man can be made righteous apart from his own merit? We have already seen that if a man is ever to be righteous it must be apart from his own accomplishment. So God provides what could never be had in any other way. He imputes righteousness and this righteousness is the very righteousness of God. It is the only thing that will meet God's demands—divine righteousness. Anything less than that would not be righteousness. A great Bible teacher has stated it thus: "God could not change the character of righteousness but He did have enough resources to meet its demands." And what were these resources with which He met the demands of righteousness? Verses twenty-four and five of this third chapter are the answer. "Being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood." Redeemed by the blood of Christ is the answer. He shed His own precious blood to satisfy God's demands. God punished His own Son for the sins of the whole world. In second Corinthians 5:21 Paul puts it into very clear language: "For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him." So God can be just—He punished sin, and He can also justify the sinner—declare him righteous.

Now all men have been redeemed. Jesus tasted death for every man. John says: "And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." God's demands on the sin question have been satisfied but that does not mean that all have personally received imputed righteousness. The appropriation of righteousness, the fourth thing which Paul tells us in this section, is by faith. "The just shall live by faith." "The righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." Faith is God's only condition—nothing else is required and it can be had no other way. Nothing to boast of—no human merit—it is all of grace through faith.

So we conclude with Paul's conclusion in verse twenty-eight in this third chapter: "Therefore we conclude that a man is justified by faith without the deeds of the law."

A VITAL TRUTH ILLUSTRATION

Here are some tremendous statements that were made by Sir Monier-Williams when in 1887 in Exeter Hall, London, he addressed a large gathering of missionaries about to leave for India and the East. He spoke on "The Sacred Books of the East," on which subject he was the greatest living authority: "These non-Christian bibles are all developments in the wrong direction. They all begin with some flashes of light, but end in utter darkness. Pile them, if you will, on the left side of your study table, but place your own Holy Bible on the right hand side—all by itself, all alone, and with a wide gap between. I would illustrate the absolutely unique character of the Bible by reminding you, first, where else do we read of a sinless Man Who was 'made sin'? Secondly, where else do we read of a dead and buried Man Who is 'Life'? It requires some courage to appear intolerant in these days of flabby compromise and milk-and-water concessions, but I contend that the two unparalleled declarations quoted by me from our Holy Bible makes a gulf between it and the so-called sacred books of the East which severs the one from the other utterly, hopelessly and forever—not a mere rift which may be easily closed up, not a rift across which the Christian and the non-Christian may shake hands and interchange similar ideas in regard to essential truths, but a veritable gulf, which cannot be bridged over . . ."

—The Sunday School Times

1. Do we have proof that Jesus was not only human but was also divine? (Matt. 3:17; Luke 1:35; Rom. 1:3-4)

2. What does the Scripture teach concerning the righteousness of God? (Deut. 32:4; II Sam. 22:31; Ezra 9:15; Ps. 48:10; 119:137, 142; Dan. 9:14)

3. What is the condition of man? (Isa. 53:6; Jer. 17:9; Rom. 3:10-12, 23)

4. Has God made a provision whereby man may obtain righteousness? (Rom. 3:25; I Cor. 1:30; II Cor. 5:21; I John 4:10)

5. How can man appropriate this righteousness? (Rom. 1:17; 3:22; 4:5; 10:4)

6. Upon whom does the Gospel have power? (John 1:12; 3:16; 5:24; Rom. 1:16)

7. Is anyone so wicked that this power cannot work in his life? (Isa. 1:18; Rom. 3:22-23; I Tim. 1:15)

8. Who are the called of Christ? (Rom. 8:28-30)

9. Was Paul afraid to preach to anyone? (Acts 20:24; 26:25-29; Rom. 1:16; II Cor. 11:23-27)

10. What are some of the fruits of righteousness? (Gal. 5:22-23; Phil. 1:27; Col. 3:12-15; James 3:17-18)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear Boys and Girls:

If some one should ask you the question, "Are you ashamed of Jesus?" what would you say? Paul spoke in real boldness when he said, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." Paul knew that the Gospel of the Lord Jesus Christ was of God, and he had nothing to be ashamed of. There may have been many who would laugh at him, but he was not ashamed.

Are you ashamed of the Saviour? Do you act ashamed when others are speaking of Him? You have nothing to be ashamed of. The Lord Jesus is the best friend you have. He will stand by you throughout all of your life. He is not ashamed of you, and yet He would have every reason to be ashamed, because you are a sinner, and you have nothing in yourself that would be of any credit to Him. He bore all your guilt and shame, yet He is not ashamed to call you His child. Surely we should never be ashamed of Him.

It is well that we become ashamed of some of our sinful deeds, but we need never be ashamed of our Saviour. And the Gospel is good news to all that hear. Let us never be ashamed of telling it to those we meet. Some little school chum may have never heard of the love of the Lord Jesus, and you can tell him the wonderful story of His love. As you tell the story, your heart will be blessed, and the heart of your chum will find the Saviour to be his Saviour. It is the old, old story, yet it is ever new, and never grows old with the telling. The Bible says, "It is the power of God unto salvation to every one that believeth." The Bible is God's powerhouse, and He works through that power in the hearts of people who will believe. The moment they believe in Him, He makes them His children.

May you never be ashamed of Jesus, no matter with whom you are. He is your Saviour and loves you. Do you love Him? Then you need never be ashamed to own Him as your Saviour.

Yours in Him,

Aunt Anna

DAYS OF YOUTH

(CONTINUED FROM PAGE 115)

it necessary to change his plans and go on a business trip out of town. He was, of course, very sorry he could not see her that night. He would explain later.

With a heavy and rebellious heart Marian stayed in her room, refusing to go out with the rest of the "gang" though Amelia had arranged a "blind date" in place of Ben upon hearing of his cancelled engagement.

Not a word had been heard from Ben till Saturday afternoon when Amelia phoned and informed Marian that she had just returned from downtown and had seen Esther with Ben on the street, though of course she failed to mention that other young people of the Prayer Band were with them and it was not a "pairing off" party.

Marian was furious and decided there would be no Easter Sunrise service for her.

"That hypocrite—Esther Ballantine! This is just a scheme to get Ben for herself. She thought I'd come to that Easter doings and bring Ben, then she could win him. I know her! She always liked Ben. But I'll see to this little affair!" Marian stormed as she left the phone and rushed up to her room in angry tears.

When Sunday morning arrived Marian was not in evidence. Going to her room as formerly when the two were bosom companions, Esther found Marian rolling and tossing and in distress of soul.

"Oh Marian, get up quick, you just must come. We are all waiting for you. Ben is out there in his new car and has saved your space beside him. Come on, I'll help you and we'll get going in about ten minutes," cried Esther with the old warm friendliness as she laughingly pulled her out of bed.

"What—Ben? Well, I do need to see him! So here goes," and Marian lost no time in getting ready.

In the car beside Ben there was no opportunity to discuss her grievance for she sat between Ben and Esther in the front seat and three others whom she did not know were sitting in the rear—all happy live-wire young people who were far different than the group with which she had recently been associated. But Marian could not understand why Ben would not tell her about his new car. Neither could she understand the change which had apparently come over him. Quiet and dignified but with apparent happiness and a warmth of heart she could not fathom, he talked with a freedom and ease to the others with whom she had considered him a perfect stranger.

A lovely hillside amphitheatre facing the eastern sky had been chosen for the service which began with the singing of choruses and Gospel songs. There was a season of prayer and the leader, a fine stalwart young man with a radiant face gave his testimony concerning the reality of the Lord Jesus Christ and all He meant to his life in bringing joy and happiness.

Marian had already been touched but rebelliously held her soul tight as the Spirit of God tugged at her heart through the words which she heard.

Others were called on to speak on the subject of the Resurrection. To her amazement Benton Walruff, beside her, rose to his feet, stood for a moment, trembling from head to foot. Gaining his composure quickly, he spoke boldly and with a depth of earnestness Marian had never seen in Ben before.

"I'm here this morning because the Resurrection is a reality. I'm here this morning because Christ died and rose again. No mere human teacher or leader as I used to believe Jesus to be—could have produced in my heart the thing that happened to me on Friday night. I was called out of town on a little business trip for my father. Driving rapidly along the mountain highway the car skidded and went off the road down a fifty foot embankment. I do not know how many times it turned over. As it was going over and over and I was in it and could not get out, I saw my life in all its hideous sinfulness and rebellion against God. I saw the open pit of destruction waiting to swallow me up; but I saw—not with actual vision, yet in true reality—the Lord Jesus Christ beckoning me to come to Him as with outstretched hands, scarred with nail prints which He received on Calvary for me—I saw and believed, and came to Him in that moment before death should claim me." Pausing a moment with deep emotion, Ben continued joyously, "I never knew there could be such joy in a human heart as He has brought into my life. He saved me by a miracle—yes, two of them, the miracle of saving my physical life and the miracle of His regenerating power of placing His life in me the moment I believed.

"Of course, the car was gone, but I was scarcely bruised. I cannot understand it, but God did it—He could! That is why I'm here today. The living resurrected Saviour accomplished it all. When I was asked on the way up about the new car I am driving today, I purposely avoided the issue because I desired to tell you now what the Lord had done. I am a new creation in the Saviour today, and He is more real to me than even you young people who sit here before me."

Benton Walruff sat down.

The agony on the face of Marian had changed to calm and quiet, as the group in fitting conclusion to the testimony which had just been given, sang: "He arose, He arose, Hallelujah, Christ arose."

Marian's proud and stubborn heart submitted. Leaning toward Ben at the close of the song, Marian whispered softly to him, "Ben, I do believe it; I know He arose. He is my Saviour. I've come back to Him."

As the physical sun showed his glorious face over the crest of the eastern hills, and as the royal purple of the

mountains about them caught the glory of the moment and fled away in the dawning of a new day, the group rose to their feet and repeated again the chorus: "Hallelujah, Christ arose!"

On their return trip, Marian announced to Ben and Esther with deep conviction, "I'm going over this very morning to tell Amelia we have all been on the wrong track in the Student Union Volunteers and tell her what Christ means to me. I know now why I was inveigled into this communistic program. It was because I was unwilling to do what He wanted me to do. I was out for thrills, but my! I've had so many thrills this morning I can't stand many more for one day!" She paused for a moment, and then continued, "How can people even imagine they are happy without the living Christ?"

"It's only an imagination," replied Ben and Esther in unison.

IN THE HARVEST FIELD

(CONTINUED FROM PAGE 112)

CAMPUS NEWS FLASHES

The inspiration period on February 18, addressed by the Rev. Lowell B. Swan, pastor of a Swedish Methodist Church in Denver, brought rich blessing and inspiration to students and staff.

The memory of the sweet fellowship with the Rev. and Mrs. V. F. Anderson and the blessing their children, Jerry and Marcia, brought shall long remain with us at D. B. I.

The morning devotional messages in the dining room brought special comment of blessing received by members of the Staff and Student Body, and we rejoice in their united ministry for the Saviour and their consecration to Him.

A happy privilege was again afforded the D. B. I. family on March 15 in the visit of Mr. Sheldon G. Helsley and Mr. Don M. Allen from the Bible Institute of Los Angeles. Mr. Allen, an expert on the piano, and Mr. Helsley with a song in his heart and in his voice impressed every listener with the depth of their love for and consecration to our blessed Lord, as they played and sang and gave their testimonies at the close of the dinner hour in Chapman Hall. It was truly precious spiritual refreshment and inspiration for all.

IF CHRIST BE NOT RISEN

(CONTINUED FROM PAGE 104)

Exiled on the Isle of Patmos, John wrote of the Lord Jesus, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death" (Rev. 1:18).

Likewise thousands since have preached the same message to millions of men and women the world over. Many of these messengers paid for their faithfulness with their lives, and others have known the taunts and jeers of the crowd. All of their effort and suffering is emptiness—If Christ be not risen. Furthermore they are found to be positively false in their declarations, and no matter how beautiful, or how powerful words may seem, if they are untrue they are empty and useless.

Three thousand men and women believed the message of Peter on the day of Pentecost. The numbers of those who believed under the preaching of the apostles multiplied greatly. Paul had conversions in many lands among all classes of people. Believers increased to such an extent that one ruler said of the preachers, "These that have turned the world upside down." In spite of every imaginable attempt to stamp out Christianity, it has marched victoriously down through the centuries to the present day, with a faith that looks back to Calvary and the resurrection of the Lord Jesus, and forward to His triumphant return. Thousands have died for their faith at the hands of unbelievers. Christians have been fed to ravenous lions for the amusement of mocking multitudes. They have been burned as torches for the lighting of huge stadiums for night entertainment. They have rotted in foul dungeons. They have hung on cruel crosses. They have had their heads severed from their bodies for no other reason than their faith in the Lord Jesus Christ. We are not beyond the day of persecution, for there are men and women in our day who are laying down their lives at the hands of wicked men because they will not give up their faith. This faith is profitless and vain—If Christ be not risen.

Since the time that the Lord Jesus went away until this very hour, yes, and before He came into the world, men have looked forward with a steadfast hope to the day when they shall stand in the presence of the Lord with perfect bodies, bodies like unto His glorified body. They have stood beside the graves of faithful wives, or stalwart husbands, or precious children, weeping not as others who have no hope, because they have looked beyond their sorrow to the day of reunion with those who are dear to their hearts. The hope of every Christian is for a body free from weakness and pain. The longing of every child of God is to be eternally freed from the very presence of sin. Why do we thus hope? Because of the clear declarations of the Book we call the Word of God.

We look out upon this war-torn world, with its disappointments and its insurmountable problems, and we see a ray of joyous hope in the knowledge that the Bible tells us that the Lord Jesus is going to return to the earth and set things right. He Himself said, "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14:1-3). Having taken us to be with Him, He promises that we shall reign with Him on the earth. Of the time of His reign it is written, "They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9).

It is better never to have hoped than, having hoped, to find it vain. A little blind girl was once led to a large platform where many had come to be restored to health by a so-called "Divine Healer." In the excitement of the occasion she was led to believe that she could see. Imagine, if you can, the pitiful cry of bitter disappointment that issued from her heart and shook her tiny body when she discovered that her blindness remained. Think of the weary, thirsty travelers of the desert, lured on by the sight of water, when they learn to their dismay that the object which had stirred hope within them is nothing but an empty though beautiful mirage. The plight of the faithful Christian who has hoped for deliverance through faith in the Lord Jesus is a thousand-fold more pitiful—If Christ be not risen.

We cannot close with such a gloomy outlook flooding our minds, for we know that "Christ is risen from the dead, and become the firstfruits of them that slept." We know that a dead Christ could not work the miracles of transformation that everywhere follow the preaching of the Gospel of our Lord Jesus Christ. We know that the peace that floods our own lives in the face of all the chaos about us can be accounted for in only one way—the living Saviour.

Dear reader, if you do not know Him as your own Saviour, we beg of you that you receive Him into your heart by faith right now. Believe that He died instead of you, for your sins, upon the Cross. Believe that He was buried, and that the third day He came forth the mighty Victor over death. He will save you the moment you believe in Him.

BOOK REVIEWS

(CONTINUED FROM PAGE 113)

SEVENTY LESS KNOWN BIBLE STORIES

Seventy chapters containing brief histories of Biblical characters, objects and incidents, with a lesson and an application accompanying each. It is a splendid book for preachers, teachers, and other Christian workers, with its outlines, acrostics and other helpful items. Besides the index to chapters, there is a complete index of the Scripture references and some interesting photographs of the Holy Land.

"SEVENTY LESS KNOWN BIBLE STORIES," by George Goodman. Publishers, Pickering & Inglis, Ltd., 229 Bothwell St., Glasgow, Scotland. 331 pages. Price, $1.50, cloth.

MOORLAND GROVE

A brilliant lawyer lets the love of money, "the root of all evil," lead him into sin. He gets involved with the underworld and the net of the devil draws a little tighter. Throughout, he seeks to deceive his family until the two children "smell a mouse." Youthful courage, hair-raising escapes, conviction of sin, and complete surrender to God, make this story interesting, instructive and inspirational.

"MOORLAND GROVE," by H. P. Schroeder. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 216 pages. Price, $1.00, cloth.

YOUTH'S PROBLEM NUMBER ONE

A book which has many valuable points, and presents to modern youth fine and lofty standards of life. Most of the views advanced challenge the admiration of the reader, but the old fashioned Christian gets hungry to have this good author give a simple, clear message of salvation by faith in Jesus' name. But he does not do it. He speaks often of "Jesus" or "Christ" and appeals for noble character, but, alas, the Gospel story is missing. To us, any youth book, no matter how good it may be in its general moral advice, has missed the mark if it fails to declare to its young readers that there is no such thing as true "character building" outside of saving faith in Jesus, the crucified Son of God.

"YOUTH'S PROBLEM NUMBER ONE," by Alfred L. Murray. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 203 pages. Price, $1.39, cloth.

LIFTED SHADOWS

John Weatherby is a fine, consecrated young lawyer, who takes Jesus Christ as his partner in business. One will find many helpful incidents of God's leading. An interesting thread of romance runs throughout the book.

"LIFTED SHADOWS," by Charles Elmo Robinson. Publishers, Zondervan Publishing House, Grand Rapids. Michigan. 201 pages. Price, $1.00, cloth.

BOOKLETS AND PAMPHLETS

"THE STORY OF CREATION," by W. H. Molesworth. Publishers, Thynne & Co., Ltd., 28-30 Whitefriars St., Fleet St., London, England. A word of commendation is due the author of this booklet for his staunch defense of the first chapter of Genesis as the inspired Word of God. However, we are sorry that his "six vision" interpretation of the "six days" is so fantastic and farfetched as to leave one gasping for breath. We must differ with him. 52 pages. Price, 20 cents, paper.

"BY LIFE AND BY DEATH," Excerpts and Lessons from the Diary of John C. Stam, by E. Schuyler English. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. An extract from the foreward: "The diary of John Stam is a rich treasure-house in which there are found many priceless gems concerning Christian life, growth and consecration." The book contains excerpts from Mr. Stam's diary, telling of spiritual struggles, the marvelous ways in which God supplied his needs, and some of his experiences in China. There is also a letter written by him on the day of their capture, and photographs of John, Betty and Priscilla Stam. The Stams do challenge us to be "doers of the Word and not hearers only." This diary is a glimpse into "the inner rooms of a consecrated heart." 62 pages. Price, 25 cents, paper; or 50 cents, cloth.

"REVELATION OF ST. JOHN," by Rev. H. C. Robertson. Publishers, Chas. J. Thynne & Jarvis, Ltd., Whitefriars St., Fleet St., London, E.C. 4, England. This little book is a presentation of the historicist's view of the Revelation. To the present reviewer the historical approach to the Apocalypse, even at its best, is strained and imaginative. "Grace and Truth" stands for the futurist view. 63 pages. Price, 40 cents, paper.

THE RESURRECTION VICTORY

(CONTINUED FROM PAGE 107)

> For sin shall not have dominion over you: for ye are not under the law, but under grace.

The way to experience this victory in our lives is pointed out in Romans 6:11-13, which says,

> Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.
>
> Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.
>
> Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

If we heed this admonition and reckon ourselves dead indeed unto our depraved nature and alive unto God through our risen Lord, we shall enjoy victory over sin's desires and dominion. Why not begin now to appropriate Christ's resurrection victory? Why live a miserable, defeated life, when through Christ you can live triumphantly?

The enjoyment of victory over depraved desires and deeds may be enjoyed here and now but victory over sin's defiling presence in the world awaits the day of Christ's return to judge the world and to banish sin from the earth. This, however, is a certainty because of the resurrection of Jesus Christ as we read in Acts 17:31, ". . . He hath appointed a day, in which He will judge the world in righteousness by that Man Whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." The day and the Judge of sinners are both appointed. The assurance of this is the resurrection of Jesus Christ. Depravity's defiling influence shall not always permeate the world, for God's risen Judge shall consign the unbelieving, unregenerate, depraved, Christ-rejecting, defiling sons of Adam to the lake of fire (Rev. 20:11-15; 21:8).

According to W. M. Robertson, at the battle of Prestonpans, an old Highland chieftain fell wounded to the ground. His men began to falter and retreat. Raising himself on one hand, he cried, "I am not dead, my children, I am not dead. I am looking to see you do your duty." The reassuring sound of their leader's voice rallied the men, and they fought on with renewed courage. From the ramparts of glory the Captain of our salvation cries, "I am alive for evermore." Therefore, doubt, death and depravity are vanquished foes, and Jesus Christ stands ready to lead us into the glorious triumph of His resurrection victory. Believe in the risen Christ, yield to the risen Christ, walk with the risen Christ, and the victory shall be yours.

THE BEREAN AFRICAN MISSION

(CONTINUED FROM PAGE 110)

no alternative. We will have to buy them. A rough estimate of the value of these trees is approximately $1.00 for each tree. Perhaps some of our readers in the homeland would like to own a tree on Musuku. If so, we would be glad to receive a donation for a tree or any number of trees desired.

MAIL TIME

News from home is always welcome and we would encourage any of our friends interested in our missionaries on the field to write as often as possible. It is a real blessing to them. On February 21, Mr. Lindquist wrote, "Mr Jansen came in from Shabunda last night bringing your letter (Dean C. Reuben Lindquist), and Mother's, and one from Glen (Mr. Lindquist's brother), two letters from Mr. Davis (President of the Missionary Society) and one long one from the Home Secretary. Thanks a lot for all the letters. It certainly is an occasion when the mail arrives in such quantities as it did last night."

Our missionaries may be addressed as follows:

Name
Berean African Missionary Society
Musuku Station
Shabunda, Kivu District, Via Kindu
Congo Belge, Afrique

For regular mail, the postage is 5 cents; for Air-mail via Belgium, 28 cents; Air-mail via France is 31 cents. Regular mail takes five weeks to reach our missionaries, Air-mail reaches them in two or three weeks, and Air-mail via France takes a shorter period.

HELPFUL COOPERATION



Through the years that it has been our happy privilege to have known Rev. Hunter, we have been blessed over and over again by his missionary zeal and ardent enthusiasm for the cause of Christ. His love and burden for the Jew have always inspired us to thank God for the blessings which have come to us through this "chosen nation," and pray with the apostle Paul, "My heart's desire and prayer for Israel is that they might be saved." May God give this "veteran of the faith" many more years of precious service.

Rev. C. Reuben Lindquist
Denver Bible Institute
Denver, Colorado

Dear Brother Lindquist:

I desire to add my word of testimony to the value of the work done by the Denver Bible Institute, and the splendid fellowship it has been my privilege to enjoy over a period of fifteen years, from time to time, as I visited Denver in my journeys in the interest of the great missionary fields of Europe.

On my first visit to Denver in 1923, I sent word ahead of my proposed arrival and asked if it were possible, "would they help me to secure speaking dates?" I received a letter from Dean Fowler bidding me come along, that the Institute would make such openings as possible. When I arrived, several openings were ready for me, and I was graciously entertained in the Institute dormitory the whole time I was there. This was the cordial reception then, and all these years I have traveled their way, I have met with the same loving fellowship and consideration.

I have met the student body on each visit and ministered to them. I have also sat under the teaching of Brother Fowler and have been blessed by the opening of the Word of the living God in each instance. It also has been my privilege to meet graduates of the Institute in my journeyings from place to place, and on many occasions have ministered to their congregations over which they were the under-shepherds.

If every representative of the several missionary organizations that visit the Denver Bible Institute find, as I have, such HELPFUL COOPERATION, only eternity will reveal the fulness of the blessing such contacts will have stored in the heavenly bank to their credit. May God's richest blessing be poured out on every officer, teacher and the student body that are turned out each year with a burden for the lost wherever they are sent. This is my heart message to you dear friends and brethren.

In the hope of His soon coming,

Geo. W. Hunter.

Field Secretary, American European Fellowship

Yesterday's Manna

Will Not Do For Today

NEITHER
WILL
THE BLESSINGS
OF LAST
SUMMER'S
CONFERENCE
DO FOR
THIS SUMMER
SO



PLAN NOW TO ATTEND

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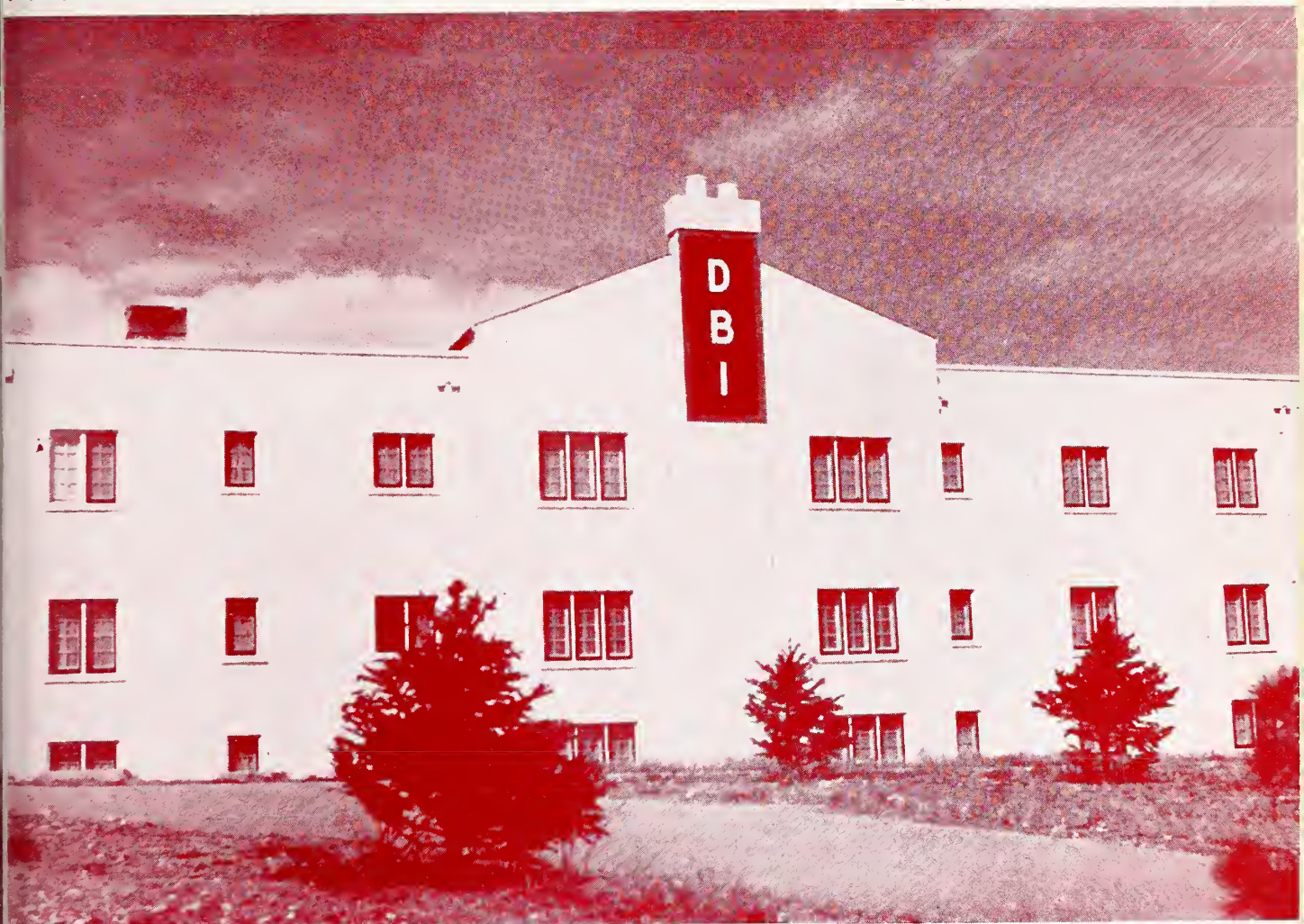


GRACE AND TRUTH

STUDENT NUMBER

IFTON L. FOWLER · EDITOR

BROOKES HALL -- D. B. I. CAMPUS



FICIAL ORGAN OF THE DENVER BIBLE INSTITUTE

May · · · 1939

1914 D. B. I. SILVER JUBILEE YEAR 1939

A Perfect Setting for the Training of Young Lives



Mr. Joseph McCaba, Field Director for Africa, laboring with the African Christian Missions, spent several days at the Institute last summer during the Third Annual Summer Bible Conference. His testimony pertaining to the African field brought rich blessing to all. His winsome and jovial personality coupled with a sincere devotion and consecration to the cause of Christ won for him many friends in Denver.

Since that time Brother McCaba together with Mrs. McCaba have returned to their field of labor in the Niger Colony in west central Africa. Brother McCaba has submitted the following statement setting forth his observations and impressions of the work of the Denver Bible Institute:

> It was away past midnight when we landed at the Denver Bible Institute, having driven all the way from Waterloo, Iowa, and we had the impression that it was a dreary place away out in the bush (as we say in Africa) and there wasn't a thing interesting in it at all. Being tired and weary we went right to sleep, only to be awakened in the morning by the bright sunshine. Our first peek out of the window to see where we were actually, and what part of the great bush we were in, gave us a most beautiful sight! Pikes Peak away in the distance being flanked by the Rockies on either side. We stood at the window in amazement until we were awakened out of our reverie by the clanging of a bell (breakfast) and the immediate singing of a familiar chorus. That just set us for the day, and as a matter of fact for the duration of our stay at D. B. I. We praise the Lord for the fellowship we had there and for the friends we met. The first scene that morning seemed to be the spiritual experience throughout the succeeding days. Bright sunshine of His love and the mountain peaks of experience. All this especially since we learned that the school was going through deep waters. God make us all that way, that even while we are going through the valley of the shadow of death, the valleys of despair, we might reveal the sunshine of His love.
>
> D. B. I. has a marvelous opportunity in the west, and A PERFECT SETTING FOR THE TRAINING OF YOUNG PEOPLE for the Lord's work. Our own personal prayer is that the Lord will cause it to grow and spread, and as it spreads, the sunshine of His love will spread throughout the length and breadth of the land.

This testimonial was enclosed in a letter, part of which we publish below.

Niamey, Niger
January 18, 1939

Dear Brother:

We think much about you, and pray for you that the Lord would enrich your testimony in such a way that many souls may be saved and many young men and women be sent out to preach the Gospel of His infinite grace in places where it has never before reached.

We covet your prayer also that the Lord will send us helpers, for there is much to be done and we are not enough. Please pray that the Lord will send out those whom He will, for there is plenty of room and there are many souls dying without Christ.

Please remember us to our friends there and may the God of all grace bless you mightily with His continuous presence.

Yours in His name,

Joseph McCaba

Just another challenge to heed the admonition of our blessed Saviour when He said,

> The harvest truly is plenteous, but the labourers are few; PRAY YE THEREFORE the Lord of the harvest, that He will send forth labourers into His harvest.

Do not fail to pray for the great mission fields of the world and for the faithful missionaries who are holding forth the Word in the midst of trial, sacrifice and hardships.

THE DENVER BIBLE INSTITUTE

BOX 1617 DENVER, COLO.

A TRAINING SCHOOL FOR CHRISTIAN WORKERS

"GRACE AND TRUTH"

Entered as Second Class Matter, October 27, 1922, at the Post Office at Denver, Colo., under the Act of March 3, 1879

VOL. XVII MAY, 1939 No. 5

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DOCTRINAL STATEMENT
of the Denver Bible Institute
and of *"Grace and Truth"*

THE TRINITY
The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan—Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST
The personal, premillenial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH
All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AT THE HELM

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IN THE STUDENT NUMBER

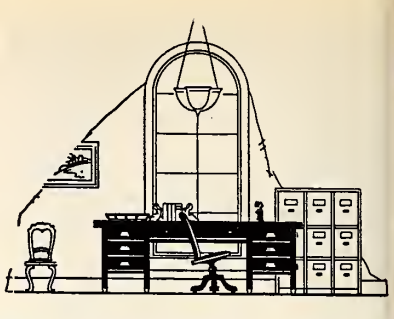
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SUBSCRIPTION PRICE: $1.50 PER YEAR
IN CLUBS OF FIVE: $1.00 PER YEAR
15 CENTS PER COPY

ISSUED MONTHLY BY
THE DENVER BIBLE INSTITUTE PRESS
Box 1617 Denver, Colorado

AS THE EDITOR SEES IT



THE STUDENT NUMBER

THE demand for our occasional D. B. I. numbers of the *"Grace and Truth"* magazine has been so great that we are issuing an up-to-date D. B. I. Student Number at this time. The expense involved in the use of a great number of cuts and the extra labor required on so extensive an undertaking is easily offset by the inspiration these issues are to the people who receive them. Many of our best friends and students were won through the instrumentality of the D. B. I. numbers.

The editor acknowledges with gratitude the able assistance of Mr. Leland McClellan, president of the student body and student editor of this issue, as well as the splendid cooperation of the entire student organization.

TRANSFORMED!

Romans 12:2

I'd taken Jesus as Saviour, 'tis true,
But there was one thing I really knew;
My life was not wholly pleasing to Him
And because of self, my light was dim.
My restless spirit from within
Sought pleasures in this world of sin.
My heart, which knew no quieting peace,
Was ever yearning for release
From cares, that tossed me to and fro,
Filling my life with grief and woe.
When quite beside myself with fear,
I cried to God, that He might hear
And give me some assurance sweet,
That my joy in Him might be complete.
Then softly there came a voice so clear,
(It seemed within and so very near,)
Whispering, "Oh child, look up and see
The Jesus Who saves—giveth victory!"
Oh God! my praises are only begun,
To know Thou hast given this through One,
Who not only saved me at the cross,
That I might know no shame nor loss,
But changed my life—once base, deformed,
To one, by grace, renewed—
TRANSFORMED!

—Lucille Culyer '40

RETROSPECT—PROSPECT

THE second day of June will mark the close of the twenty-fifth consecutive year in the training of young lives for Christian service at the Denver Bible Institute.

A quarter of a century devoted to the task of preparing preachers, teachers, missionaries and evangelists for the greatest service in all the world!

During these twenty-five years the Institute has maintained a testimony free from compromise, true to the Word. It has become established and recognized as a testimony set for the defense of the Gospel in an hour of apostasy and satanic delusion. Truly these accomplishments are cause for thanksgiving to our heavenly Father Who not only established this training center, but Who through the years has prospered it and enabled it to carry on for His glory.

On Commencement eve, fifteen young men and women will receive diplomas and certificates of graduation, ten of this number having completed the four-year Bible course offered in the Day School, and five having fulfilled the requirements for graduation in the two-year course offered in the Evening School. These will go forth into their appointed fields of labor, teaching and preaching the Word even as they have been faithfully taught.

But what does the future hold? Who can predict what a day will bring forth? Of this we are confident, that until we hear the shout of the trump, the Denver Bible Institute has a God-breathed testimony to defend and a God-appointed mission to fulfil. To this end we bespeak the earnest prayers of Christian men and women everywhere. May He find us faithful to the end.

—C. R. L.

A SERMON IN TWO WORDS

UNIQUE indeed was the experience of A. J. Cronin as he listened to a sermon in a small, bare, pinewood chapel high in the Swiss Alps. (This was related in the April *Reader's Digest.*) Unique, because of the fact that he only understood two words of the minister's sermon, and yet he caught the trend of the minister's thought. The two words were "Christus" and "Fuehrer," and here are the thoughts they stirred in Mr. Cronin's mind:

> I saw suddenly, and with stabbing clarity, the countries of the earth and the pestilence that lay upon them. I saw the dictator states, controlled by one hand, one voice, deifying the doctrine of blood

I am deeply thankful for the Personal Christian Living course in D. B. I., because it teaches the importance of giving Christ the preeminence in all things. —Louise Jackson '41

The exaltation of the Scriptures and the marvelous unfolding of them in the classes has been a source of real blessing to my life. —Harley Pulis '41

and iron. I saw the great democracies, sleek with good living, jealous of their vast possessions, fearful lest some vandal's hand should rob them of their gains.

He also saw the preparations for war, the hoarded wealth, the destroyed wheat and the starving thousands, the mad striving for gain and pleasure, and over all, "the omnipresent ghastly dread, the approaching specter of self-created doom."

Having considered the pestilence, the disease, he now seeks for the cause. The explanations of human ingenuity flash across his mind, such as, "economic stress, boom and slump of unemployment and the rest, the rise and fall of nations, the need for colonies, the survival of the fittest, the whole bag of tricks." They all seemed "fatuous" and "futile" now. Then to his mind comes the "one reason: *Man had forgotten God.* Millions now living were blind and deaf—dead indeed—to the knowledge of their Creator . . . To all but a few the very mention of the Christ evoked a smile of mockery and contempt."

Then to Mr. Cronin came the remedy for earth's sickness, even the Lord Jesus Christ, for he writes, "Yet, here, in this mad search for leadership was the one Leader Who could save the world. Here, forgotten amidst the wild quest for ideologies, was the one creed that promised salvation."

With this in mind, the disease, the cause and the remedy, he cries out, "Oh, that an army of new Crusaders might arise to spread afresh in every land this long neglected counsel, to unfurl once again the faded banner of the forgotten King! . . . Then indeed might the world come back to sanity, and poor, bemused and tortured humanity back to God."

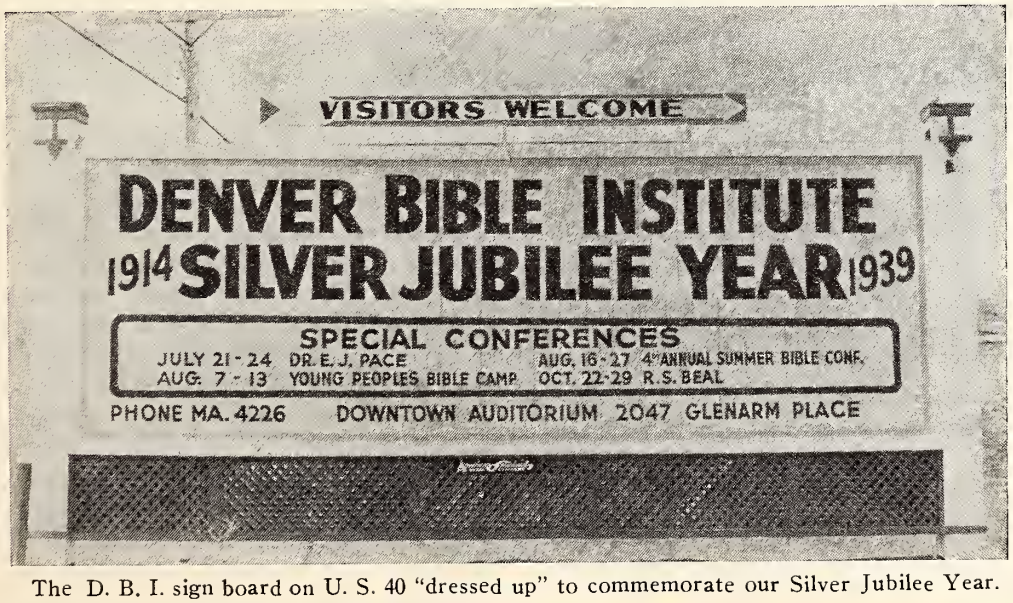
What a sermon! And only two words long. And what a conclusion: Christ is the only hope of this sin-drenched earth. While we do not expect the rise of this new army for which this writer pleads, nor the solving of man's multiplied problems until the Lord Jesus Christ returns to reign in righteousness from David's throne, yet we do feel the urge to make Christ known to a blinded, deluded, impotent humanity. Let us herald the good news far and wide, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

—A. H. Y.

MARTIN JOHNSON

On April 7, in Momence, Illinois, Mr. Martin Johnson, father of Miss Amanda Johnson, one of our beloved missionaries in Belgian Congo under the Berean African Missionary Society, went home to be with the Lord. His death came most unexpectedly. He had suffered a slight indisposition for two or three days and had been under a physician's care, but feeling somewhat better had risen and taken dinner and supper with the family on the evening of April 6. About midnight, however, he suffered a heart attack and at seven o'clock Friday morning, the soul of this good man who had for years given clear testimony of faith in Jesus Christ, answered the call and was swept victoriously into his heavenly home. The editor and staff of "*Grace and Truth*" wish to extend to our beloved Amanda Johnson in far away Congo, to the bereaved wife and to all the brothers and sisters, sincere sympathy in their hour of loss, but at the same time sincere Christian felicitation because their loved one is now experiencing the bliss and joy of the presence of Him Who sits upon the throne.

The location of the Campus is perfect. It is quiet for studying, provides good recreational grounds and preserves the "family spirit" of our dear school. —Louise Adams '40



The D. B. I. sign board on U. S. 40 "dressed up" to commemorate our Silver Jubilee Year.

"Whatsoever ye do, do all to the glory of God" (I Cor. 10:31). There is truly joy and rejoicing in the social activities at D. B. I.—happy hours of pleasure with real Christian spirit which make and seal lifelong friendships. —Verna Van Wingerden '42

"Showing Thyself

By Leland E. McClellan

"PRACTISE what you preach and you will not be ashamed to preach what you practise," such is the practical theme of Mr. McClellan's testimony. He is a senior and president of the student organization and hails from Ohio.

TODAY many Christian young people are attempting to develop strong characters and high standards of living without the help of God's Word. Imagine a contractor attempting to erect a mammoth skyscraper, such as the Empire State Building, without the aid of blue prints. Absurd! Yes, that would be practically impossible. In order to perform and complete such an intricate feat of construction, the builder must not only be thoroughly familiar with the blue prints, but he must also be in a position to consult with the architect in whose mind the building and plans were conceived.

Likewise, the Christian is a builder. If he is to make the proper intelligent progress in the building of Christian character, he, like the contractor, must not only be thoroughly familiar with the details of the building program but must also avail himself of the opportunity to consult with the great Architect Who conceived the plan for the building of human lives.

The Holy Spirit has given to man a set of "blue prints" contained in the Book we call the Bible. Here we find the only accurate record of man's relationship to God and to His Son, the Lord Jesus Christ. The young Christian who desires to develop a life that would conform to the divine pattern must first of all be familiar with God's plan for his life. Once having dedicated his life to be conformed to God's perfect design, the detailed plans as outlined in His Word must be daily studied and followed.

Frequently, however, earnest young Christians endeavor to study the Bible without the aid of proper instruction. As commendable as this desire may be, it often leads to erroneous conclusions because of a failure to "rightly divide the Word of Truth." True, we need men and women who will "search the Scriptures daily" for themselves as did the Bereans, but we also need to recognize the value of proper training and instruction. The principles of right division well known to fundamental believers must be recognized as well in order that the Bible might become practical in Christian living.

The guarantee of God's Word is that the willing truth seekers will be proportionately rewarded:

> If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself (John 7:17).

Hudson Taylor has said, "God's work done in God's way will never lack God's blessing." This is true of God's Word too, for in order to make it practical, we must study it God's way. The blue print of God's program says,

> In all things shewing thyself a pattern of good works: In doctrine shewing uncorruptness, gravity, sincerity (Titus 2:7).

As a fourth-year student of the Denver Bible Institute, I would like to recommend to you a well equipped school for your consideration as a place in which to study. The Psalmist says in Psalm 34:8, "O taste and see that the Lord is good." My testimony is: "I have tasted of the spiritual food at D. B. I. and have found it to be nourishment for my spiritual need." The course outlines clearly the problems of the soul as revealed in the Word of God and gives the remedy for the problems. It is one thing to know the Word, but another thing to live the Word. It would be well by way of illustration to set forth some of these principles or lessons used in the course of practical Christian living taught at D. B. I.

I. YIELDEDNESS

SO MANY times we, as Christian people, are willing to work for the Lord but we want to do it our own way. To be a valuable servant we must have a willingness to be conformed to His will.

It is our blessed privilege at D. B. I. to be taught from the Word of God the need of *yieldedness*.

> I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service (Rom. 12:1).

Oh! how necessary it is, not only to receive the Lord as Saviour, but after salvation it is just as necessary to yield yourselves to Him for service. Notice that Paul is pleading with us to present our bodies to the Lord for service, unreservedly, not holding back one iota from Him, letting Him have full and complete sway. Notice again that Paul is saying that we are to be a "living sacrifice," one that is "holy" and "acceptable unto God." Are we offering Him a dead sacrifice, one that is willing to go so far and no farther? Or is it a living sacrifice that will go all the way for our Saviour? Chas. H. Gabriel has put words to music that are so applicable:

> All the way, all the way,
> And nothing else will do;
> To save the lost, count not the cost,
> 'Twas the way of your Lord for you.

When we get a glimpse of Calvary and our Lord's mercy, love and grace, why should we not yield con-

I truly praise God for leading me to D. B. I., a school where God's Word is presented in all simplicity, clarity and truth. —Angus H. Sweet '42

a Pattern . . . ."



stantly to the One Who bought us with the price of His own blood? The need of yieldedness is great in every "born again" life That is why this truth is stressed at D. B. I. This is the first step in "showing thyself a pattern of good works."

II. OCCUPATION

We are also taught in the classes that if we are to be fully yielded to the Lord we must be *occupied* in Him. It would be impossible for anyone to hold down a job, or even do a job right if his mind were not on his work. But still we have Christians who try to live a victorious Christian life while they are dabbling in things of the world. Their minds are divided, making it impossible for them to be centered on Jesus Christ. The Word says, "A double-minded man is unstable in all his ways" (James 1:8)—to one in this condition, defeat can be the only result.

The need today is not met by defeated Christians, but by victorious Christians. The Word tells us that we can live victorious lives by "looking unto Jesus the Author and Finisher of our faith" (Heb. 12:2), and as we read in Colossians 3:2, we should set our "affections on things above, not on things on the earth." Mary Slessor states pointedly the reason for so many defeats, "If you play with temptation you cannot expect God to deliver you." The way of victory is to adopt the program of God; then one has the right to the resources of God. One of the principles of victory and occupation is a steady prayer life. Prayer is the prime factor in a life fully yielded and occupied in Him.

III. PRAYER

"The quickest way to get on your feet is to get on your knees, and the easiest way to stay on your feet is to stay on your knees." *Prayer* is emphasized at D. B. I. as one of the stabilizing agents in the Christian life, and is included in the curriculum of study at D. B. I.

Prayer is studied from every point of view. We shall take for our purpose in this testimony; its definition, its true source, its elements, its manner, and its hindrances.

When we see Christ as Mediator between God and man, and Satan as the opposing force making accusations against the believers, we wonder just how much prayer really avails. The definition of prayer shows us that, "Prayer is a believing human being fighting the devil in the strength of a Divine Being, or a Divine human Being (Christ)." Here we see prayer, as it were, a battle between the Christian and Satan. The child of God rests on Jesus Christ and His finished work. This brings us to the source or basis of prayer, which is the intercessory work of Christ which has been in progress since His ascension to the right hand of the Father. And because we pray to the Father through the merits of His Son (Jesus Christ), He takes our feeble prayers and makes them perfect before God.

When the Lord taught His disciples to pray He introduced all of the *elements* of prayer. Shall we take the Lord's prayer to illustrate these elements. Matthew 6:9-13:

1. Element of worship.
   "Our Father Which art in heaven, Hallowed be Thy Name."
2. Element of communion.
   "Thy kingdom come, Thy will be done in earth as it is in heaven."
3. Element of petition.
   "Give us this day our daily bread."
4. Element of confession.
   "And forgive us our debts, as we forgive our debtors."
5. Element of petition.
   "And lead us not into temptation, but deliver us from evil."
6. Element of thanksgiving.
   "For thine is the kingdom, and the power, and the glory forever. Amen."

You will notice in the prayers of the Psalmist and Daniel, that these elements also stand out. We, as Christians, should introduce these elements into our prayers.

Next we have the *manner* of prayer. It is just as important to have the attitude of prayer as it is to pray. Through careful study of various prayers uttered by men of God throughout His Word we see:

1. They prayed "believingly"—Let us draw near with a true heart in full assurance of faith" (Heb. 10:22).

2. They prayed "fervently"—"The effectual fervent prayer of a righteous man availeth much" (James 5:16).

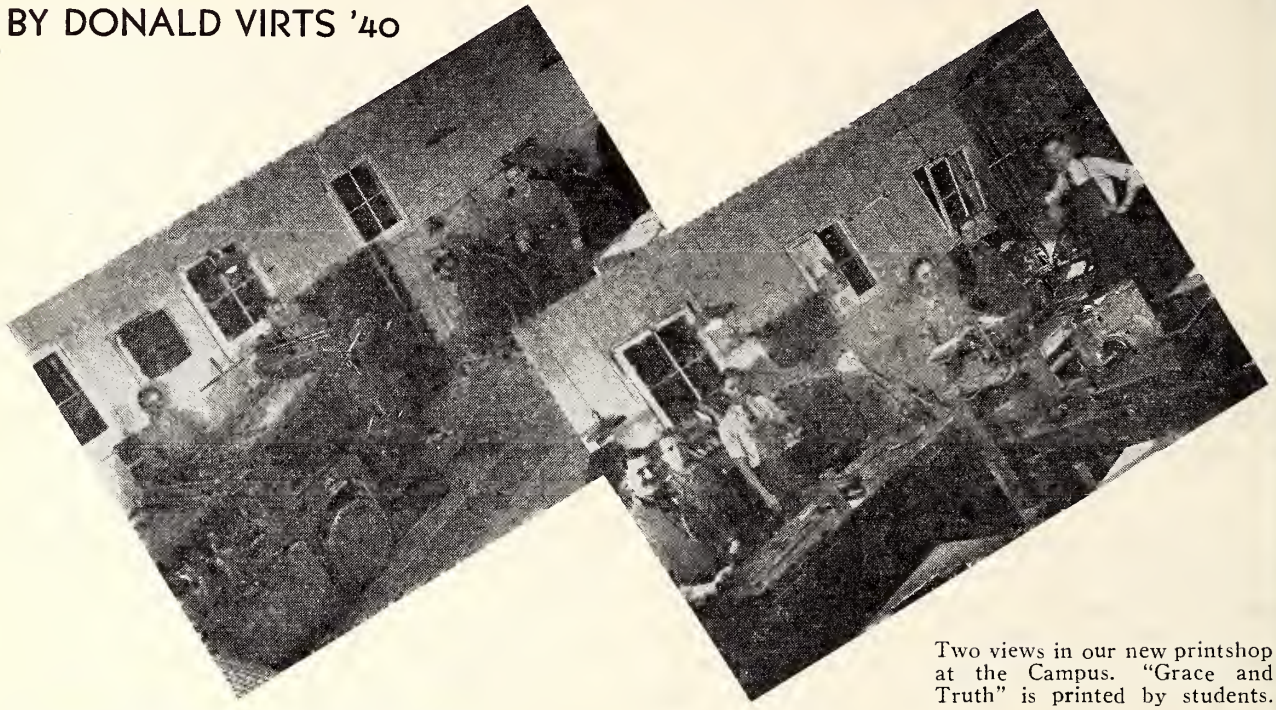
3. We should be in a constant attitude of prayer: "Pray without ceasing" (I Thess. 5:17).

(CONTINUED ON PAGE 168)

I praise God for the workers of D. B. I.; they not only teach the Word of God, but they live exemplary lives.
—Clarence Swihart '42

A Student Claims Philippians 4:19

BY DONALD VIRTS '40



Two views in our new printshop at the Campus. "Grace and Truth" is printed by students.

NO ONE knows better than a student the practicability of Philippians 4:19. Mr. Virts, a junior from Montana, also recognizes in this promise the guarantee of his school's support.

HAVE you presented your body a living sacrifice unto God in response to the appeal of Romans 12:1-2? Has the Lord dealt with you for definite full-time service? Have you considered going to Bible school, but deferred entrance until you could be sure where the money was coming from? Do you wonder how God supplies the need for entrance into Bible school, and for continuance at Bible school? Have you questioned how a school of this type keeps running? If you have had these questions, this article is written for your information.

When we look at things from the standpoint of the world we often forget that we walk by faith and not by sight. God's promise to those whom He has called for definite service is given in the following verse,

> The Lord is my Shepherd, I shall not want (Ps. 23:1).

These inspired words were given to David when he was sore oppressed by enemies. Still another evidence of God's watchcare is seen in the answer to Elijah's prayer during the terrible drouth,

> And the word of the Lord came unto him, saying,
>
> Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.
>
> And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.
>
> So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan.
>
> And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook (I Kings 17:2-6).

Perhaps the Lord does not work miracles in that spectacular manner in this age, but it is just as much a miracle today, when a Bible student prays and God works in the heart of some earnest Christian to supply that need, as it ever was.

During my first year at school I used up all of my shoe polish and all of my hand soap. I had no money with which to buy more. I remember the night I felt very desperate about them and in my prayers I asked the Lord especially for these two needs. Like a flash, the Holy Spirit brought to my mind, "Ask and it shall be given unto you. Ye have not because ye ask not, whatsoever ye shall ask in my name shall be given unto you." I saw at once that the Lord wanted and expected me to ask Him for my needs individually. When the mail came in next morning, my roommate received a letter with five dollars in it. He gave me the two dollars he owed. God answered prayer abundantly. A few minutes after lunch a lady called in on the telephone informing the school that she needed a boy to milk her two cows twice a day. As I was the dairyman

(CONTINUED ON PAGE 167)

I am thankful to God for the provision made by D. B. I. for those who are unable to pay their way in cash. Opportunity is thus given to more Christian workers for training. —Alvin Cassens '40



A. Brookes Hall, north view; **B.** Gospel signboard on Campus by U. S. 40; **C.** Maranatha, home of Rev. Fowler; **D.** Bible Conference at Institute Park; **E.** Mr. and Mrs. Angus Sweet, students from Canada, on stone wall by Brookes; Chapman Hall in background; **F.** President C. Reuben Lindquist; **G.** Downtown auditorium, 2047 Glenarm Place; **H.** Group of students on lawn in front of Chapman Hall; **I.** Torrey and Brookes Halls; **J.** New home of D. B. I. Press; **K.** Student group.

Class of '39

Denver Bible Institute



FAY ANDREWS

"Transformed by grace divine" — Certainly the Word of God, when taken into the heart, results in the transformation of lives. My heart is filled with joy unspeakable as I look back over my years of training at D. B. I. and realize the miracle of grace which God has wrought! I praise Him for the new outlook on life which He has given me, for the new desires which He has instilled, and for the new song which He has put within my heart. It is my prayer that I will continually let Him bring about those changes which are necessary in order that my life might be used "to the praise of the glory of His grace."



LELA JOHNSON

I praise God that He is permitting me to graduate from D. B. I. I planned to come in the fall of 1933, but was unable to come until 1935. It is only by His watchcare that I am able to graduate. This school has establshed and strengthened my faith in the Word of God. During my third year of training at D. B. I., the Lord worked in my life and showed me very definitely that He had called me to China when I was about fourteen, and that He still wanted me there. The Lord willing, I plan to be on the field within a year or so after graduation.



LELAND MCCLELLAN

Having been brought up in a Christian home, I learned to enjoy the blessings of Christian fellowship. Later I turned and sought pleasure in the world. My soul became dissatisfied and laden with the cares and snares of this world. It was not until I yielded my life to the Lord and entered D. B. I. that I found the blessing of true Christian fellowship.

The course of study that D. B. I. offers is one that is well balanced and complete. It has taught me to place implicit faith in God's Word and to say with the Psalmist, "I will say of the Lord, He is my Refuge and my Fortress: my God; in Him will I trust (Psalm 91:2).



VIOLET V. ANDERSON

I am grateful indeed to God for the privilege of training at D. B. I. I love D. B. I. because Jesus Christ is given first place. Here, He has been magnified and uplifted before me daily. Oh! the blessedness of attending a Christ-centered institution! Here I have learned to study the Word and to apply it to my own life. It has instilled within my own heart a desire to be fully given over to Him so that His name might be glorified through my life.

"Thy Word have I hid in mine heart, that I might not sin against Thee" (Psalm 119:11). As I go forth I want to make His wonderful love known to others.



FAYE ARBUTHNOT

"For I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

In the closing days of this age when there is turmoil and confusion everywhere, I am made exceedingly thankful for the training received at dear old D. B. I. I have been taught not only how to rightly divide the Word of Truth, but how to apply these blessed truths to my own life.

The time I have spent here has been a joyous time, not only in studying God's Word, but also in the experience of sweet fellowship with those who have given their lives to Him for service. I praise Him for D. B. I.



CLASS MOTTO

"Not
my
will
but
Thine"

Luke 22 : 42

CLASS SPONSORS

PRESIDENT AND MRS. C. REUBEN LINDQUIST



FREDA CASSENS

I praise God for D. B. I. and for the training I have received here. It has changed my life. The living Word and the written Word have become more real and precious to me. The steadfastness manifested in the lives of the staff and faculty has meant much in my life. I am happy, not only to have received my Christian training here at D. B. I., but also that God has called me to a life of service for Him here at D. B. I. I have answered that call with a whole-hearted "yes." My prayer and desire is that He will change me so that He can use me here in the work to help train other lives for His service.



C. HARLAN GAUTSCHI

I love D. B. I., not so much because of the ideal conditions of training—not even for her strong teaching on grace—these advantages could be found in other schools—but because of the clear presentation and emphasis of dispensational truth. The Dispensationalism vs. Individualism" principle taught at D. B. I. clearly reveals that individual truth is the same in all dispensations, while God's governmental dealings with a given group change. Nowhere else, that I know of, do they successfully answer hyper-dispensationalism, flat - interpretationalism, and Pentecostalism; and nowhere else do they prepare one so well for Jewish work. Here we are taught the correct placing of Israel, as it relates to the present dispensation.



DOROTHY REICH

"He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." Yes, that is truly what the Lord has done for me, and then He has given me the added blessing of training here at D. B. I. This intensive, adequate course has been of immeasurable value to me in preparation for my life-work in Africa. Of course, I am still far from what I should be, but the past four years have meant everything to my Christian life. How I thank D. B. I. for teaching me to say, "Not my will, but Thine."



FERN ARBUTHNOT

I thank the Lord for the training I have received at dear old D. B. I., for it is here I have been taught how to seek out for myself the precious truths of God's Word. My life has been blessed as these truths have been unfolded. Christ has become exceedingly precious to me.

Even as God has given us a glorious, perfect standing in Christ Jesus simply by accepting Him, so also has He provided victory. The truth of occupation has meant much to me. I have learned that it is only when a soul is occupied in Him that one can experience real victory and true happiness.

My prayer is that many will have the joy and privilege of studying God's Word at D. B. I.



MYRTLE LEWIS

Out of discontented existence into joyful living—this is the change which the Lord has wrought in my life through Christian training.

Four years ago I was vainly endeavoring to find satisfaction through the avenue of philosophy. "Know thyself," it told me, but the more I knew of self, the greater became my discouragement. Now I praise the Lord that through the clear teaching of D. B. I., I have come to know and love the Saviour better and thus to understand my life in the light of the Scripture.

Serving the Lord in rescue mission work will be a real joy as I shall be privileged to tell of the love of Christ "which passeth knowledge" (Eph. 3:19).

INSTITUTE DISCIPLINE MET MY NEED.....

..BY LOUISE ADAMS '40

It has been aptly said: "A soul without discipline is like a stream without banks, a horse without a bridle, a ship without a rudder." Miss Adams '40 gives us a frank discussion of this unpopular theme, "Discipline." Her home is in Oklahoma.

DISCIPLINE! The very sound of the word has a peculiar effect upon the average soul for no one likes to be corrected. This is only natural, but it is far from being spiritual. It is to be remembered that James, though a learned man, found God's wisdom to be far above his. In James 3:17 he says:

> But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated ...

It is very important that our souls learn to be disciplined by the Word of God. One reason for this is that God made a rule: "Whatsoever a man soweth, that shall he also reap." Jacob sowed when he deceived his father Isaac, and he reaped the fruitage of this deed later with sorrow. Dr. H. A. Ironside has said, "Chastisement of the Lord must invariably follow departure from the ways of Christ . . . It is in this world that the Christian is dealt with for his failures. The unbeliever will be dealt with in the day of wrath."

As depraved men and women we need rules by which to govern our lives, and every one of these rules can be found in the Word. So in Bible school we need rules. No longer can we be pampered as at home, because there are others to think about. No longer are we the babies of the household.

The happiest years of my life so far have been the three years spent here at D. B. I. studying the Word of God. But might I add that Bible study is not the only side to Christian training. Living the Word or personal Christian living is the most important. Missionaries and graduates have borne this testimony after having been on the "firing lines." Being able to take discipline or entreaty is a definite part of our Christian growth. The Lord spoke to us through Paul in Hebrews 13:17:

> Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

Since we are here to prepare for the most wonderful service of all, we need to be careful about our time, that it is not idled away. First, let us visit the dormitories and look over the rules there. When we are actually in Christian service we will not be able to sleep late in the morning, so we are trained accordingly here. Just in case our alarms fail to do their duty, the rising bell is rung at six. Another bell at six-thirty reminds us that before we partake of food for our physical bodies, we need food for our spiritual lives. These quiet times alone with Him prepare us for the day's activities as nothing else can. Truly David said:

> Thy Word is a Lamp unto my feet, and a Light unto my path (Ps. 119:105).

Being in a dormitory with so many others, we have every opportunity to put into practice that which we are taught in the classes. We have to learn to be quiet and considerate, for someone else may be studying. Our rooms must be kept tidy, for neatness is also part of one's testimony. Burning the midnight oil does not make for clear minds the next morning, so lights must be out at ten each evening.

Friends, I wish that you could visit D. B. I. sometime. You would come to love it as we do. The fellowship is so sweet and many are the happy times we have as we study, work and fellowship together. One thing that has impressed me most concerning the discipline of the school is the Christian grace with which it is ministered. We are put, to a large degree, on our honor and integrity concerning the rules. Punctuality to meals, classes and work is stressed. The officials know that unless we are trained here, we will probably be late to our services or Bible classes in our future ministry. Undue tardiness fails to leave the best impression and is not honoring to Him.

The other day my roommate and I were talking about our different jobs and she read a little poem. Though it was humorous it had something for us.

I reckon that this task I am dreading
Was made for a fellow like me,
And a fellow like me, I am thinking,
Was made for this task, don't you see?

Being a Pollyanna will not do the trick. The Lord must

I am thankful for the opportunity to become better fitted for my life work through the industrial and spiritual training I have received in this school. —Lela Johnson '39

ROCKMONT COLLEGE LIBRARY

Men of God have brought rich blessing to us during the weekly inspiration hour, and have stirred my life for a greater service for Him. —Faye Arbuthnot '39

bring the willingness. The testimony of a talented pianist meant so much to me along this line. She said she would be just as willing to scrub floors as to play the piano for the Lord if need be. After all, we must not forget that humble submission to His will for any service no matter how lowly, is far more important than the transitory applause of men.

There are certain hours set aside for study, and here as in many other cases, we are left to our honor. But then, the examinations will invariably tell the tale whether we have or have not been diligent. Aside from the desires of our instructors on the subject of study, His Word tells us in II Timothy 2:15, " Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." D. B. I. asks no more or less than the Bible does. If men in the business world see the need to study for their particular professions surely Christian service calls for even greater preparedness in order to be used for His glory. It deserves the best training we can get.

This next point for discussion concerning Institute discipline is one on which "Paris" is the highest authority. But contrary to "Paris," the Word tells women to dress with modesty.

> In like manner also, that women adorn themselves in modest apparel, with shamefacedness . . . (I Tim. 2:9).

Today the so-called well-dressed lady is usually the least dressed one. Whoever started the idea of evolution was looking at things upside down. Take the heathen in Africa; when they become Christians they want to be clothed. Then look at the average American woman today in what is termed a Christian country. Instead of modesty and shamefacedness, we find immodesty and shamelessness closely followed by immorality on every hand. How I praise the Lord for the stand D. B. I. takes on the Bible as the Living Word of God with no compromise, yet far from fanaticism. It is really amusing as I look back on it now and remember some of the malicious statements that were made to me concerning long dresses at D. B. I. Yes, D. B. I. does have high standards of dress conforming to modesty but not descending to the ridiculous or ludicrous.

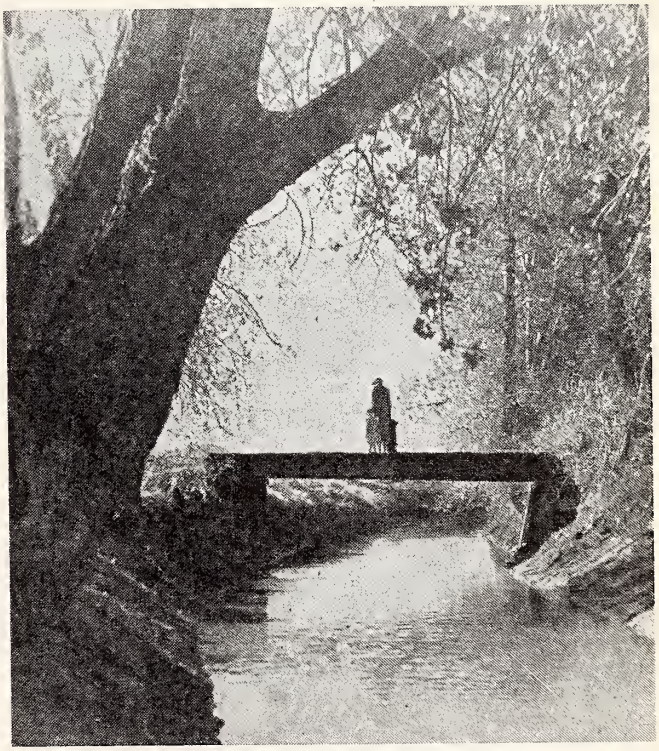
Concerning student association between the opposite sexes, the school also has and maintains high ideals of conduct. This age-old problem diminishes when Christian principles, motives and leadings are adopted. Being in an Institute where of necessity men and women are in daily contact in studies and in work, there must be certain rules. But instead of feeling stiff and awkward around one another, we have many wonderful times of fellowship, fun and frolic in groups together. In cases where two are led together by the Lord, it is esteemed as a sacred thing. But the ways and motives of worldlings are not tolerated. Many people brand Bible schools merely as matrimonial bureaus. This is false. But even if it were so, we ask, "Where could Christian young people find a better place to choose a life-mate more suited and prepared for the cause of Christ?"

Friends, Bible school seems to me to be an ideal place for all around Christian training. Every possible effort is put forth here to develop the students to live well rounded and well balanced Christ-centered lives. And this means disciplining the soul. When we were young, our parents corrected us. Does it not stand to reason that as sons of God we need correcting?

The Word of God is used as the basis of all discipline here. No, it isn't bondage—it is glorious liberty in Christ. Would you not rather be in bondage to Christ than to Satan? You must choose between the two masters. Paul says in Galatians 5:1:

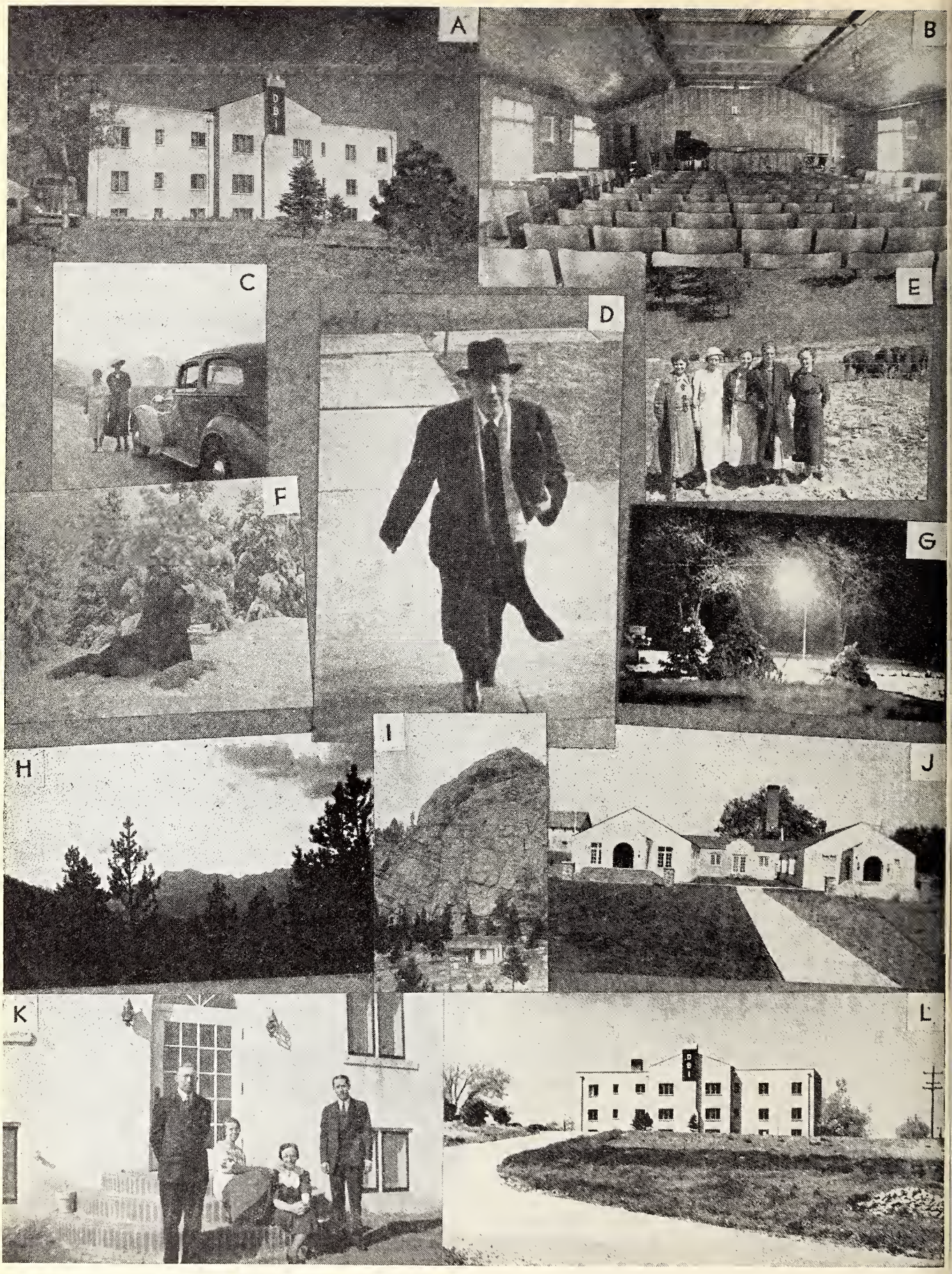
> Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

And, friends, I have found that I cannot do this in my own strength, nor naturally respond to correction. It takes the grace of God oiling the wheel of life continually to take away the squeaks and produce smooth running.



"He leadeth me beside the still waters." Scene on the D. B. I. Campus. Photo courtesy G. E. Kirkpatrick.

The Lord has answered prayer in a wonderful way in providing the needs of the students and of the school this past year. Philippians 4:19. —Ruth Abrahamson '42



A. Brookes Hall, south view; **B.** The Chapel, Chapman Hall; **C.** On the road to Institute Park; **D.** Clifton L Fowler, founder and President Emeritus of D. B. I.; **E.** At Genesee Mt., Denver Mountain Parks, buffalo in background; **F.** Rev. and Mrs. E. E. Lott at Institute Park; **G.** Winter night scene, Campus; **H.** Sunset at Institute Park; **I.** Faith Cottage and Sentinel Rock, Institute Park; **J.** Chapman Hall; **K.** Informal group of faculty and staff; **L.** Approach to the Campus.

A SPIRITUAL INFILLING

BY R. B. SHOEMAKER '41

MR. SHOEMAKER, a second year student in the Denver Bible Institute, whose home is in eastern Kansas vividly describes his school as "a spiritual filling station." His observations cover various phases of the spiritual fellowship of Denver's Bible school.

While I was driving along Federal Boulevard with a load of coal from the mine for the Denver Bible Institute, with which to cook the meals and keep the dormitories warm and cozy, the truck suddenly began to imitate an Arkansas mule, and determined to stop regardless of my efforts to keep it moving. What was wrong? Why, it hadn't been filled with gas before leaving the school, so there I was. The truck was useless without gas; it must be refilled, and as I walked to the nearest service station, the words of Paul came to me, "Be (ye) filled with the Spirit" (Eph. 5: 18). And God used that simple illustration to show me how useless and helpless we are in Christian work if there is not a constant, daily infilling of the Holy Spirit. I had filled the truck with gas the day before, but it wasn't sufficient for the following day. However, I was glad that the service stations were numerous along Federal Boulevard, and soon I had refilled with gas and was on my way.

The filling stations for a spiritual life are as numerous at D. B. I. as the filling stations are along Federal Boulevard. The fellowship among the students and between the faculty and students, and the various social and devotional activities, afford a means of spiritual infilling. The fellowship with one another in social and devotional gatherings tends to build up the spiritual atmosphere of the school as a whole, and the fellowship between the faculty and students is a real asset in reaching a higher spiritual plane. Truly, we, as students of D. B. I., can say with the apostle Paul, "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3).

I. SPIRITUAL BLESSINGS SUPPLIED BY THE DEVOTIONAL AND SOCIAL GATHERINGS

All of us enjoy sitting down to a nice warm meal and partaking of delicious food for the nourishing of the physical body. Food is necessary for the sustenance of the human body, and we should have the proper food at regular times, if we would be properly developed. After all, the body is only the house for the soul, and like the body, the soul must be fed with spiritual meat and with "the sincere milk of the Word," if it develops spiritually.

If you were to drop in at D. B. I. about 6:55 A. M. any week day, you would see all of us hurrying to the dining hall. After satisfying nature's demand for material food, we turn our eyes to the Lord Jesus and feed upon the "hidden manna," which He alone can provide. We have had a spiritual feast the past few mornings with the Rev. V. F. Anderson, an evangelist from Phoenix, Arizona, bringing to us the devotional messages. At these breakfast table devotions we have a wonderful time in testifying to one another of the grace of God and of some special blessing we have received. Many times when I have gotten up on "the wrong side of the bed," discouraged and disheartened, new hope and encouragement were found in the few minutes spent together with the Lord each morning.

After a day of toil and grind, how good it is to again set a few minutes apart and turn our eyes to the Lord. A prayer meeting is scheduled every evening from 6:30 to 7:00. The young ladies meet in the dining hall and the men assemble in the chapel. After a devotional reading, or message, we make known our individual prayer burdens and requests (Phil. 4:5-7) to one another, and we all have a part in bearing them before the Throne of Grace. There is something about these prayer meetings that makes Christ more real to me than in my private room with the Lord. There is something that grips my soul, and causes my heart to cry out to God. Maybe the secret is found in II Corinthians 3:17 "Where the Spirit of the Lord is, there is liberty." It is a time of spiritual infilling. It is my "spiritual filling station."

Mr. Burke, a dear old gentleman, whom you could not keep from loving, visits D. B. I. quite often. He calls our school his "spiritual filling station." I borrowed the expression from him.

Everybody likes to have a good time. The Lord expects us to enjoy life for the Bible says, "Who (God) giveth us richly all things to enjoy" (I Tim. 6:17). Surely D. B. I. is a Bible school, but we have socials, picnics, skiing parties and other recreation which make our school life real. But D. B. I. recreation is different. After a time of fun and refreshments, we turn our eyes to the Lord for heavenly refreshments. Oh, how different from the pleasures of the world, which are only for a season and which are so empty. "Delight thyself also in the Lord; and He shall give thee the desires of thine heart" (Ps. 37:4).

II. SPIRITUAL FELLOWSHIP AMONG STUDENTS

How well I remember my school days, as a freshman in high school. I was reared on a farm. The "greenish" appearance that characterizes farm lads stuck out all over me. And, because of the high-mettled, haughty spirit that prevailed among the "upitings," I could find no association or fellowship

To delve into the truths of God's Word is my greatest delight. Each day at D. B. I. brings fresh blessing as I hear the precious truths unfolded. —John Keyes '43

I am grateful for D. B. I.—a school where faith is not destroyed, but stimulated and deepened by the intensive study of the Word. —Myrtle Lewis '39

with them.

It is different here in the Lord's school. We are one big family with the same interests and striving for the same cause. Paul's words to the Philippians are, "If there be . . . any fellowship of the Spirit . . . Fulfill ye my joy, that ye be likeminded, having the same love, . . . Let nothing be done through strife or vainglory; but in lowliness of mind, let each esteem other better than themselves" (Phil. 2:1-3). I can personally testify that the spiritual unity and atmosphere of the fellow-students of D. B. I. has been a help and blessing to me and a strengthening factor in my life. The older students realize their responsibility to the new students. They are willing to sacrifice their own time to help younger "babes in Christ." They demonstrate the old saying, "God first, others second and self last." Being only a second year student, I can say this, because I am made more and more to realize how much the older students have meant to me. I praise the Lord for the fellowship found at D. B. I. and for the blessing the older students have been to me. And my prayer is that I in turn might be a blessing to others. But, only as we let Christ have the preeminent place in our lives (Col. 1) and we have become occupied in Him, can we be that blessing to others.

III. FELLOWSHIP BETWEEN FACULTY AND STUDENTS

Someone said to me, "Is it true that the faculty members at D. B. I. do not receive a stipulated salary?"

"Yes," I said, "it is true."

"Well, they replied, "What kind of teachers do they have that would teach for nothing?"

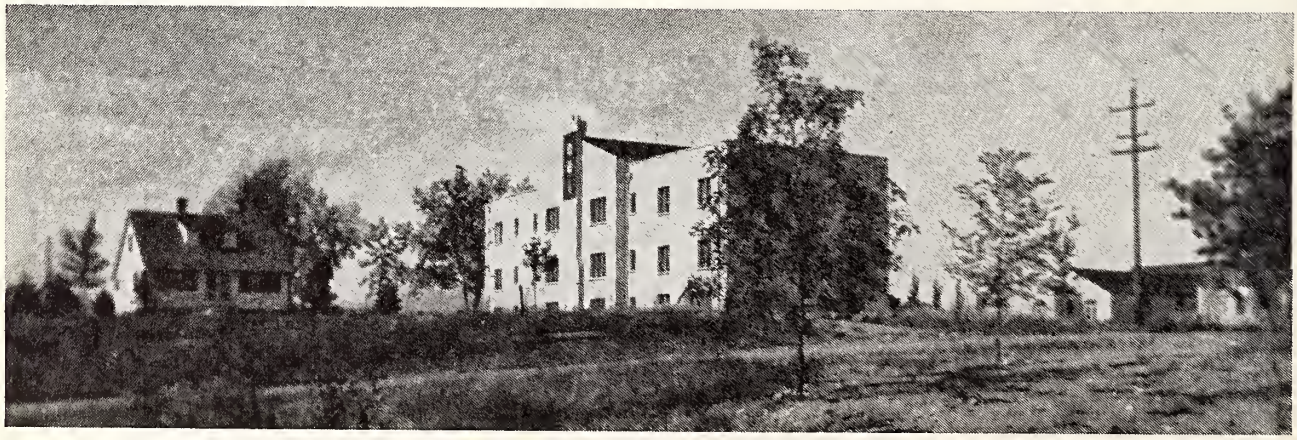
The insinuation of this query was that if the faculty taught for nothing, then they surely must not be much as teachers. The instructors that we have at D. B. I. are capable Bible teachers. They are trained in their line, in most cases having graduated from the four year Bible course of the Denver Bible Institute, and have studied in other schools as well. This faculty also knows what it is to be united in doctrinal views, a factor greatly to be desired. They "rightly divide the Word of Truth" and present the truths in a way that everyone can understand.

The faculty and staff of D. B. I. do not have their eyes on the "filthy lucre" but on the future ministry of the young people whom they teach, who will soon go out into a lost and dying world with the Gospel of grace—the good news of how Christ died for the sins of every human being. They believe and place confidence in God's promises that He will supply all their need (Phil. 4:19). The words of the Saviour are, "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you" (Matt. 6:33).

Because of the shortage of "harvesters" in the field at D. B. I., the workers have a very heavy program. Nevertheless, they willingly shoulder the load and press on for Him. Amid their heavy program, they are never too busy to lay aside their work and help us in our problems and difficulties. Satan would discourage a Christian if he possibly could. I have had several trying circumstances arise. But a private chat with the superintendent was always a real stimulant for me to press on. "They watch for your souls, as they that must give (an) account" (Heb. 13:17). Paul says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness" (Gal. 6:1).

We, as students of D. B. I., owe much to the faculty for their willingness to help and cooperate with us and for the sacrificial service rendered in our behalf. If you remember your school days, you recall that you were willing to do anything for the teacher of whom you were especially fond. There is always that spiritual fellowship prevailing between the faculty and the student body here. Their lives remind me of Paul's words to the Corinthians, "I will very gladly spend and be spent for you" (II Cor. 12:15).

Joy unspeakable has come to my life since knowing the Lord Jesus as my Saviour and enjoying the fellowship of D. B. I. for these two years.



Panorama of D. B. I. Campus showing, from left to right, Torrey, Brookes, and Chapman Halls.

Sowing While Studying

BY ANGUS H. SWEET '42

THIS testimony is a strong answer to the age-old cry that one should not waste his time studying since Christ's coming is imminent. Mr. Sweet, one of our freshmen and a resident of Ontario Province, Canada, presents to us a cross-section of the evangelical outlet for Bible school students.

TODAY when apostasy is creeping over every nation like a dense fog; when churches are being closed in large numbers, leaving many districts, towns, and villages without a fundamental testimony; the first question that comes to the minds of young men and women who are interested in the salvation of precious souls, when approached about Bible training is: "Should I leave this community where my testimony is needed so badly, and enter a training school for three or four years; or continue without proper training, witnessing in my humble way?"

This question has arisen in my own mind, and I have conversed with others who have had similar experiences.

On one hand, the people to whom you have been humbly ministering need the continuation of your services, for you know that to move would leave them without a testimony; while, on the other hand, you yourself feel your inability to give them the Truth in all its clarity, an essential factor if they are to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.



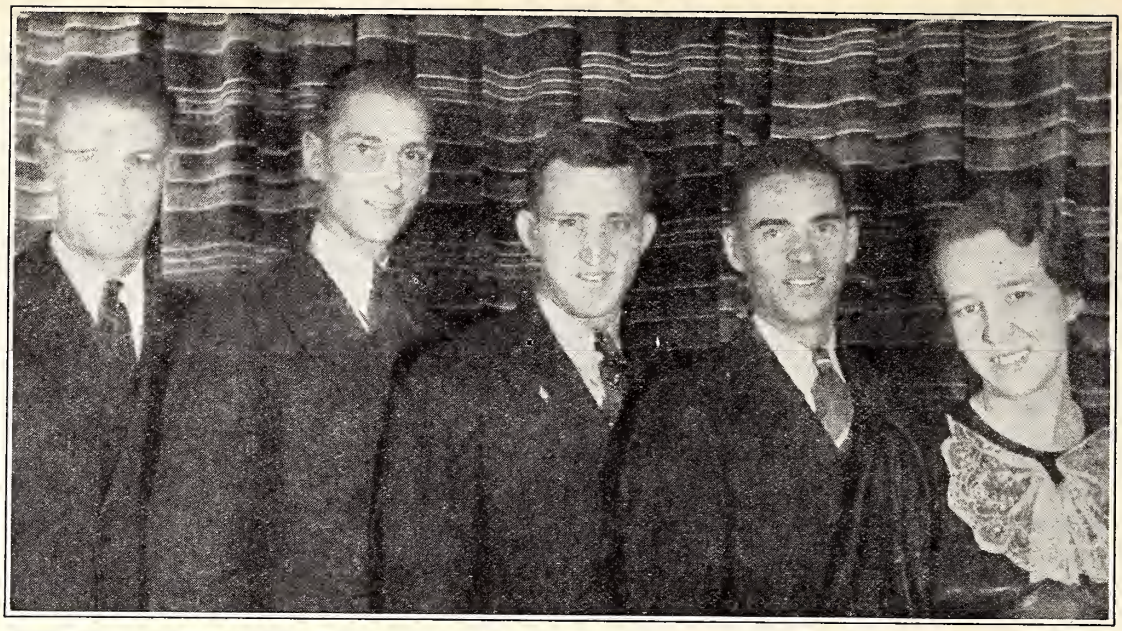
Group at the Colorado State Home for Dependent Children. Enlarged from Institute motion picture.

Serving God today without a clear knowledge of the Word is dangerous business. The false cults are on the lookout for zealous individuals desirous of going all the way with God. If these young Christians are not clear on the interpretation of various Scripture passages, and do not know how to rightly divide the Word, they may find themselves victims of these cults and ignorantly drawn into their erroneous doctrines. I know whereof I speak.

I do not believe, however, that one feeling his or her need of training should take things into his own hands. The mind of God must be sought and training obtained where He desires. Perhaps God does not want you to leave immediately. He has led you where you are and you must get your orders from Him to move elsewhere. We must wait upon the Lord for His will in the matter. In my own experience, my wife and I were planning to go to school, but the Lord kept us in service without training for a year. During that time we realized the difficulty of serving Him without a thorough knowledge of the Word as we were confronted with the problem of dealing with false cults and answering difficult Scripture passages. In seeking God's will as to our entering Bible school the next year, He showed us that training at present was more important than service handicapped by an insufficient knowledge of the Word and its presentation.

MANY today have the opinion that Bible training is so much time wasted. I was in conversation with a gentleman some time ago who said, "Mr. Sweet, it seems that Christ's coming is so near that one should not waste any time in a Bible school." This is true in a sense. Christ's coming does appear very imminent and it is only natural that one devoting his full time contacting souls would have more opportunity of winning a greater number to Christ. But we should not fail to recognize that though our fishing equipment is complete, we may not be so apt at using it. Neither should we fail to recognize where God would have us go. But is time spent in a Bible school wasted? No! Is there not plenty of opportunity for serving Christ while in training? The answer is—yes! I feel sure that God would never lead anyone to a Bible school if He considered it time wasted. And, if there are any who are there, having come because of their own desires,

Prayer is of vital importance in the life of every Christian. Personal prayer is constanty stressed at D. B. I.
—Violet V. Anderson '39



D. B. I. Student Quartet which toured ten states during Christmas vacation. Left to right, Henry Hyink ('40), baritone; Maurice Robertson ('42), first tenor; Leland McClellan ('39), bass; Angus Sweet ('42), second tenor; Mrs. A. Sweet ('42), accompanist.

being out of the will of God, truly then it is wasted time.

The majority of our Bible schools throughout the land today are situated where there is ample opportunity afforded each individual while in training. D. B. I.'s location is particularly favorable. The campus is only eight miles from the heart of the city of Denver, the state capital, a city of approximately 300,000 people; right on the main state highway and only a drive of about fifteen or twenty minutes. This fine location is advantageous in many ways. It means more quietness in the midst of study, opportunities for work, and yet quick access to a city and surrounding country where studies can be applied in a practical manner.

Since I was interested in the opportunities offered for practical Christian work while in training, I feel that there may be others who are anxious to learn of D. B. I.'s evangelistic activities. The size of the student body, to begin with, is a real asset in the varied opportunities given in serving Him, the present enrollment being in the neighborhood of fifty. This means that every student is given practical assignments throughout the city and surrounding community.

Sunday, of course, is our busiest day of the week. Shortly after eight o'clock the students begin leaving for their various appointments. Many have Sunday-school classes in the various churches and missions throughout Denver. Others leave for country school houses. Quite a number have classes at the Colorado State Home for dependent children, where a Sunday-school is conducted by the school. It is significant that D. B. I. has had this privilege at the State Home continuously for over fourteen years in spite of many changes in state politics. Here about 400 are given the Gospel story each Sunday. During the week, part of Wednesday is set aside in which the students are divided into groups. These leave for Denver and present the Gospel in testimony and song at laundries, factories and on the street. Calling work is also carried on by certain students, wherein opportunity for Jewish work, etc., is presented. Certain days during the week calling and visitation is also done at various institutions in the city. Every Wednesday afternoon a number of students hold evangelistic classes for boys and girls in several homes. God has blessed these efforts in a marvelous way and many children have accepted Christ as Saviour. Wednesday night offers additional opportunities for giving forth the message of life. Different groups each week hold services in the county jail and city mission where souls who are burdened with sin, care and disappointment are pointed to their only Hope.

To prove that training is not time wasted I would like to enumerate briefly a few of the figures as recorded in the Evangelistic Department of D. B. I.

October 1 — March 31

Persons talked with		2563
Persons accepting Christ as Saviour		326
Persons returning to Christ (restorations)		42
Persons yielding their lives to Christ		35
Tracts distributed		9422
Scripture portions distributed		1643
Letters written for spiritual purposes		383
Musical numbers rendered		1319
Sunday-school classes taught		827
Child Evangelism classes	(approximately)	100
Meetings conducted (all others)		128

THE need of the hour is the presentation of God's Word in all its truth and clarity. I remember reading at one time this statement: "What the church needs today is more expository preaching." I believe this to

(CONTINUED ON PAGE 166)

The singing and playing of the Gospel songs and choruses means much in the way of blessing and inspiration to all at D. B. I. —Aletha Neal '40

HOW GOD DIRECTED ME TO TRAIN AT D. B. I.

God's instruments in presenting D. B. I. to me and eventually leading me here are varied. First of all a graduate, who was filling the pastorate in my home church, testified to its outstanding merits as a fundamental training school for those who earnestly desired to go on with the Lord. His praises were of the highest and he succeeded in setting it forth as "a bit of heaven on earth"—and such it is. A few years later, the faculty quartet, representing my beloved school, on one of its splendid deputation trips, presented the yielded life message. I saw my great need of giving my life to the One to Whom it belonged and knew for a certainty that D. B. I. was the place where God wanted me for training. —Lucille Culyer '40

About a year or so before entering D. B. I., I sat in class in another school. I found that some of the teachers there believed in the security of the believer and others believed in the falling from grace doctrine, with the result that some of the students were all at sea on this point. So while in Denver two years ago, I visited D. B. I. and found that they taught the same as did Spurgeon and D. L. Moody, namely that when a man was saved he received eternal life and was saved forever. So after two years of prayer and investigation, the Lord led me to D. B. I. —George Watmough '42

I became acquainted with some splendid Christian people who had a son who at one time had been a student at D. B. I. I confided to them my desire for training in God's Word in order that my life might count more for Christ. They told me of D. B. I. and recommended it highly as a school that was doctrinally sound and true to God's Word. —John Keyes '42

One summer when I was despondent because every attempt to go to college had failed, a trio from D. B. I. came into the community. The singing of these young men was different; it was from the heart, and their testimonies were vibrant with sincere love for the Saviour and desire for His glory. That young people could be so happy and so on fire for the Lord seemed a miracle to me. I began to wonder just what my life was going to be. In my desire to work out my own personal ambitions in college, was I missing the best? I wrote to the school for information and received literature, including a copy of *"Grace and Truth."* This brought a desire to know more. Then the student number of *"Grace and Truth"* for that year, along with subsequent numbers of the magazine, supplied the information I had long wanted. The teaching given in the magazine was clear and satisfying—just the thing I had been eager to find. —Myrtle Lewis '39

The main tool God used in directing me to train at the Denver Bible Institute was a godly aunt of mine who labored fervently in prayer on my behalf. She had visited the school and loved it for its testimony to and exaltation of our blessed Saviour. Every time I went to her home, she would tell me something of D. B. I. I never left her presence without the feeling that the Lord was dealing in my soul to train for His service at the Denver Bible Institute. —Lucille Boday '42

(CONTINUED ON PAGE 149)



D. B. I. Faculty, Staff, and Student Body, fall of 1938.

The Bible

By
C. REUBEN LINDQUIST
PRESIDENT, DENVER BIBLE INSTITUTE



REV. ERNEST E. LOTT
Faculty



MRS. E. E. LOTT
Staff



MR. CHARLES R. JOHNSON
Faculty



MRS. L. J. FOWLER
Staff

INASMUCH as Bible study involves a process of spiritual growth and development, the study of God's Holy Word cannot be limited to a curriculum, nor can it be confined to a prescribed course of study. The study of the inspired Scriptures is the task of a life-time. Therefore, no Bible study course can within the brief time allotted, possibly exhaust the wealth of the vast material to be found within the pages of the sacred Volume. At best, such a course can only be the means of encouraging and stimulating the Bible student to individual and independent Bible study, that he might learn to search out for himself the priceless nuggets of Truth to be found within this eternal gold mine.



REV. C. R. LINDQUIST
President and Dean

In order, therefore, to accomplish the most in preparing the young Christian worker for effective service for Christ, a course in Bible study must be designed to meet what we believe to be the threefold need of the average student. This threefold need might be outlined as follows: First, a mental perception of the truths of God's Word; second, a spiritual discernment of Truth; and, last of all, an effective presentation of the Truth. The Denver Bible Institute has sought to incorporate into its four-year Bible course instruction that will meet this need.

FIRST of all, it is apparent that the Christian worker must have a mental perception of the great truths of God's Word as a basis or foundation upon which to build and develop Christian character and leadership. Unfortunately in this day of spiritual decadence and atheistic influence, the integrity of the Word of God is continually being called into question. It is not an uncommon occurrence to find young men and women entering a Bible school whose faith and confidence in the Book of books has been spirited away by some high sounding philosophy, or blasted by the infidelity of modern education and so called higher learning. Little can be accomplished in the way of training such an one until the confidence and faith is restored and established. It follows then that a Bible course must at all times affirm and stress the eternal fact that "All Scripture is given by inspiration of God." Nothing can revive a sterile and languishing faith more quickly than the Word of God itself. An enlightened mind makes for an established faith. Two subjects included in the course of study offered at the Denver Bible Institute deal primarily with the great doctrines of "the Faith." The first, designated as Book Study, presents to the student that which the name implies, namely, an analytical and exegetical study of the various books of the Bible. The second consists of a class in Topical Study which emphasizes the synthetical view of the doctrines. Discussions presented in outline form give suggestive material for further individual study



MISS ALMA WAESPI
Staff



MR. E. GLEN LINDQUIST
Faculty



MISS MABEL BURKE
Faculty



MR. DAVID S. WELCH
Faculty



MISS HARRIET MCKOWN
Staff

Study Course



Rev. Clifton L. Fowler
President Emeritus
Editor, "Grace and Truth"

and development. But along with the studies in doctrines and prophetic truth, the student is taught the various principles and dispensational distinctions inherent within the Word of God, so vital to the proper approach and perception of all biblical truth. The fundamental facts of the faith and the great distinctions of interpretation are likewise presented to safeguard the mind of the student against the confusion of the hour in which we live. Classes in Christian Evidences, Church History, Bible Geography, Modern (false) Religions, Chapter Summary and other kindred subjects give to the student a comprehensive working knowledge of the Scriptures. In the course of the four-year period of training, the student is required to memorize some fifteen hundred Scripture passages. The chapter headings of the Bible are likewise committed to memory, thus furnishing the student with a mental index to the Scriptures. A mental perception of the Word of God is therefore necessary, not only to confirm and establish the faith of the student, but also to familiarize the soul with the great foundational truths of the Word of God.

In the second place, the student must acquire spiritual discernment. This phase of Bible training deals with the individual student's life. All too often the emphasis is placed upon securing a head knowledge without cultivating an understanding heart. Before a Christian worker can be of real help to other souls, he must first have learned to appropriate and apply spiritual truth to his own life. Personal truth as revealed in God's Word is just as vital and fundamental to Christian service as the knowledge of Christian doctrine. In fact, the one supplements the other. The course in the Denver Bible Institute lays particular emphasis upon this aspect of Christian training. The class in Personal Christian Life is distinctly a course in Biblical Psychology and deals exclusively with the application of personal truth to the individual soul. Here the problems and perplexities that beset the individual soul are studied, analyzed, and solutions sought in the light of God's Word. The course consists of studies in the relationship of the soul and the two natures; the secret of victory as revealed through occupation in Christ; spiritual distinctions such as Standing and State, Law and Grace, Salvation and Rewards, Dispensationalism vs. Individualism, and all truths vital to the solution of individual personal problems. Complementing the classroom studies, student problems are given personal consideration in private interviews. Until the student of the Word has learned to spiritually discern his own life in the light of Divine Revelation, he is not in a position to be of much help to other bewildered and perplexed souls. The Personal Christian Life course has been especially designed to help (Continued on page 152)



Rev. Archie H. Yetter
Faculty



Mrs. C. R. Lindquist
Faculty



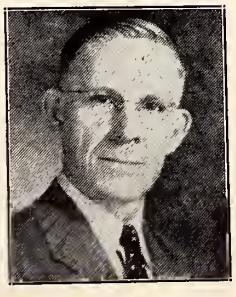
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Staff



Miss Neita Smith
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Mr. T. W. McKee
Faculty



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Staff



Miss Anna Benthien
Staff



Miss Rose Encinas
Staff

IN THE HARVEST FIELD

Conducted by
Florence Taft Fowler



Mr. and Mrs. Harvey Hammond and Goajira Indians among whom they are working in Colombia, S. A.

The spirit of giving their best that laborers might go forth to the waiting harvest field is beautifully exemplified in the lives of the parents of Ernest Fowler ('33) who write concerning their son,

> He has been in South America now more than four years and there is little hope that he will have a furlough for a long time, to come home, but we are glad he is there in God's hands.

Our brother Ernest, who is working with Mr. and Mrs. Harvey Hammond in Colombia, South America, is hoping to be transferred to a new and unevangelized field among the Indians of the mountainous interior. On two occasions the district has been visited by Ernest and Harvey to seek friendly relations with the natives with the view of opening it to the Gospel. One Indian professed to have accepted the Saviour. On the second visit he was still interested and is now attempting to stir up interest in the Gospel among his people that they may permit our brother to enter as a missionary to them.

Because there is no other missionary to carry on the work of their present location, it will be necessary for the Hammonds to remain at this post and Ernest Fowler must go out alone to these Indians of the interior. Special prayer is needed for this new project as our brother prepares to enter the new and exceedingly difficult field.

How faithfully these three have labored together. They are beginning to see the fruit of their efforts in the response among some of the young Indians who are growing in the things of Christ. This is a great encouragement to them.

The Rev. and Mrs. H. A. Sprague ('21) who were faithful co-laborers with us at the home base—D. B. I., are being used of the Lord in a church near Upland, where Mr. Sprague is pastor. Mr. Sprague writes:

> We are praising the Lord for all His blessings upon us, for there have been souls saved and I have seen growth in the lives of many of the Christians. I am praying that the Lord may so work that some of the young people may give their lives to Him for service and go to D. B. I.

We rejoice at the improved health of these dear ones, who found it necessary to leave the high altitude for health reasons about three years ago. Special treatment is bringing Mr. Sprague, who was quite ill for many months, back to renewed strength.

The sad news, however, of the recent death of Mr. Sprague's sister, Mrs. Marie Jenison, comes to us as a shock. She leaves a husband and two little girls to mourn her loss.

Deepest sympathy is extended to the Spragues and to the members of the bereaved family, who sorrow, but "not as those who have no hope" for their loved one is "with Christ which is far better."

Miss Katherine Harder (former student), missionary in the Belgian Congo, writes of the problems and difficulties in the work of attempting to carry the Gospel to the black people of her section. Satan opposes, but she courageously and faithfully carries on in the strength of the Lord in spite of distressing indifference and lack of response on the part of the people. Let us especially remember our sister in these difficult days.

The news of the illness of Mr. Lester Lehmuth, former student, who has been faithfully serving the Lord among the Mohammedans in Morocco, North Africa, is a call to prayer for his special need. In June, the Lord willing, he hopes to return to the States for recuperation. He has been ill since last November, but is now improved and able to write.

Mr. and Mrs. Roger Howes in China are undergoing great testing in their separation on the field. Mr. Howes, in evangelistic work in a province many hundreds of miles from his family, who are in North China, is in the danger zone where Japanese are dropping bombs on Chinese

(CONTINUED ON PAGE 149)

Our hearts have been greatly blessed by the messages of the various men of God who have spoken to us at our weekly inspirational hour. —Lucille Culyer '40

D. B. I. SILVER JUBILEE BULLETIN

Let's Continue to Lift the Burden from D. B. I.

By--- Importunate Prayer & Sacrificial Giving

That the Lord is blessing in the effort to lift the burden of debt from the Institute during this year of Silver Jubilee is evidenced, first of all, by the many fine letters which have been received from faithful friends, scattered far and wide. In order that our "Grace and Truth" family of readers might share these testimonies with us, we are submitting excerpts from some of these letters. Among the letters received which brought special blessing to our hearts, was a letter from Rev. Harold L. Lundquist, Dean of the Moody Bible Institute. This letter appears on the next page and speaks for itself. To say the least, we are exceedingly grateful to Dean Lundquist for this fine expression, and for his kindness in laying this prayer request before the members of the faculty and student body of the Moody Bible Institute, which institution is being blessed and used of the Lord in a marvelous way. We deeply appreciate this interest and prayer fellowship.

"Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

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EDUCATIONAL DIVISION
OFFICE OF THE DEAN

March 15, 1939

Rev. C. Reuben Lindquist
Denver Bible Institute
Denver, Colorado

Dear Mr. Lindquist:

In response to your letter of March 1, 1939 I write to assure you of our fellowship in prayer for the Silver Jubilee of the Denver Bible Institute. Mention will be made of it at our Faculty meeting next Monday and we will also place a prayer request before the student body at their devotional meeting.

We wish for you the Lord's richest blessing on the continued ministry of the school and pray that He may give grace and power to each one of you for your important service.

Sincerely yours,

Harold L. Lundquist

HLL:MMC

Dean

Other letters from individuals and prayer group sponsors, reveal the same fine attitude and concern. Space will not permit publishing these letters in full; consequently we have selected portions from letters representing a wide area.

WISCONSIN—"Enclosed find my Dollar-a-Month envelope containing $2.00, and also money order for $5.00 to be used toward paying off the school's indebtedness. I am praying for the Lord's blessing on this year of Silver Jubilee."

FLORIDA—"We are enclosing a check for five dollars to the Silver Jubilee Fund and we wish we could have made it one hundred times as much, but cannot do that now."

MICHIGAN—"We here in —— want to join with you at D. B. I. in prayer that God will see fit to lift the burden from the work during this year of Silver Jubilee."

ILLINOIS—"We are glad to be prayer-warriors for D. B. I. We are remembering the work and the workers daily before the Throne of Grace and are assured by the Word of God and by our personal experiences that we have a prayer answering God."

WYOMING—"Please find enclosed $1.50 to be applied on the fund for removing the debt. Am praying that God will put it into the hearts and hands of enough more to give a like amount to lift this debt."

MONTANA—"Please find enclosed $20.00 to be used in paying off the debt against the school. May God bless you all."

CANADA—"Enclosed please find $1.00 toward your enterprise. Will send more later. We feel that our lives have been enriched by GRACE AND TRUTH."

MINNESOTA—"Am sorry that I cannot help with the Silver Jubilee. Money is scarce with me. I am thankful to God that I have the privilege to pray for the different needs."

MONTANA—"I am sorry that I cannot organize a Prayer Band here in the Home as there are only two professing Christians, but I shall be glad to set aside nine o'clock P.M. for special prayer for the Institute. How I wish that I could send something on the debt, maybe I can a little later. I know that you are doing a wonderful work among the young people and my prayer is that God may bless you in this good work."

OKLAHOMA—"This is to let you know that we have not only been praying definitely for D. B. I., but we shall also continue to remember it and the fine work carried on there. Our desire is to have a part in lifting the debt."

NEW YORK—"You will remember I am an old lady nearly 87 early in June. I can do little for anything anymore but pray. I want you to know that my interest is still with you, but the work must be done by others. I do pray every day for the work and the workers."

CANADA—"I find it impossible to organize a Prayer Group but shall be happy to pray for the school as an individual."

COLORADO—"I am praying daily that the indebtedness shall be entirely cleared away during this year of Silver Jubilee."

OHIO—"We as a group, namely the missionary group, are glad to add to your band of prayerful fellow Christians, our own prayers and supplications as a group. Many of us have begun praying daily in our own homes at regular devotional periods. However, you may be assured we shall as a group be praying for and with you on Thursday afternoon from 2:00 to 4:00 P. M. of each week."

WYOMING—"We will remember you at our family prayer time each evening. We hope to send an offering soon."

COLORADO—"I am praying that the debt will be completely paid off this year and that this will be a wonderfully blessed year for the school."

CALIFORNIA—"Please find enclosed Post Office Order in the amount of $50.00. The Lord says, 'Yes,' having prayed over where it should be spent."

COLORADO—"Indeed you can count on us in joining you in prayer for the lifting of the entire debt from the Institute. Surely it is His will for this to be done as His Word says, "Owe no man anything" and we know "all things are possible with God," and that He answers prayer. May God richly bless you all in every effort put forth in this twenty-fifth anniversary."

ARIZONA—"I am glad to see the start being made on the debt. You can put me down for $100.00 and possibly more. You are moving along right lines and God-honoring lines."

MICHIGAN—"Your letters have been received, and I am happy to answer them at this time. I trust that the Lord is blessing you in a very special way. I am sure that the Lord would be pleased to have D. B. I. released from the pressure of debt. Believe me, I shall be happy to unite in prayer to the end that the SILVER JUBILEE shall be used of Him."

CANADA—"I enclose five dollars to help your mortgage fund, and assure you of our prayers for the full liberation of debt on your buildings."

Over 300 individuals have covenanted to pray for THE LIQUIDATION OF THE INDEBTEDNESS OF D. B. I. Included in this number are several SILVER JUBILEE PRAYER BANDS consisting of members of families, prayer meeting groups, missionary societies, etc. We list a few of them here according to states:

ILLINOIS: A women's Bible study class
ILLINOIS: Two prayer bands
PENNSYLVANIA: A Bible study class
CANADA: Two separate prayer bands
WASHINGTON: A prayer band
WISCONSIN: A prayer band
OHIO: A prayer band
OKLAHOMA: A Bible class
CALIFORNIA: A prayer band
OHIO: A missionary society
NEW MEXICO: A prayer band
COLORADO: A prayer band
COLORADO: A missionary society
MICHIGAN: A missionary society

Truly these many fine responses are tokens of the Lord's undertaking. We are confident that there are many others from whom we have not heard, who are interceding in behalf of this great need.

We believe that the same Lord Who has stirred the hearts of His people to pray for this great need at this time, will also bring glory to Himself and blessing to the cause of Christ here in Denver, by answering these prayers. "Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3).

If you are an earnest Christian and love the Lord Jesus and His testimony, you are missing a rich blessing by not joining with us in intercession for this worthwhile cause. Are we asking too much in asking your prayer fellowship in behalf of this great need? Won't you take this opportunity upon your heart for His sake and for His glory? We earnestly covet your prayerful cooperation during this year of Silver Jubilee. When the saints of God pray, SOMETHING HAPPENS!

Remember that each and every one making a gift to the LIQUIDATION FUND will receive a beautifully engraved certificate commemorating the Silver Anniversary of the Institute. Send us your gift or pledge today. Pledges can be paid on or before October 26, 1939, the actual date of the founding of the Institute by Rev. Clifton L. Fowler, twenty-five years ago.

HOW GOD DIRECTED ME TO TRAIN AT D. B. I.

(CONTINUED FROM PAGE 145)

While attending night school at the —— Bible Institute, I first heard of D. B. I. through one of my teachers. Later I met one of the D. B. I. students. This student added much to my growing interest in the school and encouraged me to step out on faith and enter school in the fall, which I did. —Nell Owens '41

It was through the "King's Business" magazine which my mother took that we first heard about D. B. I. There was an article concerning the Denver Bible Institute regarding the "Grace and Truth" magazine being offered along with the "Daily Manna." Then my mother subscribed for the "Grace and Truth" magazine right away. Thus, we became better acquainted with the Denver Bible Institute through "Grace and Truth." Two years ago our church called a new pastor, who had been a D. B. I. student in 1925-26. When I definitely yielded my life for Christian work, the Lord made it plain to me that the Denver Bible Institute was the training school that I should attend. —Marguerite Harris '42

One Sunday in the church where my brother attended, there was a young man who supplied the pulpit and later was called as pastor. He, being a former student of D. B. I., naturally told my brother a good deal about the school and its spiritual atmosphere. The next time I saw my brother, much to my surprise, he had changed his mind about schools and was thinking of D. B. I. as the school where he wanted to attend, and gradually he caused me to change my mind. Later I came in contact with a reader and subscriber of "Grace and Truth" and she said, "By all means go to D. B. I." I had several blessed contacts with her and last spring she introduced me to a girl who had just completed two years at D. B. I. I soon sent in my application. —Doris Van Wingerden '42

I was led to D. B. I. through the testimony of a student quartet which came to Bozeman, Montana in the summer of 1934. I had yielded my life to the Lord sometime before this through the testimony of another group from another Bible Institute, but somehow I did not feel led of the Lord to go to that particular school. Later a D. B. I. student told me of the D. B. I. Student Quartet which was touring the country and I went to hear them. —Henry Hyink '40

It was through the instrumentality of the Faculty-Student Quartet and Dean Lindquist that I came to D. B. I. as a student in the fall of 1937. I praise God for the way in which He opened up the way for me to come here and how He closed all the other doors to another school that I had been considering, thereby convincing me that God led me here to train for His service. —Adella Spees '41

So many people have asked me this question: "Why did you choose D. B. I.?" and I always answered, "I did not choose it; God chose it." He dealt with me through the articles of the "Grace and Truth" magazine and also the testimonies and singing of the D. B. I. Faculty Quartet. At first I was not willing, but the Lord dealt with me until I became willing. I had no means to enter training, but God marvelously opened up the way so I could work to defray my expenses. Truly God has been "faithful that promised." —Violet Anderson '39

Brother Fowler visited Grace Church in Niagara Falls, Ontario, in July of 1935 and it was then that I was first apprised of the Denver Bible Institute and its work of training young people for Christian service. I did not plan, seemingly then, even though I had recently dedicated my life to Him and was experiencing the joy and peace resulting from this decision, to enter definite Christian service, although I was not averse to the possibility and was anxious to do God's will. At last we (my husband and I), asked the Lord for some token of assurance if it were His will that we enter D. B. I. for training. That very day we received the student number of "Grace and Truth" in the mail. This, and the answering note in our own hearts, caused us to send our application to the Institute. —Dorothy Sweet '42

I had never even considered giving my life to the Lord for His service until Brother Fowler came to my home and held a few meetings in our church. The services themselves interested me greatly and the Holy Spirit began His convicting work in my life; He began to bring to my soul the realization that I should give back to the Lord that which was already His—my life. Later I came to D. B. I. for a few days to visit my brother. I liked the school and talked with my brother and members of the staff about coming as a student. Of course they encouraged me, and I went home having decided to enter the following term. —Hope Stewart '41

IN THE HARVEST FIELD

(CONTINUED FROM PAGE 148)

cities. He has had on occasions to take refuge underground for protection. Mrs. Howes ('23) and their two children are at the China Inland Mission School at Chefoo.

Let us faithfully bear them to the Throne of Grace that they shall be strengthened and protected for the service of the Saviour.

We rejoice in the ministry of Mr. Kenneth Jones, former student, who is supply pastor at Bruner Hill, near Tulsa, Oklahoma.

Rev. Luther Nelson is serving the Lord at Walteria, California, and has our prayer interest for the Lord's rich blessing.

Miss Emalou Anderson, class of '38, at present employed in Los Angeles, hopes to return as soon as possible to work among the Navajo Indians of Arizona.

Mr. and Mrs. Forrest Morningstar (nee Ruth Carter), former students of D. B. I., now residing at Henry, Illinois, announce the arrival of a baby boy, David Reed, on March 27.

CAMPUS NEWS FLASHES

The D. B. I. Staff and Student Body greatly enjoyed, on Thursday, March 30, the visit of Miss Constance Brandon, Secretary of the World Dominion Movement, and the Rev. Alexander McLeish, the noted Scotch missionary to India and Survey Editor of the World Dominion Movement.

The delightful fellowship with the Rev. and Mrs. P. H. Kadey during their stay at D. B. I. from March 29 to April 3 was a precious token of the Lord's goodness in sending them to us. We praise the Lord for them, and for the unique ministry of Mr. Kadey in his impressive picture and song presentation of the message of the Saviour.

Five days of inspiration and blessing came to us in the Second Silver Jubilee Conference held at 2047 Glenarm Place. Souls were saved and the Lord's people were edified.

Mr. Kadey held special meetings for the children in the afternoons and on Friday evening, March 31, gave a message to 150 young people gathered at a banquet in the dining room at the downtown building.

The utter abandonment of self displayed in the daily life of each worker here has been a constant source of blessing to me. —Eleanore Baltar '42



The Bere
Missiona

The Foreign Missionary Depar
of the Denver Bible Institu

BUILDING NEWS

The latest word from the field, dated March 21st, was to the effect that some of our missionaries have actually moved to their mountain home. Mr. Lindquist says, "I want to report to you that we moved up here to Musuku last Wednesday (March 15th). It wasn't such a hard job after all as Chief Songo got us sixteen men and the new infirmier sent us eleven from the hospital so after much groaning and protesting, we got everything up here except the chickens and they arrived last night.

"Last week we had a very violent storm with much wind which caused the walls to shift slightly, bringing down most of the finishing mud and whitewash on the two outside walls of Miss Johnson's room and the living room and the kitchen. It seems to be all right in all other places. So we had to put leaves all over the mats on the floor and on everything we could not carry out, and the workmen pulled down all the remaining loose mud and put on another very thin coating of finishing mud, and we will wait until that is thoroughly dry before putting on the whitewash clay. Today the men are engaged in clearing and cleaning the grounds. They are also digging out stumps to see if we cannot get rid of some of the millions of flies, ants, bees and other insects. We have noticed some mosquitos so we will have to get the frameworks up for the nets, which we were in hopes we would not need up here.

"I am making double curtain poles for the larger windows in the living room and Mrs. Amie and Miss Johnson have made draperies and curtains for them. The draperies almost touch the floor and it makes things look very nice. The fireplace works quite well if we keep mats over the two windows on each side closest to it, so there is no cross draft. We certainly have enjoyed the fireplace as it is still damp and cold in the house. The walls are not thoroughly dry and in the mornings the fog is so thick that one could almost cut it with a knife.

"The new infirmier was up last week and he said that he had heard that it was nice up here but did not realize how nice it really was until he came up.

"Down on the first ledge there is a village rapidly springing up. The three Bampende, Kitele, Matayo and Muquamo are building there as well as the two Baluba, and one of the church deacons, Sha-Muliminwa. They have named their village Basogo, which is the Kilega word for "good" with the personal prefix, so it means "Good People." I was down there this morning inspecting their work. Several of the workmen have asked permission to build their houses on the lower ledge where the infirmier had his rice, which is now harvested, but we have decided that only workmen with one wife or none can build on mission property so that has rather reduced the number of inquirers."

EVANGELISTIC REPORT

We are sorry to say that Miss Johnson had an attack of malaria, and Mr. and Mrs. Albert Jansen had a light case

B. A. M. Missionaries and Candidates



Miss Ruth Amanda Johnson



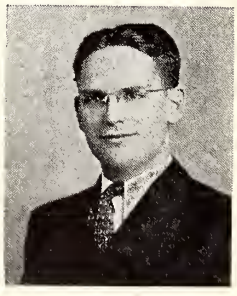
Rev. Irving M. Lindquist
Field Secretary-Treasurer



Mrs. Beulah M. Amie



Miss Hazel Leigh Whitney



Mr. Leonard W. Parcel
Deputation Secretary



Mr. Albert J. Jansen



Mrs. Albert J. Jansen

There is not an individual at D. B. I. who could not give definite testimony that God answers prayer in many ways
—Sylvia Blake '40

ROCKMONT COLLEGE LIBRARY

African Society



Encinas, Home Secretary

of smallpox which confined them to their house for several days, but they are all well again. Mr. Jansen says, "The present finds us well and happy in our work. For a while we were having quite a time of sickness but I think we are all well again tonight. First Miss Johnson had about two weeks in bed with malaria fever, then Mamie spent a week in bed with smallpox (the smallpox is not as bad out here as in the homeland), then I had an infected tooth and had to find a dentist. I found a mine doctor who was willing to pull it for me and since coming home I spent three days in bed with a fever as a result of the poison left in my system. However, the Lord has been blessing and according to my record we have had the blessing of seeing ninety-nine souls take Jesus as their Saviour. This more than repays any inconvenience or hardship incurred in coming here with the Gospel."

On their way into the Congo, our missionary group picked up three native Christians who have been of tremendous help to them in these beginning days of our missionary work. They are Kitele, Matayo and Muquamo.

Kitele is the educated native. He finished the day school (in the mission where Mrs. Amie worked on former terms on the field) and the Bible School and has had training in a governmental hospital. He has a real gift for languages. Mrs. Amie says he has learned several native languages and understands some French and English. Mrs. Amie plans to teach him more. He has learned the trade language sufficiently to do the preaching and the Lord has been blessing his ministry as is evidenced by our evangelistic report.

Matayo is Kitele's cousin, and is much older. He has a family of six children. He is like a father to the other two boys and they like him. He has never been to Bible School but knows the Lord and reads quite well. Mrs. Amie says he is a carpenter first, last and always. And he is also a hunter. (This is the native man that has been supplying our missionaries with fresh antelope meat and wild hog.)

Muquamo is the stone mason. He has been a real help to our missionaries in their building program.

The following letter received by the President of our Society from Kitele shows the type of Christian boys that are helping us to spread the Gospel of Jesus and His love:

Musuku Le 3-1-39

Fummu yetu
Chief of us
Tata Davis
Father Davis
Wabanda Udi mungolo ba?
Greetings: Are you well or not?
Muanyo ngazamba ha kufunda kua
Today I am happy to write to
aye nu atu esue udi no wo hchi.
you and people all who work with you on the Board.
Ngudi kuhama vudie kua Yesu
I am giving thanks to Jesus
watutuma kuno oku; anetu mu
Who sent us here; our people and
amama atukundjiloko kuyo noto uvi
parents did not want us to come here at all but
Fumu Yesu nu nyuma watunzolele
Chief Jesus and the Holy Spirit chose us
pushi lume.
to come and we came quickly.

Tanga Efoso 1:3, 4.

Read Ephesians 1:3, 4 as my message to you.

Tata henyaka tuajiloko kudimionu
Father, now we cannot see you face to face
nu meso tue ka otimona mudiolu.
but we will when we get to heaven.
Esue etu nu imbadi nu esue
We are all your children and want to help our
tudi mungolo.
white folks well.

Ame
I am
Kitele



Our three Bampende Helpers—
Kitele, Matayo and Muquamo.

These good workers receive the large sum of seventy-five cents to three dollars per month. Some of our friends have been burdened in the past to contribute toward our "native helper fund," and the Lord has blessed that help during the past several months. But inasmuch as so much money has been needed for the wages of natives working on the building, this small special fund has been exhausted. We would be happy indeed if the Lord should raise up friends to contribute toward this fund regularly. It would mean much to the upkeep of our station and especially to our school and the preaching of the Gospel.



Rev. Irving M. Lindquist with some of his builders.

I thank God for the Personal Christian Life course which teaches us not to live by bread alone, but by every word of God (Matt. 4:4). —Albert Ostrander '42

BIBLE SEED THOUGHTS



Conducted by Charles R. Johnson

THE EXPLANATION OF PAUL'S POWER

Acts 27:21-26

I. HE WAS POSSESSED BY GOD
"Whose I am."
Vs. 23

II. HE HAD A POSITION WITH GOD
"Stood by me."
Vs. 23

III. HE HAD A REVELATION FROM GOD
"Fear not, Paul."
Vs. 24

IV. HE RESPONDED TO GOD
"I believe God."
Vs. 25

—W. H. G. T.

THE DEMON POSSESSED MANIAC

Mark 5

I. HIS HABITATION
"Among the tombs."
Vs. 2

II. HIS OCCUPATION
"Crying and cutting himself with stones."
Vs. 5

III. HIS RECOGNITION OF CHRIST
"Ran and worshipped Him."
Vs. 6

IV. HIS REGENERATION
"Come out of the man, thou unclean spirit."
Vs. 8

—V. F. A.

THE WINNING WALK

I. THE WALK OF FAITH
II Cor. 5:7

II. THE WALK OF HUMILITY
Micah 6:8

III. THE WALK OF PRAYER
Isa. 40:31

IV. THE WALK OF WISDOM
Col. 4:5

V. THE WALK OF AGREEMENT
Amos 3:3

VI. THE WALK OF LOVE
Eph. 5:2

—A. H. Y.

JONAH'S PRAYER

Jonah 2

I. THE REASON FOR HIS PRAYER
His affliction.
Vs. 2

II. THE ENCOURAGEMENT FOR HIS PRAYER
He looked and remembered the Lord.
Vss. 4, 7

III. THE PROMISE OF HIS PRAYER
He promised to pay his vow.
Vs. 9

IV. THE RESULT OF HIS PRAYER
The Lord spake.
Vs. 10

—C. R. J.

THE RESURRECTION LIFE NOW IN THE BELIEVER

Luke 24

I. A MIRACLE LIFE
"He is not here, but is risen."
Vs. 6

II. AN IDENTIFIED LIFE
"They knew Him."
Vs. 31

III. A TESTED LIFE
Forty days, typical of testing.
Acts 1:3

IV. A SUSTAINED LIFE
"He took bread and gave it to them."
Vs. 30

V. A LEARNING LIFE
"He opened the Scriptures."
Vss. 27, 32

VI. A COMFORTED LIFE
"Behold . . . that it is I Myself."
Vss. 38-39

VII. A PROSPECTIVE LIFE
"He was parted from them, and carried up into heaven."
Vs. 51

—V. F. A.

THE BIBLE STUDY COURSE

(CONTINUED FROM PAGE 147)

the student understand himself to the end that he might understand and help other souls with whom he deals.

Finally, we conclude that it is also essential that a Christian worker be equipped to present the truth of God's Word effectively. This involves first of all training in effective delivery. Many a good sermon, the product of careful and prayerful preparation, has been sacrificed on the altar of careless delivery. Many a personal contact has been frustrated by a bungling approach or an untactful appeal. In endeavoring to help the student overcome handicaps and weaknesses which are inimical to effective presentation of truth, the Institute offers, first of all, courses in English Grammar and Composition which provide the basis for the command of the English language. Classes in Homiletics, Methods, Public Speaking and Personal Evangelism each meet a particular need in the preparation for effective presentation of the message. Classes in missions and foreign languages are offered to those who are burdened for peoples in other lands.

Last but not least, it is an admitted fact that no course of study is any stronger than its faculty. The personal contacts and associations between student and teacher go far in the moulding and training of youth for Christian service. The yieldedness and spirit of self-sacrifice manifested in the life of a faculty member is bound to be impressed upon and reflected in the heart and life of the student. The members of the faculty of the Denver Bible Institute are committed to the task of training and moulding young lives for the greatest service in all the world.

Young Christian friend, have you yielded your life to the Lord to Whom it rightfully belongs? Remember "ye are not your own; ye are bought with a price: therefore glorify God IN YOUR BODIES WHICH ARE HIS." Why not wait upon the Lord to learn if by His choice you should secure your training at the Denver Bible Institute?



BOOK REVIEWS

Conducted by The Editor

ZONYA

The story of Zonya presents a very realistic picture of the great "Pogrom of 1905-1906" in Russia, in which Jewish settlements were desolated, and thousands of Jews were brutally massacred. Zonya's life was spared, and she finally came to America, where, in her quest for the true religion, she drifted into Christian Science and other cults; the climax being Spiritism, from which she was finally delivered by accepting the Lord Jesus Christ as her Saviour. The author discloses some startling facts concerning Spiritism, which should serve as a warning to any who read the story. This is also a most helpful book for any person to read who contemplates Christian work among the Hebrews, as the methods used in dealing with the Jew are those of trained workers. It is a splendid book for a Sunday-school library. Young people will be charmed by this unusual and fascinating story.

"ZONYA," by Agnes Scott Kent. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 310 pages. Price, $1.50, cloth.

UNCLE NEVILLE'S WILL

A very unusual book because throughout the entire story, the outstanding thing in the minds of those involved is that the souls come to know the Saviour, and that those who do know Him shall learn to trust Him in every problem.

Neville Elsworth makes his will in such a way that his niece, Honor, shall not receive the full amount of the fortune until such a time as she marries. There are those who would seek her hand because of money, and truly those who had that in mind finally fade out of the picture.

Honor, the heroine, has known the distress of poverty during her childhood and then enjoyed wealth while living with her uncle. All of this prepared her for the experiences of life after her uncle's death. A delightful love affair with David Wentworth is woven into the story from childhood friendship on. Their lives united in marriage, they enjoy the wealth of her uncle's estate, but enjoy it in spending and being spent in the service of their blessed Lord.

"UNCLE NEVILLE'S WILL," by Esther E. Enock. Publishers, Pickering and Inglis, Ltd., 14 Paternoster Row, London, E.C. 4, England. 271 pages. Price, $1.25, cloth.

CRUSADERS ON WHEELS

This is a fine book for children of Junior age. It is the story of a pair of twins who take a trip with their uncle. You will be delighted with the many adventures which they encounter on this trip, sowing the Gospel seed.

"CRUSADERS ON WHEELS," by Virginia Baker. Publishers, The Bible Institute Colportage Association, Chicago, Illinois. 92 pages. Price, 50 cents, cloth.

CHRIST'S COMING DAY

This is a poetic version of the Apocalypse. Because of its exaltation of the Saviour, it will be of great interest to a Christian poetically inclined. There are many references to Scripture, which we would deem it advisable to read first. The expressed desire of the author is to yield refreshment and strength to the Christian wayfarer and send him to his Bible, which is a most commendable motive.

"CHRIST'S COMING DAY," by H. Campbell. Publishers, "Our Hope Publications," New York, N. Y. 68 pages. Price, 75 cents, paper.

CHRIST'S VICAR

The following questions and many others are answered scripturally in this book, with an index to all of the Scriptures referred to: Should believers in this age pray to the Holy Spirit? Is the Holy Spirit only an influence and a power? What is Pentecost? Can it be repeated? Is it scriptural to speak in tongues and to seek the baptism of the Holy Spirit today? The discussions are short, two page chapters, full of blessing for the child of God.

"CHRIST'S VICAR," by H. P. Barker. Publisher, G. F. Vallance, Barkingside, Essex. Price, 60 cents, cloth.

THE HOPE OF THE AGES

With deadly precision Dr. Gaebelein scores the false prophets of Christ's Second Coming. We are especially impressed with his handling of the subject from the historical standpoint over a period of several centuries. He traces prophetic truth from the Dark Ages to the present moment, showing how Satan has attacked truth by introducing fanaticism periodically, but in the end the true, scriptural positions have been preserved for those who believe the Bible. He has given Premillennialism some really valuable support in this treatise, and Christian leaders should recognize in this book a strong justification of Truth.

"THE HOPE OF THE AGES," by Arno C. Gaebelein. Publishers, "Our Hope," 456 Fourth Ave., New York, N. Y 187 pages. Price, $1.00, cloth.

THRILLING VOICES OF THE PAST

A really thrilling, authentic and scholarly statement of the "flood-light" of scientific, archaeological conclusions, drawn from findings to date, relating to the authenticity of our Holy Bible. It is also the valuable type of reference book which no Christian worker would want to be without, as well as the type of book we could recommend as a unique gift suggestion for almost anyone, written in an easy, brief but gripping style—the simple facts its force.

"THRILLING VOICES OF THE PAST," by T. Christie Innes. Publishers, Pickering & Inglis, 229 Bothwell St., Glasgow, Scotland. Price, $1.25.

BOOKLETS AND PAMPHLETS

"THE LITTLE HELPERS," by Daphne Hammonde. Publishers, Pickering & Inglis, Ltd., 229 Bothwell St., Glasgow, Scotland. Lena and Harold Hart, in their contact with Miss Glenn (Aunt Jessie to all of the school children), learn from her some valuable lessons concerning insects. In these stories, she incidentally teaches them kindness to others and turns their minds to the Creator of the creatures under discussion. Through their daily contact with Miss Glenn these children learn the joy there is in serving others, and the truth of Romans 8:28 is brought home to them in a realistic manner. This book will be especially helpful to children who have already accepted the Saviour. 63 pages. Price, 30 cents, cloth.

"I CANNOT BUT GOD CAN," by Rev. E. H. Dallimore. Publishers, Thynne & Company, Ltd., 28-30 Whitefriars St., London, E. C. 4, England. In discussing consecration, the writer stresses the need of separation, occupation and yieldedness. The booklet also contains some very helpful and scriptural suggestions on prayer. It can be a channel of much blessing to the Christian reader. 50 pages. Price, 20 cents, paper.

"DECISION" by F. P. Woods. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. A pamphlet giving scriptural proof as to the need and the way of salvation. The new convert is counselled to pray, to confess Christ and to be occupied in Christ, plus some other good advice for Christian living. 6 pages. Price, 3 cents each, $2.00 per hundred, paper.

I praise the Lord for the teaching we receive here, and that I have had the privilege of sitting under the ministry of His Word. —Alice Leonard '41

Days of Youth



The Name That Counts

The Story of God's Guidance of a Soul

By Florence Taft Fowler

Bruce Coleman, nineteen, stalwart and manly, sat with raptured being in the chapel session at the opening of the new school year at Creston Hill Bible Institute.

The students sang choruses and gospel songs with a fervor and enthusiasm Bruce had never heard. Although many of the songs were unfamiliar to him, he found himself entering into the spirit of the occasion without restraint. With a joy he had never before realized he sang the hymns familiar to him, deeply touched by the rich and deeper meaning to which his understanding was awakened under the inspiration of the hour.

Here was indeed, he thought, another assurance that God had led and had made real His promise for his life. If this was only the beginning of blessing the Lord had for him, what might the days and months before him mean of joys experienced in the service of the One into Whose plan he had now entered? These thoughts and many others crowded into Bruce's elated consciousness as the chapel service continued.

The president rose to extend a warm welcome to students new and old and to add words of wise counsel from God's Book ere they should enter upon a year of intensive study. The words from the Scripture uttered by the president struck a responsive chord in Bruce's own heart, for they were the ones which had come to him again and again in the weeks previous, as he had faced the decision which had brought him to Bible school. He wondered if the speaker were reading his very soul as the words fell from his lips in tones earnest and challenging. Bruce's heart caught the challenge in a greatly deepened hunger to know more fully the meaning of God's will in every step of the future as He had so definitely led in the past through the emphasized words from His Book:

He that willeth to do His will shall know . . .

Here was the promise with assurance from the Word of Truth, coming to him in new light, that in every problem of the future, every decision which he must face, and in every puzzling passage from the Bible itself that he might find in his study, God would cause him to know His plan and His will, if he himself were willing. In confidence he turned to the One Who alone was able to produce in his life all that he longed to be for the glory of God.

It was with an exultant spirit at the close of the session that Bruce joined his new-found friend, Charles Connelley, also a new student, and the two made their way with a happy group of young men and young women to the office of the registrar to sign up for classes.

Bruce's six feet of stalwart young manhood stood before the registrar as his turn came. His face, though not handsome, was striking in its expression of gentleness and kindness.

Mrs. Barton, the registrar, smiled and said, "Good morning—Mr. Coleman, I believe."

Bruce's face lighted with a smile that seemed to make the day brighter as he courteously responded with enthusiasm, "Good morning! Yes, Bruce Coleman is my name. To put it on the dotted line this morning in a Bible school is a privilege I had not anticipated six months ago. My! If that chapel hour was the beginning of the spiritual feasts of a four year course, I'm afraid I shall not be able to digest all that's coming. It was great, and I'm glad I'm here!"

"I'm glad you enjoyed it, and I'm sure the Lord will enlarge your capacity to 'digest' all He has for you, Mr. Coleman," said Mrs. Barton with assurance.

Charles Connelley was next to register, for he was next alphabetically. When Mrs. Barton looked up at him as he smiled in greeting, the expression dropped from her lips almost unconsciously, "If I did not know otherwise, I would think you two young men were twin brothers, you look so much alike."

Both young men smiled again, for Bruce had waited for his friend, and Charles Connelley returned casually, "Yes, some others have made similar remarks. It is rather a strange coincidence, but it couldn't possibly be true, since I have no brother."

Bruce and his companion were soon free for the balance of the morning and decided to spend the time together in a stroll about the campus.

"Bruce," began Charles, when they were alone, "something you said to the registrar interests me. You mentioned that you had not anticipated being in Bible school six months ago. Would you mind telling me how you happened to come here—or, perhaps I should say—your experience of the Lord's leading you here. Recently I have been impressed that nothing ever just happens in our lives. The Lord's hand directs our steps many times when we are wholly unconscious of His plan."

"Well, Charl—" But Bruce was interrupted.

"Oh, just call me Chuck, old man, and let's be friends," said Charles warmly.

"All right, Chuck—then," said Bruce responding to the warmth of the other. "Well, it's quite a long story—but it's the story of the Lord's faithfulness to a stubborn soul. Perhaps I'd better tell you something about my background before I knew anything about the Lord."

"Isn't it great that the Lord knows all about the 'background' and isn't limited by circumstances whatever they may be. But go on, Bruce—pardon the interruption," responded Charles with interest.

"Yes, nothing can baffle the Lord even though He had to deal with a situation as difficult as mine. You see, my mother died when I was about three months old, and my father placed me in the state institution with a brother who was about two years older. He was a very attractive child and was adopted by a wealthy couple in another state. They had no children. I've never seen my brother and don't know where he is. My foster parents told me all this for they knew the history—but, that is beside the point. Well—I stayed in the institution till I was twelve and then a couple who had lost their only child — a boy—took me to live with them, though they did not really adopt me. Bruce Coleman is my real name."

"But, what became of your father—did he die too?" inquired Charles with sympathy.

"Oh, after a year or so he was married again, and his wife didn't want me so they just left me in the home. Apparently he didn't care much about me. I don't remember him at all, of course."

"How could a father do such a heartless thing as to leave his family that way?" broke in Charles, "I can't imagine my father doing a thing like that. He is not a Christian but he certainly has a father's love, and the 'milk of human kindness.' He has always given me everything I desired and has withheld nothing. He never—but go on, my story can wait. I'm eager to hear the rest, Bruce."

The workers are never too busy to talk and pray with us about our problems; this has meant much to me as a young Christian. —Adella Spees '41

The personal contact of workers and students makes D. B. I. home to me, and my service for the Lord more precious. —Vera Trogola '41

"Some of my history was told me by one of the older boys in the institution when I was nine years old. It surely added to my 'nobody loves me complex.' I became very bitter toward my father, and toward the Lord too. Previous to that I had thought I was fully orphaned as an infant. However, the truth of this was later confirmed by my foster parents so it really was a fact that my father had deserted me—and my brother, but of course, he was well cared for. But through the love and kindness of these people who took me and through their fine consistent testimony for the Lord, I accepted the Saviour when I was about fifteen. After that I felt differently about everything and the Lord began to make Himself real to me and to take the bitterness out of my heart." Bruce paused a moment and continued with a new light in his eyes. "Then one day a missionary came to our church. He told about the need of people in the lands where they did not know Christ. I saw them in their darkness and anguish of heart dying and going into a Christless eternity. I saw them hopeless and helpless with no one to tell them the saving message of the Cross and I wanted to go and tell them that Jesus died for them.

"But before I was through high school, I drifted away from the burden the Lord had placed upon my heart for the lost. The worldly influence was too much for me. since I had no help from my church to teach me the way of victory in Christian living. My! how many young people there are these days who need the help that I needed and they are not getting it. My church was fundamental all right but it surely lacked something, it seems to me, that should have been given to keep the young people really satisfied with the blessings of the Christian life—something like the president gave us in chapel this morning. That is what they need—real Bible truths that are practical—that was great!" exclaimed Bruce enthusiastically.

"It surely was," replied Charles. "It was not altogether new to me, however, for the last two summers I attended a Young People's Victorious Life Conference in the East or I would never be here today. But, you have the floor, Bruce. Go on, you haven't gotten into Bible school yet and I want to know how the Lord got you here."

"Yes—where did I stop—oh yes—well, I was so tangled up with problems about how to live the Christian life, problems about the Bible and everything in general that I didn't know where I would land. I was not sure by this time that I was a Christian although I had that assurance at fifteen when I was really saved. At that time I had never talked to anyone about the mess I was in. There was no one who seemed interested to help young people in their life problems. Consequently, I went 'haywire' in my Christian life before I finished high school at eighteen."

"Your case sounds very familiar," interposed Charles. "There are thousands of others in the same situation."

"Well, to make a long story short," continued Bruce, with a new light on his countenance, "the Lord didn't let me alone. After working away from home for several months, for I was trying to earn money to go to college, I was chosen as a delegate to a young people's conference. You see, I always went to church in spite of the fact that I had drifted far away from the Lord in my own heart. I didn't have the courage, in spite of my infidel tendencies, to break away from the habit I had been taught of attending church, so the Lord had that string by which he could pull me in His direction. However—in the conference to which I was sent, the missionary element was strong and the Lord laid upon my heart again the burden for the mission field. Finally one day, I had it out with the Lord about the whole situation—or perhaps, the Lord had it out with me, for He had a hard time bringing me to the place where I just let go of everything and told Him my life was His. That was several months ago but He still had something to do to get me here."

"Yes, that sounds just like home," said Charles with a tone of understanding.

"You see," Bruce went on, "I thought I had really yielded my life to the Lord but it was only a step in that direction. I had not come to the place where I was letting Him make my plans for me. I had some plans of my own. It was my idea to go to a fine seminary and get denominational recognition and go out, of course, as an ordained minister with colors flying. I had human pride—lots of it, mixed in with a real hunger which the Lord had put in my heart to preach the Gospel.

"About that time when my plans were quite thoroughly crystallized, a friend of mine who knew my idea of being a missionary, told me about this Bible Insititute and had a catalogue sent to me. Well, I was almost insulted. I'd heard of the school, but considered that it had no great standing and that it was not a school of my denomination. Consequently, in my opinion it was not worth considering.

"Then as I planned in a few weeks to go to the seminary, I was suddenly taken ill. Inflammatory rheumatism took hold of me most savagely and there were other complications. The doctor couldn't seem to shake the difficulty and I was getting pretty desperate. My plans were getting upset and I was completely discouraged. But one day the conversation about this Bible Institute filtered into my consciousness. I thought I might die, and never get to the mission field. I was completely down and hopeless. I'd gotten to the end of my plans—then the Lord had a chance. In my weakness I cried to Him for help. These were the very words I said to the Lord: 'Lord, if You'll let me live, I'll go to the Creston Hill Bible Institute, if You want me to, and I really meant it.

"From that time on I grew stronger, and as I grew better rapidly there came the consciousness of His nearness and His leading again in my life.

"One day last spring I had occasion to visit the classes here. The school was far different than I expected it to be. You see I was prejudiced before and proud, and had heard some derogatory things about Bible Institutes in general by those who were modernists, or who were, for other reasons, against such schools of training. But my preconceived notions were all broken down, for I was thrilled at what I heard from the Book. The riches I have in Christ I had never heard or dreamed of before. I had never known the Bible was such a marvelous Book. It was then I decided to come here.

"Then I began to read the Bible with a willing heart. That passage the president kept quoting in chapel became a real burning message to my life. To me, it meant that if I really wanted to do His will instead of my own, He would make me to know His will. He did. That's why I'm here. How He could have been so gracious to me through all the years of seeking my own way, is more than I can understand. Wonderful, isn't it, how He leads us?"

"Yes, it surely is. That's quite a story," exclaimed Charles enthusiastically, extending his hand, "It's been a blessing to hear you tell it."

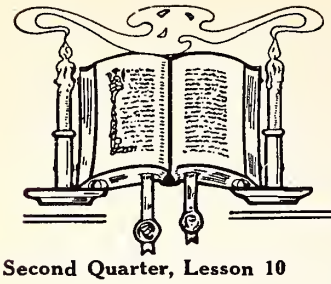
"Oh, I almost forgot to tell you what mother—my foster-mother—gave me the other day when I left for Bible school. A friend of my foster-mother, who had known my own mother, found an old letter. It had been written by my mother just after I was born. The friend sent it to my foster-mother only a few days ago. Like to read it?" Bruce inquired, taking a worn and soiled missive from his inside coat pocket and handing it to his companion who read:

> I've had a very unhappy life because I failed to do what the Lord wanted in my own life, but I've given my two babies to the Lord for His use. That's the most I can do for Him now. I'm praying that He will use them for His glory."

Both young men, with their eyes moist, were quiet for a moment before either of them could speak. It was Bruce's friend who spoke first: "What a testimony to answered prayer! What a testimony to the Lord's faithfulness before me in the person of Bruce Coleman! But—Perhaps all of your mother's prayer is not answered yet. We ought to

(CONTINUED ON PAGE 166)

The way God has answered prayer for D. B. I. has certainly proved that He is able to do above all that we can ask or think (I Thess. 5:17). —Gladys Ostrander '42



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

Second Quarter, Lesson 10

Sunday, June 4, 1939

PAUL PLEADS HIS OWN CASE

Lesson Text: Acts 21:27-23:11; 24:10-26:32
Printed Text: Acts 21:40-22:4; 24:14-16; 26:19-23
Devotional Reading: Rom. 8:31-39

Golden Text: "I have lived in all good conscience before God until this day" (Acts 23:1).

King James Version

Acts 21:40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

Acts 22:1 Men, brethren, and fathers, hear ye my defence which I make now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

Acts 24:14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

Acts 26:19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

LESSON EXPOSITION

In our discussion of this lesson today we shall make no attempt to confine ourselves to the portion assigned as the printed text. The narrative of events transpiring from the time Paul is taken into custody until it was determined that he should sail for Italy is too important to break into, or omit, so we shall consider the general text which begins with Paul's defense before the Jewish mob or the people in general and ends with his defense before King Agrippa. Looking at these events through the natural eyes, it seems a tragedy that for such petty charges Paul should have been held prisoner so many years and should have been compelled so often to stand and defend himself. Then after he so capably defended himself and so logically demonstrated that he was guilty of no wrong but was contending for what was right and just, to have justice suspended and be passed on to another tribunal must have been at times disheartening. However, looking at these things through the eyes of faith, as did Paul, we see an exemplification of the wonderful words he was inspired to write, "All things work together for good to them that love God, to them who are the called, according to His purpose." God did use Paul in a mighty way in these years of incarceration and Paul was willing to be used in any way that God could best use him. "I have learned in whatsoever state I am, therewith to be content."

We shall study this lesson under the following divisions: I. Paul's Defense before the People (Acts 21:39-22:21); II. Paul's Defense before the Sanhedrin (Acts 23:1-9); III. Paul's Defense before Felix (Acts 24:10-25); IV. Paul's Defense before Festus and Agrippa (Acts 26:1-29).

I. PAUL'S DEFENSE BEFORE THE PEOPLE

Acts 21:39-22:21

To those who would deny the reality of the power that has changed millions of lives and foolishly attribute it to a psychological phenomenon the apostle Paul offers a real enigma. As Paul reviews his life, in his defense before this Jewish mob, he is trying to impress them with the fact that such a person as he would never have turned to Christ unless the power of God had come into his life. Reviewing his former life, we see that he offers a very convincing argument. He came from a family that evidently were wealthy as is indicated by his training. He says to the Philippians in his letters to them: "If any other man thinketh that he hath whereof he might trust in the flesh, I MORE." Paul's exalted station in life and his education was such that naturally he would look with great disfavor on the followers of Christ, many of whom were ignorant and unlearned. Then Paul was of the strictest of the Pharisees and they were the bitterest enemies of Christ. So Paul goes on to recount how he became just what we should expect one of his type to become—a most bigoted and intolerant foe of Christianity. "I persecuted this way unto the death, binding and delivering into prisons both men and women." And without any doubt at all Paul intended staying this way. In no possible way can one account for Paul's change by attributing it to his own volition. Surely these Jews could see that his radical transformation was the result of an outside power. The trouble was they were just like Paul had been, only he had become willing to receive God's Truth when he came face to face with the One Who had died for him and they were still unwilling or they would have had a transforming experience. Then Paul proceeds to review his Damascan journey and how marvelously God dealt with him and called him unto Himself. The fact that Saul, the bitter persecutor of Christians becomes Paul the submissive servant of Christ, offers an inexplicable enigma to those who deny the miraculous power of the transformed life.

II. PAUL'S DEFENSE BEFORE THE SANHEDRIN

Acts 23:1-9

In this speech of Paul's before the Jewish council he

"Mile high" not alone describes the location of the campus conducive to quiet study and "alone times," but also the spirituality, Christian joy and fellowship. —Maurice Robertson '42

I am especially thankful to God for the Personal Christian Life class. Here we are taught to apply the truths of the Word to our lives. —Nell Owens '41

has very little to say but demonstrates the reality of his conversion by a Christlike conduct. Starting out with an earnest apology for his conduct he is interrupted when the high priest orders him smitten on the mouth which was contrary to the law. Paul is righteously indignant that the one, who is supposed to be interpreting the law and administering justice, should act contrary to the law. However, he remembers that "the powers that be are ordained of God" (Rom. 13:1) and that it is written, "Thou shalt not speak evil of the ruler of thy people" (quoted from Exodus 22:28) and he shows a truly Christlike spirit in becoming immediately submissive to the Word of God. Nevertheless, we find that the Scripture quoted by Paul in his letter to the Romans, "Vengeance is mine; I will repay, saith the Lord" (Romans 12:19) is later demonstrated in the life of Ananias. God does the very thing that Paul prophesied as he stood before this ungodly high priest. Josephus describes his death at the hands of a group of robbers who revolted against Roman authority. We quote: "But on the next day the high priest (Ananias, he is elsewhere named in this account) was caught where he had concealed himself in an aqueduct; he was slain together with Hezekiah his brother by the robbers" ("Wars of the Jews," page 471). So in this experience Paul demonstrates what it really is to let God have His way in the life and that it truly pays to heed David's admonition in Psalm 31:23: "O love the Lord, all ye His saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer."

III. PAUL'S DEFENSE BEFORE FELIX

Acts 24:10-25

In this section we see Paul setting forth the great doctrine for which he is noted. While Paul's singular mission was the revelation of the Mystery or Body Age and he was the sole recipient of this revelation, he becomes even more famous for his dissemination, clarification, and exposition of spiritual truth taught by Old Testament writers in the Law, Prophets, and Psalms. In Proverbs 4:18 it is written: "The path of the just is as the shining light, that shineth more and more unto the perfect day." God has found it necessary to give clearer and clearer revelation as the ages roll on to their consummation. Truths that were very clearly set forth to the Old Testament fathers in type and symbol as recorded in the Old Testament have been greatly illuminated by Paul in Romans, Galatians, etc. God has found it necessary to do so in order that the present day mind might comprehend. Paul brought these great truths to Felix concerning the resurrection and later he reasoned with him of righteousness, temperance and judgment. Felix trembled as he faced these eternal verities, for he knew Paul was speaking truth. Truly the blessed truths such as the righteousness of God studied in last Sunday's lesson are marvelous and Paul was the instrument God used to make them very clear and comprehensive to us.

IV. PAUL'S DEFENSE BEFORE FESTUS AND AGRIPPA

Acts 26:1-29

In this defense which Paul makes before Festus and Agrippa, we wish to especially note the result of his conversion as far as his life is concerned. Paul starts his defense by again referring to his former life and how he had opposed Jesus of Nazareth. Again he recounts how God felled him to the earth with the great light and how great light had come into his soul. Then he gives a most blessed testimony: "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision" (vs. 19). These words really characterize the rest of Paul's life — never disobedient to his heaven-sent visions. As he pleads earnestly with this group and particularly with Agrippa, Festus cries out, "Paul, thou art beside thyself; much learning doth make thee mad." Paul stoutly averred that this was not the case but that he spoke words of truth and soberness and Agrippa knew that this was so. He was greatly moved and almost persuaded to accept Christ. God did mightily move men by the preaching of Paul. It is certainly significant that a man on trial should by his testimony cause a man like Felix to tremble and bring such conviction to a king that he would admit he was almost ready to make the greatest of all decisions.

Truly Paul does offer a remarkable demonstration of the power of God in the life of the individual. God does not intend to use every individual in the same way as He used Paul. But God does have a plan for every life and He can and will do great things with the life fully given over to Him. May the prayer of every Christian be: "God help me to be faithful to the heavenly vision Thou hast given through Thy Word."

VITAL TRUTH ILLUSTRATION

Two fundamentally different groups of persecutors appear all down the ages, and we do well to master the fact. The first group is utterly unprincipled. When the Sword of the Spirit proves unanswerable and truth irrefutable, the defeated disputant takes up the weapons of force and fraud . . . But there is another group with whom a martyr sometimes has to do. "The witnesses laid down their garment at the feet of a young man named Saul . . . and Saul was consenting unto his death."

There are deeply religious men who sincerely confound us with the tares, and, contrary to the command of Christ, pluck up the supposed tares in order (as they imagine) to save the wheat. A 350-year-old letter has just come to light and been published for the first time. It is dated August 28, 1672, and addressed to the Presidents and Chancellors of the King at Lille and written by Charles De Martigny, Lord of St. Remy. "My Lords: Having heard very good news this morning I have felt bound to communicate it to you by the present letter. In the evening the King of France in person, accompanied by Messieurs De Guise and burgesses of Paris, attacked the Admiral and other Huguenot lords in such wise that he put them all to death. The Admiral's head was cut off and his body dragged through the city on a hurdle. His head stuck on the end of the sword was likewise carried through the city. The King at once ordered the general massacre of all who held with the Huguenots, and in less than an hour 10,000 men were found killed in the streets and more than 1500 Huguenot women. Word was sent to all the country towns to do the same. It seems to me that such news cannot but bring good times. God be praised for it.—Charles De Martigny." Not only can an "inquisitor" be sincere, but he may be on the brink of an enormous revelation. How little Stephen dreamed that the man who was not only watching, but assisting in his murder, was to be the foremost Apostle of all time!

—D. M. Panton in The Dawn

POINTED QUESTIONS ON THE LESSON

1. Was Paul sincere, zealous, and true to his convictions even before his conversion? (Acts 9:1-2; 26:8-12; Gal. 1:13-14; Phil. 1:6)
2. Can sincerity and moral goodness avail for salvation? (Phil. 3:4-9; Titus 3:5-6)
3. Does the spirtual birth change a man's life? (II Cor. 5:17; Eph. 2:10)
4. Can God use even our mistakes for His glory? (Rom. 8:28; Gal. 1:23-24)
5. Why is the conduct of the Christian important? (Phil. 2:14-15; I Tim. 4:12; Titus 2:7-8; I Pet. 2:11-12)
6. Does the Scripture teach submission to those in authority? (Rom. 13:7; Titus 3:1; Heb. 13:17; I Pet. 2:13-15)
7. Is obedience to God's will important? (I Sam. 15:22; Acts 16:10; Acts 26:19)
8. Will God direct our lives if we permit Him to do so? (Ps. 32:8; 37:5; 73:24; Prov. 3:5-6; Isa. 58:11; John 10:4)
9. How can we be content in all circumstances? (Phil. 4:11; I Tim. 6:6; Heb. 13:5)

The social activities at D. B. I. have always been a time of real Christian fellowship to me and also to those who have attended them. —Henry Hyink '40

I love D. B. I. because we have an inspirational hour once a week in which outside speakers have brought rich blessings to us. —Florence McPheron '42

10. How should the Christian live before God and man? (Acts 23:1)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

When we study the life of the Apostle Paul, we find him always looking for ways and means of preaching the Gospel of the Lord Jesus Christ to those around him. If the way opened for him to speak to the people, he took advantage of it. If the way was closed, he sought in every way possible to make an opening. Paul was always busy for the Saviour.

Notice in our lesson today how Paul works to get a word in for the Saviour. He was preaching in the temple, and while preaching he was arrested. We usually think of people being arrested because of some wrong doing, but Paul was arrested because he taught the people about Jesus. Those around him would have taken his life, but the Roman soldiers took Paul and placed him under arrest. It would look as though Paul had no way of preaching the Gospel, but at the moment when all eyes were upon him, he asked permission to speak to the people before he was taken away. It is unusual that such permission would be granted, but in Paul's case they gave consent. Perhaps they thought he was going to tell them that he was sorry, but not so. While all of the people stood surrounding the temple, Paul stood upon the steps and asked the mob to be quiet while he spoke. All eyes were upon him, wondering just what he had to say.

He began by reminding the people that there was a time when he, like they, persecuted the Christians. They, no doubt, knew of his anti-Christian program and of how he went from city to city taking Christians prisoners and causing many of them to be put to death. They also, it is likely, knew of his change of heart which occured after the Damascan road experience, but they did not know the true explanation. Paul proceeded to tell them about Jesus Christ Who saved his soul and that Christ as their Messiah would save their souls also.

Paul, in this daring move of preaching the Gospel to those who would cut his throat, were it not for the Roman soldiers, showed courage, bravery and alertness which should characterize every soldier of the cross. As he finished his sermon, the angry mob sought to take him from the soldiers, but again he was rescued. This time he was taken away to the safety of a Roman prison. He suffered many things for Christ's sake, even though he stood alone, but counted it a privilege to suffer for the One Who died for him. Yet he, like the Hebrew children in Belshazzer's fiery furnace, was not alone, for Jesus stood by his side. We, too, can be brave in living for Christ because He never leaves us nor forsakes us.

Yours in the love of Christ Jesus the Lord,

Aunt Anna

Second Quarter, Lesson 11 **Sunday, June 11, 1939**

PAUL SOLVES CHURCH PROBLEMS

Lesson Text: I Cor. 1:10-13; 4:14-21; I Thess. 5:12-15

Devotional Reading: Eph. 4:1-16

Golden Text: "Only let your conversation be as it becometh the Gospel of Christ" (Phil. 1:27)

King James Version

I Cor. 1:10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas, and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

I Cor. 4:14 I write not these things to shame you, but as my beloved sons I warn you.

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the Gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause I have sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

I Thess. 5:12 And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

LESSON EXPOSITION

It has been a singular testing to not a few earnest Christians that God's people cannot live in peace. Church fights, church scraps, church splits and such like have almost become an identification mark of Christianity. Not that everyone else gets along without quarrels, but the burning shame is that born again people act carnally toward one another. Every one of Paul's epistles to these early churches contain pointed exhortations to unspiritual Christians showing that even so soon after Pentecost men failed to walk in harmony with the Word of God. God's indictment of the antediluvians is still applicable to the believer of today: "Every imagination of the thoughts of his heart was only evil continually (Heb. 'every day')" (Gen. 6:5). The Scripture assigned covers only the problems of the Corinthians and Thessalonians. The three point outline is:

I. Paul Deals with a Divided Church (I Cor. 1:10-13);
II. Paul Defends His Apostolic Authority (I Cor. 4:14-21);
III. Paul Defines the Spiritual Walk (I Thess. 2:12-14).

I. PAUL DEALS WITH A DIVIDED CHURCH

I Cor. 1:10-13

Paul does not waste any time in getting down to business in the opening paragraphs of this letter to the Corinthians. In the tenth verse he informs them of his knowledge concerning their internal trouble when he appeals for unity in the words, "That there be no divisions among you."

His admonition demonstrates that the reports which had reached his ears carried evidence of much talking. This is always true where there is trouble—someone's tongue becomes unbridled (James 3:8). He advises them to speak the same thing. A good thing for one to remember

"Preach the Word; be instant in season, out of season." I thank God for the privilege D. B. I. affords each student in serving while studying. —Leland McClellan '39

God has been answering prayer for D. B. I. A ten-year prayer was answered when the print shop was moved to the Campus this winter. —Ruth Burgess '42

when he wants to talk in an unspiritual vein is: "Let your speech be always with grace, seasoned with salt" (Col. 4:6). The chief fault in the speech of the Corinthians was their disagreement with each other and also Paul as to the correctness of certain vital facts of the Gospel. The Twentieth Century Translation conveys this latter thought: "Agree in what you profess."

Paul carries the thought of unity even farther than speech when he adds, "That ye be perfectly joined together in the same mind and in the same judgment." Unity of the Spirit, in other words, is just like holiness toward God—it must emanate from the heart. Unity of speech, labor, or ministry is impossible without unity of heart and mind. A rapid survey of different passages in the New Testament reveals two things—first, the universality of DIVISION; and second, the appeal of HEART unity as the first step toward correcting division. The early church of Acts has the following reputation: "The multitude of them that believed were of one heart and of one soul" (Acts 4:32). To the Roman believers Paul appealed, "Be of the same mind one toward another" (Rom. 12:16). Of the Philippian brethren he begged, "Stand fast in one spirit, with one mind" (Phil. 1:27). Peter likewise gave the same appeal: "Be ye all of one mind" (I Pet. 3:8).

There has become rooted in the average mind of today a dislike almost amounting to hate for the fellow who "squeals." He is called "yellow," "chicken," and by a lot of other insulting cognomens. We wish to take vigorous exception to this universal practice. The man who has the courage to inform the proper authority of misdemeanor is to be complimented. Paul appreciated the information given him by the household of Chloe (vs. 11). God holds us Christians responsible for the spirituality of each other according to Hebrews 3:13. Therefore, failure to seek to restore an offending brother or failing to report his case to pastor, missionary, or the one in charge amounts to covering sin (Prov. 28:13), against which there is very strong denunciation.

So far, our consideration of the subject of unity and divisions has been very general but we are now introduced in verse twelve to the specific causes of the schism at Corinth. Three heresies had sprung up in the church—one group claimed Paul as their head; another elevated Apollos to this exalted position; and the third faction held with Cephas. However, all of the saints did not turn away from God, for a fourth group remained faithful to Christ. This sounds very much like a cross-section of the last days: some claim Mary Baker Glover Eddy, others Joseph Smith, others Ellen G. White, others Major (Father) M. J. Divine, others Swedenborg, and a few, comparatively speaking, remain faithful to Christ. Paul replies to such blasphemy with a question which can be applied as a test to every new doctrine: "Was Paul crucified for you?" There is only One Who hung upon a cross for our sins, and He only should be the object of the sinner's worship. The story is told of a devout lady who was asked by a priest to confess her sins to him as a requisite to forgiveness. She replied by asking to see his hands. At the sight of them she cried out, "Away with you! You are an impostor, for there are no nail prints in your hands."

Paul's next question enlightens us still further on the internal strife at Corinth: "Were ye baptized in the name of Paul?" Water baptism had come to hold a place of importance never intended for it by Christ or Paul. Evidently it had taken on a vicarious slant in their thinking. Paul's method of answering this was to say that he was glad he had not baptized any more than he had, "Lest any should say that I had baptized in mine own name." It was not in any wise a denunciation of water baptism that came from Paul's lips, but it was an admission that it is not imperative to salvation, or even an absolute essential in the Christian experience. Baptism is left for us as a glorious, effective, and scriptural testimony of death and resurrection to be partaken of VOLUNTARILY. Unlike the Lord's Supper (I Corinthians 11:24), it is not commanded. But let no one think that the writer of this exposition is condemning water baptism because he faces scriptural facts. On the contrary, he believes in it and is a baptized believer and advises others to do likewise.

II. PAUL DEFENDS HIS APOSTOLIC AUTHORITY

I Cor. 4:12-21

The preface to these verses is really necessary to a proper understanding of them. Beginning at verse nine we read of Paul's account of the life of an apostle. He uses the plural number thus including Peter, James, John and other apostles with himself. The noteworthy thing is that he refers to himself and the others as LAST in the apostolic line. This is a hard verse for Mormons and certain others to swallow for they claim to generate apostles.

In the next few verses Paul indulges in a little forced boasting; telling of the hardships of an apostle. After careful thought we are convinced that Paul's opponents (vs. 18) had sought to crowd him out by claiming to be ambassadors of Christ. They undoubtedly lived highly as most false prophets do today, and Paul used his life of poverty to demonstrate the contrast between the "gold diggers" and a true man of God.

Paul carries his claim over the Corinthian believers a step further in verse fifteen where he calls himself their spiritual father. He means by this that he had led them to the Lord (Acts 18:8-11) and therefore was to be given first place (after Christ) in their consideration. He demands this place though ten thousand instructors were to try to usurp his position. Many of us owe a great debt to the man or woman who led us to Christ. The finest and most practical way to show appreciation for their interest is to pass the Gospel on to others.

Timothy was the young man whom Paul found at Lystra (Acts 16:1). He was a devout lad from his youth, having received good home training (II Tim. 1:2). He evidently had the qualities necessary for good leadership for he becomes Paul's right-hand man. In one place Paul places him in a class by himself, "I have no man likeminded" (Phil. 2:20). The particular asset accredited to him in verse seventeen is faithfulness. This indispensable virtue brought three results in his life.

1. Faithfulness toward God (vs. 17)
   "Faithful in the Lord"
2. Faithfulness toward the Corinthians (vs 17)
   "Bring YOU into remembrance"
3. Faithfulness toward Paul (vs. 17)
   "My beloved son"
   "Remembrance of MY ways"

The last four verses reveal Paul's old fighting spirit, defensive of course, as he anticipates the unavoidable contest with the belligerent sheep stealers at Corinth. He challenges them to match his apostolic power. It reminds us of Elijah and the prophets of Baal. The outcome would be about as one-sided, too. Paul with his dead-raising ability, his healing powers, even to drafting handkerchiefs and towels to heal those who could not get near him, on the one hand and these poor imposters on the other impresses us with the fact that "an idol is nothing" (I Cor. 8:4).

The last verse is Paul's method of placing the responsibility for what will happen on the shoulders of the people. "Shall I come unto you with a rod" means that their persistence in obstinacy will of necessity merit strong discipline. On the other hand, says Paul, coming "in love, and in the spirit of meekness" is the way he prefers to come, only that cannot be, unless they repent. No "soft-soaping" on Paul's part. Sincerity means nothing to him. Like his Master Who man-handled the money changers—a thing is either right or wrong, and if it is wrong, it must be corrected even if stringent methods become necessary.

III. PAUL DEFINES THE SPIRITUAL WALK

I Thess. 5:12-15

There are many points of conduct covered in these few

I like the way D. B. I. magnifies Christ in teaching consecration to Him and the joy of being wholly occupied in our thoughts and work for Him. —Geraldine Cook '41

I am at D. B. I. because I have given my life to my Saviour, and I am learning to say with Paul, "For me to live is Christ." —George Watmough '42

verses and since we cannot cover them all, let us consider the part that bears on our subject, namely; "Church Problems." Paul strikes the key note of the avoiding and solving of most problems in the twelfth and thirteenth verses where he refers to those in whom spiritual authority was vested. These would include apostles, prophets, pastors, elders, etc. He lays down two requirements for the conduct of their superiors and two stipulations for the laity.

The requirements for the brethren in authority are that they, first of all, be spiritual. This is implied in the words "over you in the Lord." Secondly, they are to admonish and exhort the brethren that they do not fall by the wayside (vs. 12; I Tim. 5:20).

The stipulations laid down for the laity are that they should fellowship with their superiors. We believe this to be implied in the words, "to know them which labor among you." This permits the pastor to get on the inside of his parishioners' problems and puts him in a much more advantageous position of being a help to them. The brethren are also to respect those who have the rule over them. The force of the words, "to esteem them very highly in love for their work's sake," is "great affection for their leaders." Respect and love will result in obedience (Hebrews 13:17).

God's Word teaches and encourages organization in the church. If a spiritual organization is followed with each member respecting the authority of his superior, such divisions as we have discussed above will not occur. The spiritual walk means obedience, first to God and His Book and secondly to those who have the rule over us.

VITAL TRUTH ILLUSTRATION

The Christian-Evangelist printed the following blasphemy as one of its book reviews, and as far as we know the editors haven't been struck dead yet; so perhaps we may be justified, since we reach mature Christians, in presenting the critics' case against Paul. The two books being reviewed are "Paul's Secret of Power" by Rollin H. Walker, and "A Man in Christ" by James S. Stewart. The reviewer says:

"The reviewer would commend these books for the use intended . . . However, his criticisms are lodged against their implications and total way of consideration . . . When one's mind has been fashioned and oriented in the present-day world view in a modern college and university, theological treatises have little potency and attraction . . . In the two books biblical materials are handled in an uncritical way. The Acts of the Apostles is made to stand on a level of authority with the letters of Paul, and is quoted interchangeably with them . . . Second, our Christianity hardly goes back to Paul for its dependence to the extent displayed by both of these authors. We will admit that it is ingrained in our heritage, fixed in our theology, and perpetuated in our hymns. But it is individualistic in its outlook and other-worldly in its outreach. It leaves man fairly helpless in the world, unable to do anything for his own salvation. Everything must be done for him. Of course, Pauline justification by faith is the essence of Protestantism, but Protestantism is finding itself less able to adjust itself to the new issues of life imposed by a world war and a depression. It has not been able to hold the moral fiber of society intact. It has betrayed a certain weakness in its framework in that it had to provide an artificial place for social issues. It has not known what to do with the social gospel. So we are beginning to glimpse a new phase of the Christian movement beyond Paul's Christianity . . . We are going forward with Jesus to a life of co-operative endeavor with God for the service of and the winning of humanity. His religion and ethics must become the norm of Christianity. But as we go forward with Him we may continue to expect the publication of books such as these, vainly, I believe, calling us back to Paul."

"Back to Paul" does he say? Such modern cultured pagans have never come within sight of him yet!

POINTED QUESTIONS ON THE LESSON

1. What does the Scripture say concerning the speech of the Christian? (Ps. 34:13; Prov. 4:24; 15:28; Eph. 4:29; Phil. 1:27; Col. 4:6)

2. Is contention in the church an indication of carnality? (Prov. 13:10; 28:25; I Cor. 3:3; I Tim. 6:4; Titus 3:9; James 3:14-16)

3. Does carnality affect the believer's fellowship with God? (Isa. 59:2; Amos 3:3; Rom. 8:7; II Cor. 6:17-18)

4. Should Christians maintain unity? (Ps. 133:1; Rom. 12:16; 15:6; I Cor. 1:10; II Cor. 13:11; Eph. 4:3; Phil. 2:2)

5. Does the Christian have a responsibility to minister to the spiritual needs of other Christians? (Gal. 6:1-2; I Thess. 5:11; Heb. 3:13; 10:24-25)

6. In Whom should we glory? (Isa. 42:12; Jer. 9:24; I Cor. 1:30-31; II Cor. 10:17)

7. Does the Bible endorse church organization? (I Tim. 3:5; 5:17; Heb. 13:7, 17)

8. Does the Christian have a responsibility to the needy? (Ps. 82:3; Prov. 19:17; Matt. 5:42; Acts 20:35; Rom. 12:13; I John 3:17-18)

9. What is the Christian's duty to the world? (Matt. 5:16; Eph. 5:8; Phil 2:15; I Pet. 2:9)

10. What should be the controlling motive in the Christian's life? (Deut. 13:3; Ps. 18:1; Gal. 5:13; Eph. 5:2; Phil. 1:9; Col. 3:14)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Have you ever wondered just what other boys and girls think of your Saviour, the Lord Jesus? You have taken Him as your Saviour, but do others know that you are a Christian? Are you letting your life be changed so that your chums and playmates will want to know the Saviour, too?

It is easy to take your stand for the Lord, and then when you are with other boys and girls, be ashamed to let them know that you are a Christian. They may never hear the Gospel story unless you tell them. Are you going to fail the Lord Jesus, and be silent before your friends?

Over and over again we read in our Bible how the Apostle Paul used every contact with people to tell them of the Lord Jesus Christ. He did not know when his life might be taken, and the opportunities be gone forever, so he was always on the job for the Lord. Why not read what God has to say about witnessing for Him. Paul speaks of it in Philippians 1:27 when he says, "Let your manner of life be worthy of the Gospel of Christ." He is saying, "Let your life before others witness for Jesus."

Paul came into a community where the people were arguing about the teachings of God. Some said that they were followers of Paul, others that they were followers of Apollos and some of Cephas. It did not matter with Paul what the disagreement was, he would turn their hearts and minds to the things of Christ. After all, it is not what church we go to, or who it was that brought us to the Saviour, but the important thing is, that we know Jesus as our Saviour and that we live as He would have us to live. Paul was not puffed up because the Lord used him to bring many to Christ. He thanked the Lord that souls had accepted the Lord Jesus, and the more that came to Him, the happier he was. May we, like Paul, be constantly on the lookout for those who are not Christians, and seek to bring them to the Saviour. We can rejoice in all that come to Him, and not in all that we do.

Let us tell others today of the Lord Jesus and how He died for them.

Yours in His love,

Aunt Anna

The D. B. I. Campus is situated in an ideal location—right out here in the open where it is quiet, scenic, and healthful. —R. B. Shoemaker '41

The willingness of the faculty to "spend and be spent" for us is an incentive to let this same spirit find expression in our lives. —Fay Andrews '39

Second Quarter, Lesson 12

Sunday, June 18, 1939

PAUL WRITES PERSONAL LETTERS

Lesson Text: II Tim. 1:1-6; Philemon 1-10, 21, 22

Devotional Reading: I Tim. 4:6-16

Golden Text: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

King James Version

II Tim. 1:1 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

3 I thank God, Whom I serve from my forefathers with pure conscience that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

Philemon 1 Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow-labourer,

2 And to our beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house:

3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4 I thank God, making mention of thee always in my prayers.

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

LESSON EXPOSITION

The apostle Paul holds a unique position in New Testament inspiration. The Gospels are biographical, Acts is historical, James, Peter and John are general exhortations, and the Revelation is prophetical but Paul's writings are PERSONAL epistles or letters to the person or persons to whom they are addressed. Whether written at his leisure or under the stress and pressure of Roman imprisonment. Paul was able through the inspiration of the Holy Spirit to produce masterpieces of literature and profound thought, that are as adaptable and practical today as 1900 years ago when penned. We study but two of these remarkable epistles. The outline is: I. Paul's Solicitude for Timothy (2 Tim. 1:1-6), II. Paul's Solicitation of Philemon (Philemon 1-10, 21, 22).

I. PAUL'S SOLICITUDE FOR TIMOTHY

2 Tim. 1:1-6

This second letter to Timothy was perhaps the last note penned by the Apostle of the Body Age. It was written about 66 or 68 A. D. from the apostle's cell in Rome. The reason we do not make a positive statement about this being the last book is because of the uncertainty of both the authorship of Hebrews and the time of its writing. If Paul wrote it, and from its Pauline style we believe that he did, the question arises as to whether he wrote it before or after the second letter to Timothy. But we apply ourselves to more vital considerations than these for the important point is that First Timothy was written very close to Paul's execution (chap. 4:6-8).

Paul's imprisonment was in two stages. During his first detention he was permitted to live in his own hired house but after a short respite, during which he went to Ephesus and wrote the epistles of First Timothy and Titus, he was again confined. After a first trial (chap. 4:16), possibly before Nero himself, he was remanded. It was in this state of suspense that Paul felt the urge to write a second letter of encouragement to Timothy. Timothy, the new pastor at Ephesus, had no easy time of it. The responsibilities were heavy and the Judaizers added not a little to his difficulties. But with all of this, Timothy's trials were not a circumstance compared to Paul's testing of injustice, suffering and imminent execution. Timothy was young and vigorous, whereas, Paul was old and perhaps half dead from sorrow (chap. 1:15, 4:10, 16), malnutrition and exposure (chap. 4:13). We are deeply impressed with the lesson before us of the weaker man writing a letter free of pity-pulling to the younger and stronger man encouraging him to be "a good soldier of Jesus Christ" (chap. 2:3). This is a practical application of Paul's own words, "Look not every man on his own things, but every man also on the things of others" (Phil. 2:4). Another exhortation of Paul's in Philippians 4:5 is fulfilled, "Let your moderation be known unto all men." The thought of unselfishness is obscured by the language employed in the King James translation but not so with the Way rendition of this verse, "Let unselfishness be known, as your distinguishing character."

In the six verses allotted to us from the first chapter we find three occurrences of the word "remember." Using this as a basis for our discussion, we shall consider: A REVIEW, A REMEMBRANCE IN PRAYER, A REMEMBRANCE OF FAITH, A REMEMBRANCE OF GOD'S GIFT.

The first two verses constitute a REVIEW of Paul's rights as an apostle. Since apostleship was a spiritual gift conferred by the unseen God, the possessors of such distinguished positions doubtless had much difficulty in maintaining the confidence of the people. Impostors probably challenged their claim to apostleship and the apostles had no tangible document, stamped with the seal of the ruler of the realm, with which to vindicate their claim. In the case of ordinations, we employ a certificate signed by the council, which certificate is the possessor's guarantee of validity. But Paul, himself, makes it doubly clear that no man had anything to do with his ordination into apostleship: "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father)" (Gal. 1:1). The marks in his body suffered for Christ were his credentials. his faithful adherence to the Grace Message was his vindication, and the endorsement of the seers at Jerusalem was his recommendation. Timothy entertained no doubts concerning Paul's apostleship, but Paul makes a statement concerning it in his salutation, much the same as he did in the other epistles.

Paul takes particular pains to inform Timothy of his

D. B. I. is a missionary storehouse, providing complete spiritual, doctrinal, and industrial equipment; it is a wonderful stimulus through its contacts with fundamental mission work throughout the world. —Dorothy Reich '39

REMEMBRANCE of him in prayer. He says in the third verse that he prayed for him night and day. There is a singular exhilaration that comes to the soul who realizes that a truly great saint is praying for him. There seems to be an idea spread abroad that the requests of the great and mighty have more weight with God than those of the "common herd." But let us not be deceived—greatness is not measured in heaven as it is measured down here. The great man in God's eyes is the one who is most humble and obedient. Paul was such a man and so was Dwight L. Moody, but if you and I could see God's book of records we would be amazed to see how many of the poor and lowly of this world are also rich in communion with God. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6). Every child of God can pray and be assured of audience with God. The closer one walks with God, the more likelihood there is of influencing God Abraham proved this as recorded in Genesis eighteen.

The next occurrence of the word REMEMBRANCE is in verse five where it is used in connection with Timothy's faith. Paul takes great delight in going back over Timothy's spiritual childhood. Faith is an important requisite to the fellowship that existed between these two men for "without faith it is impossible to please God." Certainly Paul could have no fellowship with Timothy unless he pleased God. Paul shows the logical succession of faith that should characterize every home, "when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice" (vs. 5). Timothy was a native of Lystra (Acts 16:1). Our reason for believing Timothy to have been saved under Paul's personal ministry is that Paul addresses him as "my own son in the faith" (I Tim. 1:2).

The sixth verse reveals Paul's yearning for Timothy's ministry as he puts him in REMEMBRANCE of the gift of God which he had received. He enjoins him to stir it up or kindle it into a brighter flame. The gift or gifts which Timothy had are not known positively. Paul's gifts included all of the primary gifts, that is apostleship, prophecy, pastorship, teaching and evangelism (Eph. 4:11), as well as the lesser gifts, a few of which are listed in the following passages (Rom. 12:6-8; I Cor. 12:4-9). Timothy could not have been an apostle, for Paul was the last one (I Cor. 4:9), nor could he have been a prophet, for he was not in the foundation of this age (Eph. 2:20). He evidently was a pastor, teacher and evangelist, and Paul wanted him to lean hard upon the Lord, and thus become a more useful and effective vessel for the Spirit's outworking through him.

We are not told anywhere in the Bible concerning the outcome of Paul's urgent request of Timothy to visit him quickly lest it be too late to see him in the flesh. The request is given in verse four and repeated in the fourth chapter. The chances are strongly in favor of Timothy's failure to see Paul before his death, for transportation was so slow in those days, and tradition tells us that his death came very soon after the writing of Second Timothy. But we are confident that though these two soldiers of the cross failed to meet in this life, they are now together in conscious bliss in Paradise. The record of Luke 16:19-31 would indicate that they would also recognize each other on the other side. This is a comforting anticipation to happy believers, for some of our relationships are pleasant enough that we would like to have them renewed in heaven.

II. PAUL'S SOLICITATION OF PHILEMON

Philemon 1-10, 21, 22

As already stated above, the Philemon letter is a private letter written while Paul was in prison to the man whose name it bears. It doubtless preceded the Second Timothy epistle about four or five years, and was delivered along with the Colossian letter, also a prison epistle. Philemon, a member of the Colossian church and in whose house the church met (vs. 2), was the owner of a Phrygian slave. This slave's name was Onesimus, meaning "serviceable" but like most of his kind he was worthless and succeeded in running away with some of his master's possessions, jewelry, no doubt. He found his way to Rome, and there under the influence of the apostle's teaching in prison, became a Christian. Repentant and ready to make all amends in his power, Onesimus undertook to return to his old master. His gratitude and his loving service had made him very dear to Paul; and the apostle, remembering that the slave's master could not be aware of how changed a character returned to him, and knowing that by law he could inflict on him the extremest punishment (death by crucifixion was no unusual penalty for a heathen master to inflict for such offenses), and desiring, moreover, for one who had grown to be like a son to himself, something more than bare forgiveness, gave him this letter to deliver to Philemon.

The first seven verses reveal to us a RECOMMENDATION of Philemon's character by Paul. The virtues or gifts which are given special mention are hospitality (vs. 2), love (vs. 5) and faith (vs. 5).

Hospitality is unselfishness in respect to entertainment. Unselfishness shares with others, but hospitality goes a step further and does it under one's own roof. This gift is commended in Romans 12:13, required of ministers in I Timothy 3:2, and regarded as a test of one's Christianity in I Timothy 5:10. Paul received hospitality from Lydia (Acts 16:15) and commended Philemon for the same characteristic in verse two of his letter.

Philemon had the gift of love (I Cor. 13). This love was a brotherly love, "toward the saints." Christ designated this gift as a label or sign of born again men (John 13:35).

He also had the gift of faith, that is faith toward God. "toward the Lord Jesus." The only way in which any man dare approach God is by faith for "without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him" (Heb. 11:6).

The result of Philemon's "stirring up" or fanning into a flame his gifts was the personal benefit of all the saints at Colosse. Their hearts were refreshed, their souls blessed because of the good works of their fellow believer.

The REQUEST of Paul was that Onesimus be received back into full standing in Philemon's household. He intimates twice in the letter that he could have demanded the restoration (vss. 8, 19), but prefers to leave it on the basis of Philemon's love (vs. 9). He refers to Onesimus' conversion (vs. 10), his dishonesty (vs. 11), and his valued ministration to Paul (vs. 13). He speaks of his own need of retaining Onesimus (vs. 13), of his respect for Philemon's rights (vs. 14), of the hand of the Lord in permitting him to run away in order that the slave might be saved (vs. 15), of his desire to assume any further debts of the slave (vs. 18), of his confidence in Philemon's integrity (vs. 21) and of his request for a lodging for his contemplated visit (vs. 22).

The most beautiful part about it all is the type of Christ's substitutionary work on the cross contained in this letter. Paul said, "If he hath wronged thee or oweth thee ought, put that on mine account." Christ did this for every man, for "the Lord hath laid on Him the iniquity of us all," and we are free.

VITAL TRUTH ILLUSTRATION

Drawing from her experiences as a telephone operator, a young woman in the Bible Institute of Los Angeles brought the following in a devotional message (It illustrates the Golden Text of our present lesson).

When I went to work for the telephone company, I was given instruction for a week before I was permitted to work on the switchboard. There was a book—about the size of a Los Angeles telephone directory—full of phrases. I had to memorize them, and learn when to use them. Some phrases were not used often, and others were used hundreds of times a day. Those that were not often used were just as important as those used repeatedly.

When a call came in and someone shouted excitedly, "I want the police," we would calmly answer, "I will give you the police department." If someone should ask, "What

The experience I have gained at D. B. I. in practical Christian Work means much to me. We learn to lose our lives for His sake. —Delmar Stevens '41

is your name?" we were to reply, "I am sorry, but I cannot give you my name." Now what if the telephone had not given us these phrases? I know I would have been speechless hundreds of times a day. I know, too, that in each instance I could not have said anything else as convincing in four or five sentences as the one chosen phrase.

Are we good operators on God's switchboard? Too often we try to lead a soul to Christ with our own words. We forget that it is God's Word that is "sharper than any two-edged sword." Our words could never convince a man of his need of a Saviour, but just one verse from God's Word may bring him to his knees before God.

It would indeed be ridiculous and unbusinesslike, if in response to each call, every operator had to search through a bulky book to learn what reply to give. And how amusing we must appear to a sinner when we are desperately trying to find a passage we want to give him. While we are trying to find the verse, Satan has time to say what he wants to say, and he says it. He knows the power of the Word of God, and he would like to keep us from knowing and using it.

—"The King's Business"

POINTED QUESTIONS ON THE LESSON

1. Should we be deeply concerned about the lives of other Christians? (I Cor. 12:25-26; Gal. 6:2; Heb. 13:3)

2. How should the Christian manifest his interest for others? (Rom. 15:30; Eph. 6:18; I Tim. 2:1; II Tim. 1:3; Philemon 4; James 5:16)

3. Does the Scripture emphasize the importance of Christian training in the home? (I Sam. 3:13; Prov. 22:6; 29:17; I Tim. 1:6)

4. Is the exercise of faith pleasing to God? (I Tim. 1:4-5; Heb. 11:6; I John 3:23)

5. What were some of the spiritual gifts of the transitional period? (Rom. 12:6-13; 15:13; I Cor. 13:13; 16:16; Eph. 4:11; I Pet. 5:5)

6. Does the Scripture teach forgiveness? (Mark 11:25; Eph. 4:32; Col. 3:13; Philemon 17-18)

7. Did Christ completely forgive our sins? (Ps. 32:5; 85:2; 103:12; Isa. 43:25; 55:7; Heb. 8:12; I John 2:2)

8. Should we respect the advice of those who are older in the faith? (Eph. 5:21; Philemon 21; Heb. 13:17)

9. Is it necessary to "rightly divide" the Scripture? (I Cor. 2:13; II Tim. 2:15)

10. Why should the Christian study the Word of God? (Matt. 4:4; II Tim. 2:15; II Tim. 3:15-17)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Have you ever gone away on a vacation, and while away looked every day for a letter from mother and daddy? Even though you were with those that you knew, it was always good to hear from home. Or maybe your mother and daddy went away for a trip, and you stayed at home with other members of the family. You still looked for the letters from mother and daddy. You wanted to know what they were doing, and you wanted them to tell you that they were thinking of you. After you received your letter, you went about all day feeling that you had talked with mother or daddy, and you were satisfied until the next day or so. Then you again looked for word from them.

Well, the Bible is God's Word of love to us, a Letter from our heavenly Father. In His Book He tells us of His love for us, and how He wants us to live. As we read this Letter, it makes us want to obey His wish, for we know that it will make His heart happy. Now some of the letters in God's Word were written by the apostle Paul. He wrote to us those things that God wanted us to know. Many times Paul wrote to the people in lands where he had been. How the folks enjoyed hearing from him! They had taken Jesus as their Saviour, but they found it hard to live in the midst of others who did not love the same Lord Jesus. Many of these people lived among those who worshipped idols, and when Paul wrote to them, it encouraged them to be strong in the midst of all the testings. He reminded them that the Lord would be with them, and that He would strengthen them in their trials. They delighted in the words of encouragement that he sent, and they felt that they could be strong in living for the Lord.

Today as we read God's Word, we, too, are encouraged in His Word of love to us, and we know that His Word brings all the strength that we need. Those around us may not love the Saviour, but we can tell them of His love, and even though they may cause us to suffer for His sake, we can go day after day to His words of comfort, and there find rest for our souls. God has given us the Bible that we may learn first of all that we are sinners and in need of a Saviour, and then that we may find strength and blessing while we journey here upon the earth. Some day He will come back for us, but until He does return, we should look to Him for comfort through His Word.

In the joy of knowing Him,

Aunt Anna

Second Quarter, Lesson 13 **Sunday, June 25, 1939.**

PAUL REVIEWS HIS LIFE

Lesson Text: Phil. 1:12-14, 21-24; 3:12-14; II Tim. 4:7-8

Devotional Reading: Phil. 4:4-13

Golden Text: "I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:7).

King James Version

Phil. 1:12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel;

13 So that my bonds in Christ are manifest in all the palace, and in all other places;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the Word without fear.

21 For to me to live is Christ, and to die is gain.

22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh is more needful for you.

Phil. 3:12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

II Tim. 4:7 I have fought a good fight, I have finished my course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.

The industrial work of D. B. I. has taught me that any task, no matter how small, when done to the glory of our Lord, brings blessing. —Lucille Boday '42

"Holding forth the Word of life" is one privilege we have at D. B. I. What a joy is ours to see precious souls won to Jesus. —Olive Ellis '40

LESSON EXPOSITION

Paul was not unlike other men in his indulgence in reminiscence. He knew that his demise was not far hence, for he was getting old and the forces of evil were growing more brazen every day. The passages which have been selected do not in anywise cover all of his retrospection—just a glimpse as it were. Our four point outline is: I. Paul Reviews Two Singular Victories (Phil 1:12-14); II. Paul Discusses Two Conflicting Desires (Phil 1:21-24); III. Paul Makes Two Vital Decisions (Phil. 3:12-14); IV. Paul Anticipates Two Glorious Rewards (2 Tim. 4:7-8).

I. PAUL REVIEWS TWO SINGULAR VICTORIES
Phil. 1:12-14

The letter to the brethren at Philippi was written during Paul's imprisonment at Rome. The so-called prison epistles are Ephesians, Philippians, Colossians and Philemon. In them can be found numerous references to this unjust and uncomfortable incarceration. For instance, his statement in Ephesians 6:20, "I am an ambassador in bonds" and similar phrases in Philippians 1:7, 13, 14, 16; Colossians 4:3, 18; and Philemon 10, 13, are direct references to this experience which culminated in the execution of an innocent man.

Verse twelve is a fine paraphrase of the well known Romans 8:28 as there is to be found in the Bible. The truth of "All things work together for good to them that love God" is a reliable fact in the Christian experience and Paul demonstrates its practicability, "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel." All of the believers, and undoubtedly Paul himself, had thought that his Roman imprisonment would be the death knell to the church but God would not let it be so. We shall review two ways in which God overcame the obstacles.

The first victory through Paul's bonds, recorded in these verses, was the spreading of the Gospel through his own ministry. We are told in verse thirteen that his bonds or chains had become well known in the name of Christ, in all the palace and other places too. The "palace" is either the court of Caesar or the permanent camp of the Praetorium guards who guarded Paul. Authorities differ on this matter. In either case all scholars agree that Paul's guards were changed periodically and that the endless procession of soldiers received the Gospel from their prisoner and some of them carried it with them wherever their next assignment took them whether into Caesar's very presence or to the uttermost reaches of the vast Roman Empire. Chained, as they were, to Paul in his own hired house (Acts 28:16), they were forced to listen to his preaching. Sometimes this preaching would be to the soldier directly and at other times indirectly as Paul talked to visitors: in the case of the Jews (Acts 28:23) and Onesimus (Philemon 1:25).

The second victory was the resultant boldness and confidence of the Christian brethren, inspired by Paul's exemplary labors (verse 14). His evangelical fervor and success though in chains was a challenge to the free brethren to disseminate the Word more diligently than before. The "brethren" were undoubtedly the members of the Roman church (epistle to the Romans, Acts 28:24). This church, like all others, was made up mostly of laymen who had to work for their living and yet they found time to speak for Jesus Christ. Nowadays Christians pray for their pastor, visiting evangelist, or church caller that they might lead souls to Christ and never realize that ALL Christians are obligated to witness for Christ and that they, like the Romans, should do a little witnessing themselves.

We have been discussing thus far the brethren who loved Paul but the context shows us that his reference in verse fourteen also included Christians who did not love him. In this latter case the enemies preached Christ (vs. 16) not for the love of the Gospel but for the purpose of persecuting Paul. Paul assures the Philippians that such personal thrusts did not bother him so long as Christ was preached. A lovely picture of self-imposed humility is this snapshot of Paul.

II. PAUL DISCUSSES TWO CONFLICTING DESIRES
Phil. 1:21-24

Paul in these four verses demonstrates a freedom about the subject of death that could only come from a man who had been with Jesus. Paul believed in the conscious, blissful immortality of the soul and talks about death much the same as we anticipate a pleasant journey.

Paul, opposing popular opinion to the contrary, tells us that death is gain. In verse twenty-three he ecstatically describes death as being far better than life in this mundane sphere. It surely would not take much of an improvement to make the next life better than this one but most folks hang on to this one with a tenacity that shows their unbelief in the utopia on the other side. The Psalmist must have envisioned the gain in death for he rapturously exclaimed, "In Thy presence is fulness of joy, at Thy right hand are pleasures for evermore" (Ps. 16:10, 11).

In addition to death being gain, it is also the realization of every Christian's hope and desire—seeing Christ face to face and the privilege of permanent residence in His presence. In verse twenty-three Paul says that death for him (in Christ) meant going home to heaven to be with Christ. This is in perfect harmony with the promise of Christ in John 14:1-3 and Paul's own words in First Thessalonians 4:16-17 and Second Corinthians 5:8 "Absent from the body, . . . present with the Lord." Paul, no doubt, had an insatiable desire to be with his Lord having met Him on the Damascan Road and having seen Him in heaven, too (2 Cor. 12:2).

But Paul had another desire that was less profitable for him but highly beneficial to his brethren—remaining in the flesh for a season. The reason he gives for wishing to remain in the flesh shows Paul at the very acme of humility —service to others, for the Philippians needed his spiritual help, "Nevertheless to abide in the flesh is more needful for you" (vs. 24). The other reason he advances for choosing to remain rather than depart is "For to me to live is Christ." Contrasted with, "To die is gain," we believe it to mean that Christ's cause would be benefited if Paul remained, whereas if he died, he would be benefited instead. In other words, a dead Paul would be of less value to Christ and the brethren than a living Paul. Again Paul's inimitable unselfishness is at the forefront.

III. PAUL MAKES TWO VITAL DECISIONS
Phil. 3:12-14

"Not that I have already grasped the prize, not that I am already perfected—no! but I am racing onward still, in the hope that I may close my hand upon that, for the winning of which Messiah's hand drew me forward, and set me in the race-course. No, my brothers, I deem not, I, that I have grasped it yet; but one thing I can say—this, that I forget all the course left behind, that I strain on, on, over that which stretches before me: with the goal in view am I racing on, onward to the prize to which God is calling us upward, the life in Messiah Jesus" (Phil. 3:12-14, Way Translation).

The above rendition of this precious passage is a more graphic exposition than we could hope to give. It shows better than the King James version how homesick Paul was for heaven and how zealous he was for a more spiritual life.

The two decisions which are outstanding in this race of life are: 1. Not to look back (vs. 13a) and 2. To look forward (vs. 13b).

This first requirement is a hard one for some Christians to obey. They insist on returning to old, unhealthy memories of past sins much the same as a "dog returning to his vomit" (2 Pet. 2:22). It is enough for us to recognize that we have been dug from a deep pit but not to try to live the old experiences over again. "Old things are passed away; behold, all things are become new" (2 Cor. 5:17).

Friendship or fellowship is precious to everyone, but fellowship at D. B. I. is sweeter because it is first with the Lord, then with Christian friends. —Hope Stewart '41

The chief fault of the widespread heresy known as "Buchmanism" or the "Oxford Group Movement" is that it requires of its adherents the "sharing" of past sins with one another in order to secure "release" (victory to us). Christ Himself warned against the sin of "looking back" regretfully at the former things (Luke 9:62).

The second vital decision necessary to victory is "reaching forth unto those things which are before." To refrain from looking back is not enough—one must press forward to the goal that is ahead. Paul says that he pressed "toward the mark for the prize of the high calling of God in Christ Jesus." This was his goal and all else became subservient and subordinate to that goal. The Way rendition brings out the action which Paul's words were intended to inspire. Paul used the Grecian athletic contests to demonstrate that the Christian life is an active thing rather than passive. To the Corinthians he said, "So run, that ye may obtain" (I Cor. 9:24-27) and to the Hebrews he wrote, "Let us run with patience the race that is set before us" (Heb. 12:1).

IV. PAUL ANTICIPATES TWO GLORIOUS REWARDS

Paul had no difficulty with such distinctions as Salvation and Rewards. He knew the former to be a result of faith (Eph. 2:8-9) and the latter to be remuneration for good works (I Cor. 3:11-15). In these two verses he discusses rewards, first his own and then those that all Christians will receive.

We cannot accuse Paul of boastfully enumerating his achievements in verse seven; we believe it was done in humility much the same as in Second Corinthians 11:16-33. He refers to his "good fight" which must have been a direct reference to his "soldier" analogy in Ephesians six. He speaks of finishing his course, also a specific reference to his "athlete" analogy discussed above. The third phrase, "I have kept the faith," applies to his faithful adherence to the purity of the gospel. Many times was he forced to remove "dross" and preserve the simplicity of the grace gospel. For these good works he anticipated a crown, that is, rewards. We give below a few pertinent facts about rewards as revealed in the New Testament:

1. Reward is prepared for believers
   I Cor. 3:8-9
   Rev. 11:18
2. Reward is primarily a future attainment
   Col. 3:24
   Luke 14:14
   Rev. 22:12
3. Reward is exclusively of works
   Rom. 4:4
   I Cor. 3:8
   I Cor. 9:24
   Rev. 22:12
4. Reward is given out in varying degrees
   Matt. 10:41

All believers will participate in the reward God gives for good works to the degree that they deserve them. Some will receive a reward like Paul's and others will receive virtually no reward at all according to First Corinthians 3:15. What looks like Paul's apparent attempt to confine rewards to those who look for Jesus is merely a figurative reference to Christians. Believers are supposed to believe in the imminency of the Rapture (I Thessalonians 4:16-17) but this very passage leaves no room for the belief that only those who "look for Him" will be raptured and rewarded. This is the split-rapture theory and out of harmony with the rest of the Bible. Every member of Christ's body, dead or alive, will be raptured and rewarded when Christ comes back in the clouds at the close of this age.

VITAL TRUTH ILLUSTRATION

John Wesley, a classical scholar with a virile mind, gave himself fully to God and consecrated all his powers to His service. Though possessed of a scholar's love for books, he spent most of his life in the saddle and in the active duties of a most strenuous life. With a passionate love for art, especially for music and architecture, he turned away from their charms to blow the Gospel trumpet with all his might. With a more than ordinary longing for the sweets and comforts of human love, he rose above disappointments which would have crushed ordinary men, forgot his "inly-bleeding heart" (his own expression), and gave himself unreservedly to the work of binding up the broken-hearted. Visiting the beautiful grounds of an English nobleman, he said, "I too have a relish for these things; but there is another world."

—"The Sunday School Times"

To which we would add this comment: read not only what Paul said in the Golden Text of this lesson, but what the Master said in Mark 10:28-31.

POINTED QUESTIONS ON THE LESSON

1. Do the limitations of men often prove to be the opportunities of God? (Rom. 8:28; Phil. 1:12-13)
2. What effect has persecution had upon Christianity? (Acts 8:1-4; II Cor. 4:17; Phil. 1:14)
3. Where does the soul of the believer go after death? (John 14:1-3; II Cor. 5:8; Phil. 1:23)
4. What provision has been made for believers who die during this present dispensation? (I Cor. 15:23, 52; I Thess. 4:13-16)
5. What is God's attitude toward "looking back?" (Gen. 19:17, 26; Luke 9:62; 17:32; Phil. 3:13)
6. In what direction does the goal of the Christian lie? (Phil. 3:13-14; Titus 2:13; Heb. 12:2)
7. Is salvation a reward for meritorious living? (Rom. 4:5; 5:18; 6:23; Eph. 2:8-9; Titus 2:11)
8. Is life comparable to a race? (Rom. 8:37; 9:16; I Cor. 9:24-27; Gal. 2:2; 5:7; Phil. 2:16; 3:14; Heb. 12:1)
9. Has God promised believers rewards for faithful service? (Col. 3:24; II Tim. 4:8; Rev. 2:10; 22:12)
10. What are some of the rewards? (I Cor. 9:25; II Tim. 4:8; James 1:12; I Pet. 1:4; 5:4)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

How many of you boys and girls have ever taken down the family album and pored through its pages? Of course, you've done it and many times, too. That baby ring or bracelet and those baby pictures cause many a "giggle." Those first drawings made at kindergarten look rather clumsy and those cut-outs from Sunday School bring back pleasant memories of Bible stories and object lessons. Then comes the picture of that house you had before dad built the new one and of that bicycle for Christmas. Oh, so many, many memories are revived as you linger long at the album.

This is just a little picture of how Paul viewed things when he got to the end of his life. He did not think so much of his boyhood but of his life since becoming a Christian. As he looked back, he remembered all of the things which happened to him. Each place and yes, those scars too brought memories back to him. Some of the happiest times were those when men and women came to the Saviour. Paul knew that he belonged to the Lord, and so in spite of the past He could raise his voice in thanksgiving. But Paul also looks forward.

Ahead of him he sees his heavenly home awaiting him. He knows that he has been faithful to the Lord, and that when his race on earth is done he will go to be with his Saviour in heaven. Just the very thought of it makes him so happy that he wishes he were there, but He remembers that the Lord still has some work for him to do. Notice how Paul writes to Timothy about it in one of his letters. He says, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day" (II Timothy

4:7-8). In all of his labor for the Lord, he looked beyond the here and now, to the time when He would cease from his labors and be forever with the Lord.

As we look back, may we be able to see that we have been faithful, and then look forward to the time when we shall be with our Lord. But let us be up and doing for the Lord now while we still have our lives to live, that we may not be ashamed to see Him at His coming.

Yours in His sure return,

Aunt Anna

THE DAYS OF YOUTH

(CONTINUED FROM PAGE 155)

pray that you'll find that brother of yours and that he will find the Lord's plan."

"Say, I hadn't thought of that before. I'd given up the idea long ago that he would ever cross my path. You see his life might be even harder than mine to reach for the Lord because he has wealth and social position. But of course all things are possible with the Lord and mother prayed for us both, didn't she? I'd been so self-centered I'd failed to think of that," Bruce replied with self-condemnation.

The two friends were nearing the main building in their stroll about the grounds and at that moment one of the young men students called Charles Connelley to the Superintendent's office. Bruce went along to the dining hall with the other students as the bell rang for the noon meal. When Charles did not appear at his place in a few moments, Bruce began wondering what urgent business could be keeping him so long. But the noon hour passed and his friend, to whom he had become greatly attached, failed to put in his appearance.

After dinner Bruce hurried in deep concern to the room of his fellow-student. Admitted in response to his knock, he found Charles on his knees beside his bed. With an apology he started to withdraw but Charles rose from his knees and came forward with a letter in his hand.

"Don't go, Bruce, old man. Come in—you are the very one I want to see. Here, read this," said Charles with a look of triumph on his face as he handed his companion the letter, motioning him to a chair.

Bruce with a puzzled expression took the letter, noticing on the floor beside the bed an envelope marked, "Special Delivery, Air Mail." Without a word he read:

Dear Charles:

I have just returned from London. The deal went over big.

Imagine my surprise—worse than that—when I was informed by your mother as to your present situation. Although you are twenty-one now and able to make your own decisions, I had never dreamed you would be the fool you are. You did not discuss with me your plans before I left, and you have fully disregarded all I had planned for you in a career that would continue the name Connelley in big business affairs. You have utterly failed me. I am shocked and disappointed beyond expression.

But, I'm giving you another chance. If you will return home immediately and cut out forever the insane idea of throwing your life away as a missionary, everything will stand and you will be counted as my son. If not—now get this once for all, young man—if not, you are completely disinherited so far as I am concerned. You ought to know what that means.

If you had not taken the present step you would never know what I am disclosing in the following paragraphs.

It is the name Connelley that has made you what you are. You are not my son. You were adopted when you were less than two years of age because I wanted a son. I have given you all that a son of my own could desire, but in reality you are "a nobody." I hope you will realize what the name Connelley means to you and will change your decision. If you do not, you may no longer use my name.

It may interest you to know that your worthless father placed you in Rosecrans Home for Dependent Children in the state in which you now reside. You had a younger brother also who was left in the institution, I think.

I have kept this from you because I wanted you as my own son. I had great hopes for you and could not have dreamed that you would take such a notion, even though you had gotten somewhat religious in the last few months.

If what you are as my son means nothing to you, I am asking that you take your own name, Roger Coleman, or any other name that you may choose.

A few more sentences remained unread.

Bruce sat in a daze waiting. The letter dropped from his trembling fingers to the floor as he looked into the eyes of his companion, speechless.

But Charles, with a calmness born of the victory he had already won on his knees before Bruce entered the room, asked quietly, "Bruce, was Rosecrans the institution in which you were placed as a child?"

"Yes—" Bruce answered hoarsely, "and you are Roger—my—my brother!"

"I think there is no question about that!" exclaimed Charles Roger Coleman as the two fell upon each other's necks and pounded each other in ecstasy.

When Bruce had sufficiently gained his equilibrium, his concern for his new-found brother manifested itself in the interrogation, "But what—what will you do—have you decided, Chuck—er—Roger?"

Roger's answer came with conviction, as a light of triumph shone in his face: "I'm staying right here. God's will means far more to me than all that money or business prestige or a name could ever hold." He paused a moment and continued quietly, "God took care of the past and the future is in His plan also."

A moment of silence reigned. Then Bruce exclaimed, "To think that my ambition for another kind of influence and prestige almost kept me from coming here! I should never have known what became of my brother if I had continued in my unwillingness to follow His plan. 'He that willeth to do His will shall know.' My! how wonderful to know that His will is always filled with blessing whether it is in the study of His Word or in our daily experience!"

"I'm impressed, Bruce," said Roger, smiling, "that it's the NAME that counts—the NAME above every name."

SOWING WHILE STUDYING

(CONTINUED FROM PAGE 144)

be true, yet it is impossible unless a thorough knowledge of the Book and its divison is first attained. D. B. I seemed so far away a few months ago and as I read a number of Rev. Clifton L. Fowler's articles in "Grace and Truth" when the statement concerning expository preaching was fresh in my mind, a deep longing swept over my soul for the opportunity to study at a school where such clear teaching could be had. I would like to add as a personal testimony that both my wife and I praise God daily for leading us to a school where the Word is presented so thoroughly and by such consecrated instructors. Statements are not merely given concerning Bible truth and expected to be accepted without question, but ample opportunity is afforded and an abundance of Scripture given to convince any willing soul of their authenticity.

One might naturally ask, "Why is expository preaching needed today?" First, to feed one's own soul with the precious truth from the depths of God's Word, and secondly, to do as Peter was instructed by our blessed Lord: "Feed My sheep!" One has said that the only blessing others received was the overflow from our lives. I believe the Word to be the chief source of this blessing. When I see the perfect agreement of the Word of God, the beauty of its marvelous construction,

While I study God's Word, D. B. I. also affords opportunity for industrial work to aid me in securing my training. I praise the Lord for this. —Harold Loving '42

and the presence of our blessed Lord hidden wherever the eye may look, my soul has to overflow that others might be blessed.

Dear reader, have you given your heart to Christ? If so, have you presented your body a living sacrifice to God? Have you taken your hands off your life and given Christ your all? God says, "Know ye not that your body is the temple of the Holy Ghost Which is in you, Which ye have of God, and ye are not your own? For ye are bought with a price"—"the precious blood of Christ" (I Cor. 6:19-20; I Pet. 1:19).

> I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service (Rom. 12:1).

I gave My life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead;
I gave, I gave My life for thee,
What hast thou giv'n for Me?
I gave, I gave My life for thee,
What hast thou giv'n for Me?

And I have brought to thee,
Down from My home above,
Salvation full and free,
My pardon and My love;
I bring, I bring rich gifts to thee,
What hast thou brought to Me?
I bring, I bring rich gifts to thee,
What hast thou brought to Me?

Have you given your all to Him, dear friend? Have you sought His will where you should train for His service?

D. B. I. offers you wisdom to know how to sow for Christ, the opportunity to apply that knowledge while you study.

A STUDENT CLAIMS PHILIPPIANS 4:19

(CONTINUED FROM PAGE 134)

at the time, the job came to me. She paid me fifty cents a day for six weeks. Philippians 4:19 worked.

At another time of need, the Lord burdened a Christian with whom I chanced to do personal work to give me his tithe. This, the Lord supplied in my second year in answer to prayer for similar needs.

One Friday night one of my fellow students from Michigan found himself unable to get his shirts out of the laundry because he lacked the necessary dollar. Needing them very badly he took the matter to the Lord in prayer, expecting that the Lord would send the money in the mail the following day. At two-thirty the next morning a knock at the dormitory door awakened him. A man's car had balked on a wet, muddy road and he needed help. As the student had a car, he pulled the man's auto to the top of the hill, then helped him to start it. He rewarded my friend by giving him a dollar. FRIEND, God HEARS and ANSWERS prayer.

One of the girl students from Indiana promised to pay a twenty-dollar debt for a friend in need. Two weeks later God opened the way so that she could come to school. She hesitated quitting her job as she had contracted to pay this debt. After prayer, she decided to come anyway and trust the Lord Jesus to supply the need. As a student, she continued much in prayer for the need, for the money had to be sent by a certain Wednesday. On Monday morning, preceding the dead line, she got a letter in the mail from an earnest Christian lady whom she had never heard of before. This letter contained a check for $20.00. The lady continues to the present hour to supply this student's needs.

One of our men students from Nebraska was in a serious condition, financially speaking. Clothes and spending money were needed, in addition to the payment of a large bill at the school. When he went home at Christmas, he was a little discouraged and many of us were praying with him for these needs. He had no money and had to hitch-hike home but the Lord worked through the Ladies' Missionary Society in his home church and when he returned to school two big boxes followed him by express. I watched him unpack them. A blanket, towels, wash cloths, hand soap, laundry soap, hair oil, tooth paste, shaving cream, shirts, and numerous other articles were in these boxes. He was almost happy enough to cry, to know that God had answered his prayers through his good Christian friends. Some of the money came in for payment on his school account and we believe that the rest is forthcoming.

These are merely examples of how the Lord has vindicated his promise in Philippians 4:19 in supplying the needs of us students. We know, too, that those who are used of God to help us have received rich blessing and God has rewarded them for their faithfulness as He did the widow in the time of Elijah.

> And the word of the Lord came unto him saying,
> Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.
> So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.
> And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.
> And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.
> And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.
> For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.
> And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.
> And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which He spake by Elijah (I Kings 17:8-16).

The Lord has promised: "Give and ye shall have."

A girl from Oklahoma decided that it was not God's plan for her to return to school for her third year, since she had no funds. The heavenly Father moved a Christian friend to organize a group of friends to pledge enough money for her support. This year, just a week before school started, her friends again informed her that she could come back and that they would pledge the money. Are you thinking of coming to school? Perhaps a number of Christians in your church will be directed of Him to supply the need.

As I wanted to come back to school this year, I looked to Him for help. I was nearly broke six weeks before school started, for my promised job had not materialized. But God turned things clear around so that I got my job back and through a miracle of grace, I made two hundred twenty-five dollars in those six weeks. Of course, it cost fifty dollars to do the job and over twenty dollars for my tithe, but He made an impossibility possible.

I am sure that I could speak for many of the students, also, when I say that I could not go to school if it were not for the fact that I earn most of my way by working here at the institute. Some students work two hours a day, and some three hours each day. We get a flat rate of twenty-

Christian fellowship has a deeper meaning to the Christian who comes in contact with the Denver Bible Institute than words can express. —Marguerite Harris '43



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five cents an hour to apply on our one dollar a day room and board charge. This is really a good wage, considering the low charges here at the school. Instead of hiring outside workmen, D. B. I. gives all of its jobs to students. The men work at farming, gardening, landscaping and upkeep work, such as janitor and repair work. Some of the women work at cleaning about the buildings, some in the laundry, many of them work in the kitchen and also at secretarial and bookkeeping jobs. Quite a number of the students work in the print shop where our "Grace and Truth" magazine is printed. These jobs not only enable us to go to school, but go a long way toward making efficient missionaries out of us.

I know you will be interested in knowing how Philippians 4:19 works for the school's needs. Some examples will serve well to demonstrate this.

About a year and a half ago, to be exact, the fall of 1937, we were badly in need of money to open school. It was impossible to start with the finances on hand and in sight. While continuing in prayer about the matter, word came from California. A Christian lady had gone home to be with her Lord bequeathing to the school the sum of five thousand dollars.

Last fall, just before school opened, September 2, word was received that the buildings and grounds were to be sold on September 26 for the mortgage that was against them. When the board interviewed the holder of the mortgage, he agreed to waive procedure on payment of three thousand five hundred dollars. After prayer and consideration, the board decided to send out an appeal to God's people for four thousand dollars, five hundred dollars of it for expenses of the appeal and fees that had to be paid. By Friday night, September 23, God's people had sent in four thousand eighty-five dollars. Subsequent mails brought the total up to four thousand seven hundred eighteen dollars and twenty-four cents. Does God hear and answer prayer? How foolish a question!

Twenty-five years ago, October 26, D. B. I. was founded. The total debt to date is right at twenty-five thousand dollars. A Silver Jubilee Committee has planned quite a number of special activities to commemorate the founding of the Institute. They believe that before making any more advancement, all debts should be paid. We believe that the Lord is going to send in that amount and are praying to that end. Is that too hard for the Lord? Can God send in twenty-five thousand dollars before October 26? Of course He can. Over two thousand dollars of it has already been pledged by friends, the board of trustees, faculty and students. Did not the Lord promise the Philippian brethren through Paul,

> But my God SHALL supply ALL your need according to His riches in glory by Christ Jesus (Phil. 4:19)?

He was faithful to David. He was faithful to Elijah. He was faithful to the poor widow who believed and gave. He is faithful to every Christian; students, preachers and laymen alike, who trust Him. He has been faithful to D. B. I. nearly twenty-five years, and as we anticipate the future, we know that God SHALL supply ALL our needs. "Try Me and see, saith the Lord."

"SHOWING THYSELF A PATTERN"

(CONTINUED FROM PAGE 133)

4. We should pray submittingly: "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (James 4:7).

5. When we pray we should be yielded: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

In all things we must remember that we have one who is constantly warring against us. Satan and his cohorts are the real HINDRANCE to prayer. If we are willing to be led and shown, and if we set aside time for prayer, we are going to advance spiritually. Our faith is regarded by others in proportion to the time we spend in prayer. May prayer be the stimulant to our spiritual growth.

We could go on and tell of other helpful subjects taught at D. B. I., but space does not permit only to show that without applying these truths to our lives, the time spent in studying would be worthless. Making the application plays an important part in the ministry of God's Word. But the question is, "Do we make the application to ourselves or others?"

So many times preachers have been excellent Bible teachers, pastors, evangelists. They have had a fine vocabulary at their disposal and command, but still it seemed that the fruit of their labor was not sufficient. The reason for this condition is that they failed to let the Word work in their own lives, thus quenching the Spirit. People are not attracted to the Gospel if the vessel is not fit. For victory in Christian living it is necessary to take the Word and apply it and to let the Holy Spirit do His work in our lives by drawing us closer to the Lord.

Every person in Christian work represents a temple of the Lord (I Cor. 3:16-17). Are we defiling the temple with strange fire? Samuel Chadwick has said,

> The temple of the Lord must be cleansed before it can be filled with the glory of His presence.

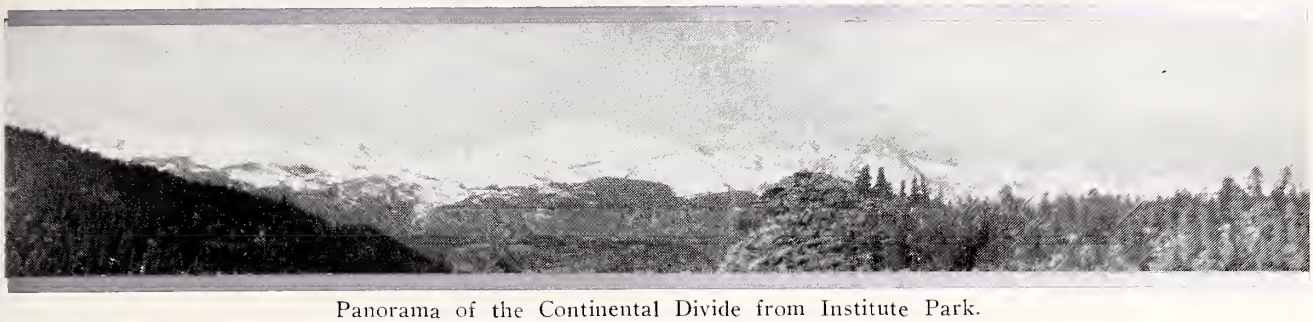
In all of D. B. I.'s classes one is taught to apply the Word of God.

My prayer is that this article may be used to show some of their need of studying the Word of God that they might be able to give the Lord their best and so fulfil God's pattern for their lives.

It has been said that confusion reigns on every side, but the Lord reigns above. Since we live in a world of confusion, it is all the more reason that God's people have a good, clear, simple, applicable message with which to thwart the fiery darts of Satan.

Again let me recommend to you a school where you will be fed the meat of the Word, where you are taught the whole of the Word, and where you will be able to make the application of the Word to others because it reigns supreme in your own life. Then you will be "showing thyself a pattern of good works."

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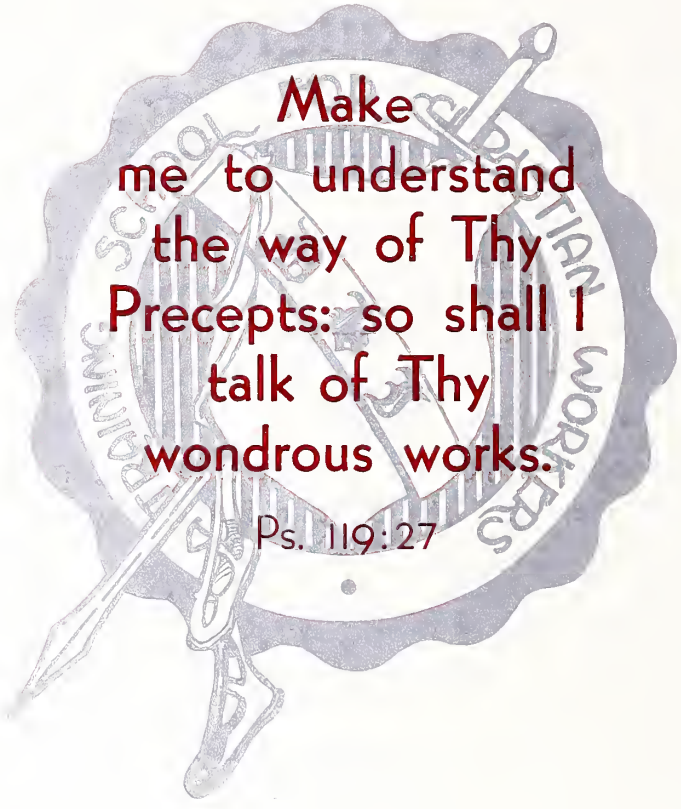
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me to understand
the way of Thy
Precepts: so shall I
talk of Thy
wondrous works.

Ps. 119:27

GRACE AND TRUTH

Dispensational Number

TON L. FOWLER EDITOR

BROOKES HALL -- D. B. I. CAMPUS



FICIAL ORGAN OF THE DENVER BIBLE INSTITUTE

June • • • 1939

914 D. B. I. SILVER JUBILEE YEAR 1939

Worthy of Every Gift and Every Prayer That God's People the World Over Can Give During This Jubilee Year



Rev. C. Reuben Lindquist
President, Denver Bible Institute
Denver, Colorado

Dear Brother in Christ:

It has been my great joy for about five years to have some contact with your school through your magazine, "Grace and Truth." The splendid articles in this magazine have from time to time done much to bless and enrich my ministry. It was my further joy a little more than a year ago to gain the personal acquaintance of and have wonderful fellowship with Dr. Fowler. This served to increase my interest in D. B. I.

This joy was further augmented when I received a call while conducting evangelistic meetings in the East this winter to conduct the first in a series of Bible conferences in connection with the Silver Jubilee Celebration. Those eight days will always remain as high lights with every member of my family. The fellowship was the freshest and the grandest we could ever expect and the spiritual atmosphere was like a bit of heaven. We rejoice that we came to know you and the faculty better.

I feel that THE DENVER BIBLE INSTITUTE IS WORTHY OF EVERY GIFT AND EVERY PRAYER THAT GOD'S PEOPLE THE WORLD OVER CAN GIVE IT DURING THIS JUBILEE YEAR. I pray that many young people will become interested and learn of the possibilities of receiving here the fundamental Christian training that young people need in these days of growing apostasy.

May God give you victory in every way and may His richest and best be yours and may His power be given to every member of the faculty and to every student.

Yours through His grace,

V. F. Anderson

Rev. V. F. Anderson is devoting all of his time to Bible teaching and evangelistic work. His ministry is sound, sane, scriptural and spiritual. His recent evangelistic meetings in Manhattan, Bozeman, Wilsall and Butte, Montana, were richly blessed of the Lord to the salvation of the lost and the edification of the saved. He has his own tent, 40 by 60 feet, and is open for evangelistic engagements during the summer months. He may be reached by addressing him at Box 1617, Denver, Colorado.

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The Bible Training Center of the Rocky Mountain Region

Denver, Colorado

"GRACE AND TRUTH"

Entered as Second Class Matter, October 27, 1922, at the Post Office at Denver, Colo., under the Act of March 3, 1879

VOL. XVII JUNE, 1939 No. 6

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DOCTRINAL STATEMENT
of the Denver Bible Institute
and of *"Grace and Truth"*

THE TRINITY
The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan—Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus —Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST
The personal, premillenial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH
All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AT THE HELM

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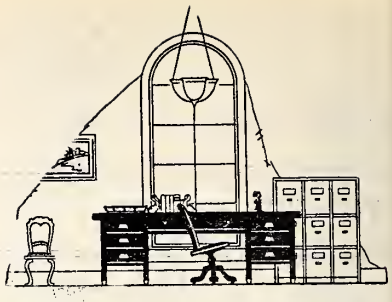
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AS THE EDITOR SEES IT



THE DISPENSATIONAL NUMBER

THE PRESENT issue is indeed an answer to prayer, for the editors have long felt the need of such a number to help clarify this important truth. The Editor's article is too long to appear in one issue so it will be continued for three months. This study will later appear in book form.

DEPUTATION TRIP

ON MONDAY, June 19, President and Mrs. C. Reuben Lindquist left on an extended tour through the mid-western and eastern states. They have with them a quantity of literature and the D. B. I. and B. A. M. motion pictures. Meetings were planned with friends and Alumni along the entire route with a special day of blessing planned for July fourth at Rev. Patrick Clifford's church in Three Rivers, Michigan. On that day a D. B. I. rally will be held, a report of which will be printed in the July issue. —E. E. L.

MRS. HALLIE JOHNSON

ON MEMORIAL Day, Mrs. Hallie Johnson, the wife of Oscar Johnson of Momence, Illinois, was called home to be with the Lord after a brief illness. This is the second death in this family in the last few weeks, Mr. Martin Johnson, Mrs. Hallie Johnson's father-in-law, having died on April 7, 1939. Miss Amanda Johnson, who is one of our heroic missionary group in the Belgian Congo, is a member of the bereaved family. We extend loving sympathy to the husband and the three motherless children, to Mrs. Martin Johnson, the devoted mother who has been ill for months, to the sorrowing family of brothers and sisters, and to our own beloved "sister Amanda" in beautiful Musuku, twelve thousand miles away. The Johnson family of Momence, Illinois, is held in deep affection by the entire D. B. I. family and "*Grace and Truth*" staff. We bespeak the earnest prayers of our readers that this consecrated family may be comfortingly sustained of God during this hour of deep affliction and that their souls may be refreshed by the glorious knowledge imparted in God's Word that though their loved ones are indeed "absent from the body," they are now by grace divine, "present with the Lord."

RADIO PROGRAM

ON THE evening of May 25 scores of friends in the Rocky Mountain states gathered around their radios at exactly 10 P.M. to hear the D. B. I. Radio Choir broadcast a program of gospel songs over Denver's 50,000 watt N. B. C. station, KOA. This was the Institute's first opportunity of broadcasting over Denver's largest radio station and we are indebted to Mr. Clarence Moore, Program Director of the local station, for this courtesy. The musical numbers were warmly received by Christian friends from far and near who wrote enthusiastic letters endorsing the program. Mr. David S. Welsh, a local public school instructor and member of the D. B. I. faculty, arranged the numbers and directed the a cappella choir of twenty-five voices. —E. E. L.

DR. HILDEBRANDT

ON JUNE 4 the Third Presbyterian Church of Springfield, Illinois, celebrated the twenty-fifth anniversary of the coming to their pulpit of their beloved pastor, Dr. H. M. Hildebrandt. It was an occasion of deep spiritual blessing and far-reaching significance.

Dr. and Mrs. Hildebrandt came to the Third Presbyterian Church of Springfield in 1914. The ministry of this good man and his wife has been so richly blessed of God that the church which had a membership of 280 when the pastorate began, now has a membership of 3,704. The editor of "*Grace and Truth*" has had frequent opportunities to see this great church and its wonderful Sunday-school in vital operation. The Sunday-school has an enrollment of 3,815. The entire "*Grace and Truth*" staff are happy to have this opportunity to extend hearty congratulations and felicitations in Jesus' name to the church and to the Hildebrandts upon the completion of a quarter of a century of distinguished service for our Lord and Saviour Jesus Christ.

CHRIST OR CRIME ? ? ? ?

THE painful, limping gait of the two schoolboys led to parental investigation with this result. Their feet had been scorched with matches in the hands of other schoolboys, ranging in age from 13 to 17 years, from the Imperial Valley town of Calipatria, California. The boys were members of two rival gangs called the "Clock" and "Watch" gangs. The two members of the "Watch" gang were taken captive one night by eight members of the "Clock" gang and tied up in a deserted place. Upon refusal to disclose the name of the leader of their gang, they pulled off their shoes and stockings, gagged them, and applied burning matches to their feet. Now the members of the "Clock" gang are in the custody of the juvenile authorities.

How early these boys have taken the path of crime! Surely, we are seeing the days of which Paul spoke in which men will be "fierce" (II Tim. 3:1-3). Here are some of the coming generation who have chosen crime instead of Christ. May this incident serve to emphasize the need of winning the youth of our land to Jesus Christ. Youth is choosing its pathway. Let us urge them to choose Christ and the pathway of righteousness for His name's sake. —A. H. Y.



Building the Dispensations

BY THE EDITOR . . .

WE HAVE long desired such a study as this one. It is virtually a black-board chalk talk in article form. A unique system of progressive charts illustrates each step. No longer will you wonder, after reading this lucid exposition, how a dispensation is determined.

—E. E. L.

The teaching of the Seven Dispensations has a much firmer foundation than mere human theory. The dispensational divisions are demonstrable from the Bible. And the recognition of the dispensations in Scripture is not some new fad which has sprung up more or less recently. It is clearly taught in the sacred Volume itself, although in some instances somewhat obscured by cloudy translation. Dispensational truth is as old as the inspired Text. The basis for dispensational truth is not man's word but God's Word.

The story of God's dealing with mankind as set forth in Scripture is not the narration of a string of events that just "happened to happen." On the contrary, a mighty plan, a design, is evident. Although Satan's wicked and malignant influence is universally manifest, and he is properly called, "the god of this Age" yet when the hour of the consummation of all things is upon us, it will be clearly seen that Jehovah has never lifted His mighty hand from the helm. The dispensations are rightly referred to as "the Divine plan of the ages." Even Satan, with all his power, cannot have his fling without Divine consent. God is still on the throne. God still runs His world.

An understanding of dispensational truth opens up Scripture in marvelous fashion. Misapprehensions and misunderstandings of the Bible passages quickly break down when the dispensations are recognized. By means of dispensational truth the soul of the believer is protected from many of the false doctrines of this present age. Dispensational truth is the mighty key, which, when wielded under the direction of the Holy Spirit, will unlock the secrets of Divine revelation and cause the Word of God to gleam with precious heaven-given light and will uncover the treasures of truth in wondrous abundance and in transcendent beauty. It was the great Augustine who said, "Distinguish the dispensations and you will understand the Scriptures."

Like every other vital truth in the Scripture, dispensational truth has been attacked by the adversary. These attacks have come mainly through two channels—the Flat-interpretationist and the Hyper- (or ultra-, as you will) dispensationalist. The Flat-interpretationist *denies* dispensational truth. When the Flat-interpretationist denies dispensational truth, he thereby drives himself to one or the other of two makeshifts. He must either resort to clever and ingenious spiritualizing of page after page of Scripture, or he must descend to an undiscerning and crassly ungoverned literalization, applying all passages from whatsoever part of Scripture with cold literal definiteness to this present age. If he takes the spiritualizing course it makes him either an A-millennialist or a Post-millennialist according to his mental bent. If he takes the indiscriminate literalizing course, it makes him a Pentecostalist, and he soon begins to preach the taking of poison and handling of venomous serpents to prove the power of faith. Both spiritualizing and indiscriminate literalization, the twin offspring of Flat-interpretationism, lead to spiritual shipwreck. The history of Post-millennialism and A-millennialism in the Church of Christ is well known to all students. These two spiritualizing "isms" have sought to convince Christendom that the church was on the way to the spiritual control of the world. This of course, necessitated the so-called "social gospel" which was manufactured out of the whole cloth and promulgated and propagated by ardent spiritualizers the world around. The "social gospel" turned out to be nothing more or less than Modernism. Thus we see that the testimony of history is that spiritualization leads to Modernism. The organized churches of today bear witness to this fact. In their early years practically all the great Protestant churches embraced the spiritualizing method of handling the dispensational problems of Scripture. This step was their undoing. As a result, Modernism is the dominant influence in nearly every Protestant denomination today. We thank God for the exceptions (would that they were not so few) where Modernism has not yet gotten into the saddle. Thus we see that when the

Flat-interpretationist takes the spiritualizing pathway, Modernism comes to its ascendency.

But the Scripture should not be molded to suit our fancy by clever spiritual applications. This is not God's way. The simplest and clearest meaning should be accepted and believed without the introduction of cultural embellishments. The Spirit-led Bible student will be inevitably a literalist. But because the dispensations are in the Bible, he cannot be a Flat-interpretationist.

As we have said, some Flat-interpretationists accept the challenge they find themselves up against, and declare they will believe all that the Bible says is literally addressed to them here and now! On this predication the whole Pentecostal movement rests. The Pentecostalist particularly rejects the distinction between the Israelitish and the Church dispensation, and at the same time declares that he takes the Bible literally. Taking these two positions gets him into serious trouble. He soon finds that under his method of interpretation, Jewish signs and miracles should be expected today just as they occurred in the days of Jesus. But such signs and miracles do not thus occur in this present age. The result has been in many quarters that precious souls are plunged into blatant unbelief, because they find that their dead are not raised, and their sick die just like any other people's; their blind stay blind, and their visions and tongues fail utterly. They have been robbed of dispensational truth and they consequently see no way out except to decide that the whole Bible is a farce. Many earnest thinking people have been driven to this wicked conclusion. If these unfortunate ones had been brought under dispensational truth, their questions would have been answered, their perplexities would have vanished, their doubts would have been dissolved, their faith established, and their lives brought forth into the beauty of holiness.

Thank God for placing in His Word the truth of dispensations. It is indeed and in truth the key which unlocks many of the major problems of Bible study.

Two words are employed by the Holy Spirit in the New Testament to refer to the dispensations. The two words are *oikonomia* and *aion*. They are not absolute synonyms, but in spite of this fact we find the Holy Spirit using them practically interchangeably. This is because they speak of different phases of the same thing.

Let us first examine the meaning of the word *oikonomia*. The lexicons define the word very plainly. Here is what they say.

Parkhurst—a dispensation, administration, management of family affairs, a stewardship.

Wescott and Hort—a stewardship, a dispensation.

Thayer—the management, oversight, administration of other's property.

Liddell and Scott—management of a household or family, also public economy of states, administration, management, government.

Schrevelius—management, administration.

Robinson—a stewardship, administration, an economy of things, a dispensation, a scheme.

Groves—Management of family affairs, stewardship, administration, a spiritual dispensation, management or economy.

Donnegan—management and arrangement of a household.

Bagster's Analytical—The management of a house, a stewardship—N. T.—an apostolic stewardship, a ministerial commission in the publication and furtherance of the gospel, an arranged plan, a scheme, a due discharge of a commission.

Berry—management of household affairs, a stewardship, a dispensation.

Strong—economy, dispensation, stewardship.

We have taken space to quote these definitions as they are given by the various lexicographers, in order that the reader may readily discover for himself the strong foundation significance and the two attendant implications which self-evidently inhere in this remarkable word. The definitions unite as with one voice to show that the word *oikonomia* speaks of the government, administration, or management of a house or household or possibly some other type of property. The two implications are so clearly included in the meaning of *oikonomia* that they could hardly be overlooked by any careful student. They are, (1) *oikonomia* speaks of a delegated authority. In other words the one who is spoken of as governing or managing the household is not the owner, but one who has been appointed by the owner. (2) Growing out of this fact, *oikonomia* speaks of a test. In the very nature of the case, this is absolutely inevitable. Any employee who is placed in a position of management is constantly being put to the test as to his ability to manage or govern that which has been turned over to him. When one man is employed by another man, the element of testing is inescapably present all the time. If the employee does well, the employer will presumably commend him or reward him. If the employee does poorly, the employer will admonish him or remove him from office. Every man who enters the employ of another is under daily testing. The test feature cannot be avoided, and it is consequently a part of the significance of *oikonomia*.

Oikonomia occurs eight times in the New Testament. Three times it is given its ordinary or local meaning by the Saviour Himself. The three instances occur in the story of the unjust steward.

Luke 16:2, "Give an account of thy stewardship."

Luke 16:3, "My Lord taketh away from me my stewardship."

Luke 16:4, "When I am put out of the stewardship."

But when we come to the writings of Paul, that chosen apostle of the Body Age lifts the word out of its familiar local color and uses it with an amazing new connection, which is characterized by spiritual beauty and breadth of thought. He uses it to mean a dispensation. He makes this word which ordinarily speaks only of human relationships, eloquently unveil a larger mes-

sage concerning the plan and purpose of God. When Paul uses the word *oikonomia* in this imposing spiritual fashion, it still speaks of government or management, but the world itself becomes the property to be managed, God becomes the owner, and man becomes the one to whom the Lord has delegated the authority. Paul uses *oikonomia* with this illuminating significance five times.

I Cor. 9:17— a *dispensation* of the Gospel.
Eph. 1:10—the *dispensation* of the fulness of times.
Eph. 3:2—the *dispensation* of the grace of God.
Col. 1:25—the *dispensation* of God.
I Tim. 1:4—a *dispensation* of God which is in faith.*

The second word which is used in the New Testament to refer to the dispensations is *aion*. *Aion* is a *time* word, a word which speaks with crystal clearness of *duration*. Its original or root meaning as declared by the etymology approved by Aristotle is *always being*, which rendered into ordinary English expression is endlessness, forever, eternal. This primary meaning of *aion* has been assailed and denied by both Annihilationists and Universal Reconciliationists, because neither one of these wretchedly unscriptural conceptions can be supported without stripping the word *aion* of its significance of endless duration. These false doctrines demand that all of the occurrences of *aion* in the New Testament shall be translated by some expression which means limited duration. This demand is as unsound as it is unscholarly. It results in these false religionists seeking to mold the Scriptures to suit their doctrines.

The fact is that in most of its occurrences in the New Testament the word *aion* retains its original meaning of *eternity*. But *aion*, like many another Greek word, has a modified meaning which is easily detectable through the context in which it may appear. *Aion* sometimes means limited duration and should be rendered by age or dispensation or era. In a very few instances the limited duration indicated by the context of *aion* is even less than an age or dispensation. The erratic decision arrived at by Annihilationists and Universal Reconciliationists is that because some of the occurrences of *aion* mean limited duration, of very necessity, all of its occurrences mean limited duration. This is a spurious decision. It betokens unworthy scholarship and unreliable logic. Of course it results in its adherents arriving at an unscriptural goal. Because I know some men are white men, that does not warrant my deciding that all men are white. In my mental processes, it is never right for me to make a general decision because I know an individual fact. My logical thinking should proceed in the opposite direction, from the general to the particular. Just because I know where there is an empty box does not prove that all the boxes in the world are empty. Just because some of the occurrences of *aion* in the New Testament mean limited duration does not prove that all the occurrences indicate a circumscribed period of time.

*This passage is given its correct translation by the English Revision, the American Revision, Worrel, Darby and several others. The A. V. is wrong.

But someone may wisely ask, "Since there are really two significances in the word *aion*, how shall we know when its different meanings should be used in the translation?" We have already indicated the answer to this question. The correct method in all translation work is to use the primary meaning of a word, unless the context demands its modified significance. When this rule is faithfully followed, the problem of translating the word *aion* becomes simple.

In opening this discussion of the two words *oikonomia* and *aion*, we made the statement that they are used by the Holy Spirit practically interchangeably. This is a tremendously important fact; is vital to a proper understanding of this subject, and is readily demonstrable.

God gave the Apostle Paul a special responsibility in connection with the dispensation in which we live. Paul, led by the Spirit, came to understand this special responsibility and clearly said so.

I Cor. 9:17—a dispensation of the Gospel is *committed unto me* (Paul).
Eph. 3:2—ye have heard of the dispensation of the grace of God *which is given me* (Paul).
Col. 1:25—I am made a minister according to the dispensation of God *which is given to me* (Paul).

Three times Paul says he has been given a dispensation. The language points unmistakably to the dispensation in which we live. There is quite general agreement among students on this point. In fact, it could hardly be otherwise if we are going to accept the simple language of the Bible. The period in which we live is called by Paul a dispensation.

And Paul also calls this period in which we live an "age."

Gal. 1:4—This present evil age (*aion*).
II Tim. 4:10—Demas hath forsaken me, having loved this present evil age (*aion*).
Eph. 6:12—The darkness of this age (*aion*)
Titus 2:12—Teaching us to . . . live soberly . . . in this present age (*aion*).

Here are four of the passages where the context shows that *aion* should not be rendered eternity. In such passages, age is the correct translation. The facts which have been adduced are important indeed. Paul, speaking by the Holy Spirit, calls this period in which we live a dispensation (*oikonomia*) and in other places calls this same period an age (*aion*). We instantly see that for us to use these words as virtual synonyms is in harmony with the Word of God.

Another striking example of a period in man's history being referred to by these two words appears elsewhere in the writing of the great apostle. In Ephesians 1:10 he calls the coming Kingdom a dispensation. He speaks of it as "the dispensation (*oikonomia*) of the fulness of times." And in Hebrews 6:5 he uses the

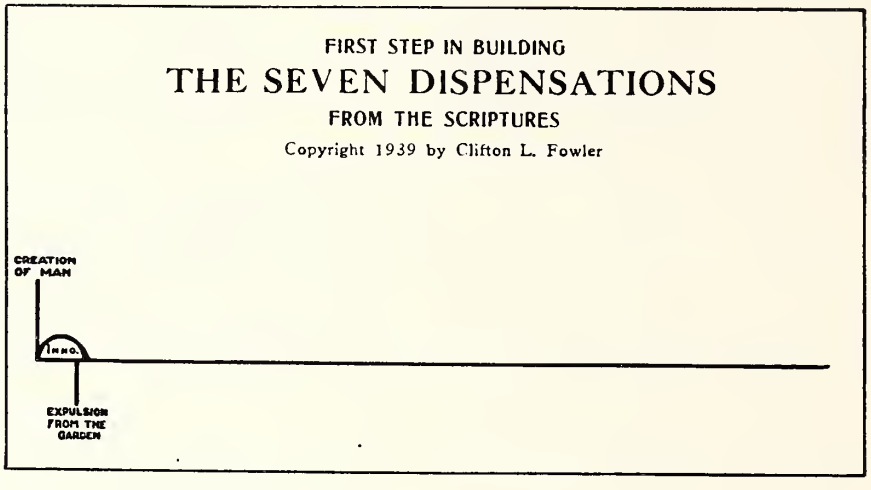
word "age" in referring to the Kingdom—"The powers of the age (*aion*) to come." Thus we see that the two words are indeed interchangeable because in one passage the Holy Spirit refers to the coming Kingdom as a "dispensation," while in another passage the future Kingdom is spoken of as an "age." Such evidence from Scripture leaves no doubt as to an "age" and a "dispensation" being the same thing. The Bible is self-interpreting. And although God uses the two words interchangeably, yet He has not brought them together meaninglessly. They both contribute to what we now are coming to understand a dispensation to be. God uses *aion* to remind us of the time element in a dispensation —it is a period, an age, a duration. And He uses *oikonomia* to remind us of the nature and character of that age. It is a period in which God delegates governmental authority to man, and gives man a chance to show how good he is at managing a wicked world.

Since the two words which we have been investigating are the words which were chosen by inspiration, to properly set forth what we think of as a dispensation, it is only right that these two words should be the backbone of any acceptable definition. In view of that which has been adduced, we observe that a dispensation is a period of time (*aion*) during which God is testing man's ability to govern the earth (*oikonomia*). Inasmuch as man has a number of governmental ideas and theories, God gives man seven stewardships or dispensations. These constitute seven opportunities for man to make good, but history and prophecy unite to declare that all of man's theories of government are demonstrated by the seven dispensational tests to be (at least when employed alone) fallacious and worthless. God uses the dispensations to reveal that the deep-seated reason for man's complete failure governmentally is because of his innate wickedness and depravity, which causes him to leave regeneration out of all of his governmental notions.

The seven dispensations are specifically taught in the Bible. If the idea of dispensations is only a figment of the active imagination of some fundamentalist, then the absence of biblical evidence will be so easily seen as to quickly apprise the reader that the dispensations do not exist. But if the teaching of the dispensational divisions is actually a doctrine of the Word of God, then the inescapable demonstrating evidence will so fully satisfy the mind of the student that to oppose dispensational truth would become a sad proof of unwillingness to believe the Bible. And such is the case. For the proofs of the dispensations which are found all through the sacred Volume are so numerous, so clear-cut, and so convincing as to leave no doubt as to the fact that God Himself has devised, designed, and personally arranged the ages of human history beginning at the Garden of Eden and concluding at the great White Throne.

We now proceed to the building of the dispensations directly from the Scriptures.

First Step: Show from Scriptures that the first dispensation extends from the creation of Adam to the expulsion from the Garden.



The first three dispensations are quickly and easily discernible from the sacred text. It is true, the periods covered are not spoken of as "dispensations" or "ages" in the book of Genesis, but they are so plain to be seen that the simple story of these first three ages as told by Moses is all that is necessary to make the three divisions of time stand out clearly before the mind of the student. It is a point of common knowledge that God's dispensations end in judgment. Three mighty judgments appear in the opening eleven chapters of Genesis. These three judgments are the Expulsion from the Garden, the Flood, and the Confusion of Tongues. These three judgments are found respectively in the order given at the ends of the first three dispensations. The first dispensation closes with the expulsion from the garden; the second, with the flood; and at the end of the third dispensation stands that devastating judgment, the confusion of tongues. The startlingly outstanding character of these first three judgments as compared to the remainder of that early history, makes the

discovery of the first three dispensations an easy matter.

The theological writers who discuss dispensational problems are, in the main, in full agreement on the first three dispensations. W. Graham Scroggie unfolds the first three dispensations with fine clarity, showing the judgment named in Scripture standing at the end of each period. (*Ruling Lines of Progressive Revelation*—pages 61-68). James M. Gray sets forth the same truth with characteristic plainness. (*A Text Book on Prophecy*—pages 11-17). Clarence Larkin, whose works are so interestingly illuminated with charts, teaches similarly. (*Dispensational Truth*—pages 32-37). C. I. Scofield, the beloved editor of the Scofield Bible, presents the truth concerning the first three dispensations of man's history in lucid outline. (Scofield Bible, note at bottom of page 5). It is a noteworthy fact that these first three dispensations of man's earth-narrative are given the same names by many of these writers. They are called *Innocence, Conscience* and *Authority*. These are appropriate names and we employ them in this study. And W. H. Rogers, the successor of I. M. Haldeman in the pastorate of the First Baptist Church of New York City, with forthright simplicity recognizes the same three dispensations at the beginning of man's history. (*The End from the Beginning*—pages 41-45). And even those teachers with whom we strongly disagree on other points recognize these first three periods in God's dealing with man. (A. Loudy, a universal reconciliationist, in *Unsearchable Riches*, Volume 28, Page 33).

Man's history begins with an act of God. The record says, "So God created man in His own image" (Gen. 1:27). This is the beginning of man's history and of the dispensations. Man came directly from God's creative hand (Gen. 5:1; Gen. 9:6; Ex. 4:11; Deut. 4:32; Job 33:4; Ps. 95:6; Jer. 27:5). He did not evolve. The dispensations came directly from the mind of God. The Scripture says most pointedly, "The worlds (correct translation 'the ages') were framed (outlined) by the word of God." What a delightfully clear statement this Hebrews passage is, when properly rendered, "The ages or dispensations were outlined by the word of God." This does not sound like evolution any more than the passages about the creation of man do. Neither man nor the ages of man's earth-sojourn are the product of the "survival of the fittest." They are the product of the creative power and the sovereign will of Deity.

The first dispensation was so marvelous, so amazing, so unique that the task of discovering where it ends should not prove to be so very difficult.

In the first dispensation man is given the command to "subdue" the earth (Gen. 1:28). The fact that God gives this startling command is in itself proof that this now impossible feat was then within the range of man's ordinary possibilities. Instead of evoluting since the first dispensation, man has "devoluted." In the first dispensation, God gives to man dominion over "the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth." Man's "dominion" over the living things of the earth today consists chiefly in cooping up the various creatures of the earth in much publicized zoological gardens, or perhaps stalking some fleeing specimen of wild life with a shot-gun. However, these modern methods could hardly be spoken of as "dominion." Adam had God-given, first dispensation "dominion" and it functioned perfectly without the aid of shot-guns or iron cages.

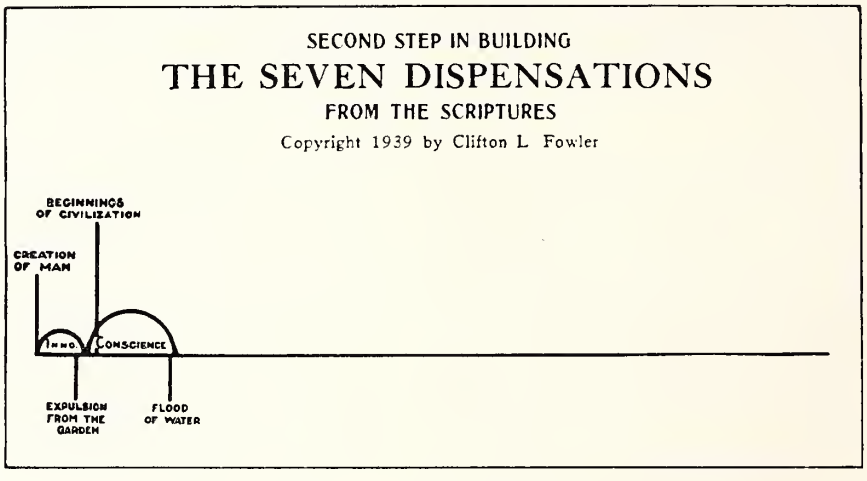
Furthermore, in the first dispensation, Adam not only had complete dominion over the animal kingdom, but the vegetable kingdom was his servant as well. For the record declares that the Lord placed Adam in a God-planted garden (Gen.2:8), and gave him every herb upon the face of the earth, and all the trees for his food (Gen. 1:29). There was only one exception, and concerning this exception God gave the most explicit instructions. The exception was the tree of the knowledge of good and evil. Thus we see that in the first dispensation, man was to be a vegetarian and that God had provided an amazingly varied diet, "every herb" and "every tree." But today things are quite different—most of the herbs and trees are unpalatable, inedible, and indigestible, while some are actually poisonous.

In the first dispensation man was innocent of both the knowledge and the committal of evil. He was a divinely created body in which lived a divinely breathed soul. Thus at the outset, man was only a two-fold being. Man did not in that first dispensation have either a dominating nature of righteousness nor a dominating nature of evil. He was in the truest and fullest sense innocent, yea, innocent of either good or bad. But the Lord had definitely purposed that man should be in the fullest sense in the "image of God." Since Deity is triune, (hence, man when complete must be triune), and God is making man a responsible entity, it becomes at once evident that God purposes that man shall come to the test and make the decision which will determine whether the entrance of his third element shall be in harmony with God's will or out of harmony with that will. The attack of Satan precipitates the situation which brings man to a decision. Alas, he decides, under Satanic pressure, to disobey God, hence he receives a nature of rebellion against the will of God as his third part. Horrible calamity, immeasurable disaster, man has become a triunity and is consequently in the full and complete image of God, but the image is already marred because that element which is man's dominating nature is at daggers drawn with the plans and purposes of God. Man in the first dispensation had an opportunity to respond to the initial test of his life by deciding to follow the will of God. Had he made the correct decision, he would have received a dominant nature of righteousness, he would have stepped into his triunity a gloriously finished created replica of Deity, unmarred, untainted, unfallen. But the horrible fact which confronts us is, that man made the wrong decision, imposing upon himself and all of his progeny the awful fate of being marred images of the triune

God, consequently dominated by a fallen nature, and incurably depraved. When man made his wrong decision, his eyes were opened, he became conscious of his nakedness, he began to know good and evil, his innocence vanished, his terrible need of a divinely provided salvation began, he was immediately expelled from the garden which God had planted, and the first dispensation came to an end.

There have been various theories as to the length of the first dispensation, but there is practically no data. It was evidently short. As has been shown, the opening event was the creation of Adam by the mighty hand of God. The man, Adam, walking in innocence, was given a dispensation, a stewardship. He was given a chance to manage the earth for God, the rightful Owner. But, alas, his failure to render a satisfactory stewardship was appalling. He demonstrated that innocence was no asset. His management of the earth collapsed and God placed the curse upon the earth and removed him from his stewardship. The dispensation closed by the expulsion from the Garden.

Second Step: *Show that the second dispensation extends from Cain and the beginnings of civilization to the flood.* (1,657 *years.*)



In the last verse of the third chapter of Genesis, God drives Adam out of Eden. The first dispensation is ended.

When we enter chapter four the stage is set for the opening of the second dispensation. There is evidently a period of marking time and necessary adjustment during the first years of the age. The adjustment period has to be sufficiently lengthy for Cain to be born and grow to manhood's estate. Abel must also be born and come to maturity. Thus at the very least calculation, this adjustment period was between twenty and thirty years, and, of course, it could have been more.

And certain striking dispensational changes have taken place. Man, who had been in a lovely thornless garden of God's planting, now must needs plant his own garden, meanwhile fighting thorns and thistles (Gen. 3:18). Man, whose responsibilities had not involved heavy labor in the first dispensation, must now eat bread by the sweat of his face (Gen. 3:19). Woman, who originally was to have entered motherhood with comparative ease, must now bring forth children in sorrow and suffering (Gen. 3:16). Man, who had had quick and easy fellowship with God while in the garden, can now (because of sin) have fellowship on one ground only, the shed blood of a slain victim brought to God as an offering (Gen. 4:4). Man who had been innocent has left his innocency behind and now knows good and evil. From this fact the dispensation takes its name. It is called the *Dispensation of Conscience*. Man's terrible sin and failure in the Garden of Eden has brought the judgment of the expulsion from the Garden and an unexpected group of dispensational changes.

The second dispensation is Cain's dispensation. (Cain is a type of the flesh). Cain and his family have the leading roles. The noble men of the Messianic line, the family of Seth (Seth is a type of the Spirit), are listed, but the record of the doings of those great worthies is scant. That which we are told of man's activity in the second dispensation is almost altogether the activity of the descendants of Cain, the activities of the natural man. The record is mostly found in Genesis the fourth chapter. It is the story of the beginnings of civilization. The most casual perusal will reveal that Cain and his crowd were not men of God, they were men of the world. The Cainites were given a dispensation, a stewardship. They had the knowledge of good and evil, they knew the voice of conscience. God is giving to man in the second age a chance to show how well he can govern the world with the human conscience regnant. Cain does not do very well with his dispensation.

The beginnings of civilization, as revealed in Genesis four, constitute a summary of what human civilization has to offer. The record shows the development of agriculture (Gen. 4:3), cattle raising (Gen. 4:20), and manufacturing (Gen. 4:22). And not only do we find the industrial side of life coming

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into evidence, but liberal and cultural arts are manifested. We see the beginnings of music (Gen. 4:21), and of literature (Gen. 4:23-24). In addition Cain became a city builder (Gen. 4:17), and as civilization advances we observe a breakdown in the standards of marriage, monogamy being displaced by polygamy (Gen. 4:19).

That early Cain-dominated civilization had in it the deadly germs which we see in full development in our present day civilization. For in that one chapter of Genesis with its significant story of Cain's civilization, there are two murders (Gen. 4:8 and 4:23) and an outstanding rejection of God's glorious provision of the sacrificial lamb (Gen. 4:7), resulting in the specific record that Cain turned away from God (Gen. 4:16). This has ever been the story of human civilization. It may begin with a fair showing, but in short order it has "gone in the way of Cain" (Jude 11a).

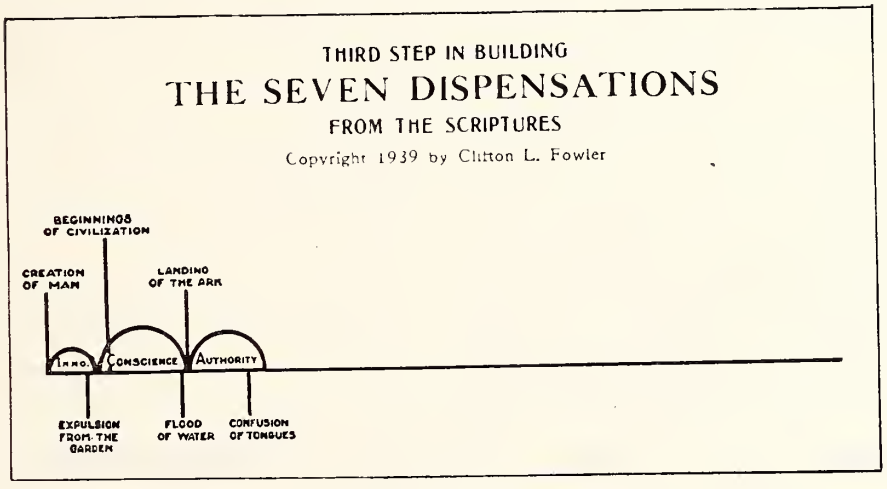
Cain's age turned out to be a failure. The conscience did not prove to be an infallible guide. Civilization did not have any power to save the soul. The early breakdown in marriage standards made the climax sin of Cain's age easy for the race to drift into. Genesis 6 tells us about it. It is the terrible case of the angels who left their first estate (Jude 6). In Genesis the fallen angels are spoken of as the "sons of God." They entered into illicit relations with the women of that early day and the giants were their offspring. (Gen. 6:1-4).*

This awful sin was the final demonstration that Cain and his family had utterly failed in their dispensation, and God brings the dispensation of Conscience to a close with the world-wide judgment of the flood (Gen. 7:1-24).

Through the meaning of Methuselah's name, God gives another indication of the impending judgment and the end of the age. Throughout the Bible we find the Holy Spirit placing descriptive characterizations and striking prophecies in the names of the Scripture characters. Adam's name is descriptive. It means *red* and points to the fact that God had made his body of red clay. The name of Jesus is prophetic. "Thou shalt call his name Jesus because He shall save His people from their sins." In the name bestowed upon our Lord, the Spirit is making the glorious prophecy that He shall save sinners from their sins. The name Methuselah, like the name of Jesus, is prophetic. It means "By his death he shall bring." It is God prophesying that a mighty and outstanding event shall occur at the time of Methuselah's death. Any student, by taking the years furnished in the inspired genealogies, can quickly discover what happened at the time when Methuselah died. The death of Methuselah and the flood came together. In fact some authorities go so far as to say that Methuselah died by drowning in the flood.

Here is a striking method of revelation. We now see that when God's Spirit led in the naming of Methuselah, he was prophesying the coming of the flood, the event which would end the dispensation of Conscience. The prophecy was fulfilled to the letter. The flood was the judgment which terminated the age.

Third Step: *Show that the third dispensation extends from Noah's coming forth from the ark through the confusion of tongues to the death of Terah* (426 years).



When Noah and his family step out of the ark which has carried them through the flood, the third dispensation begins. The dispensational changes begin to show up almost immediately. In the second dispensation God was so determined that men should not practise capital punishment that He gave His divine protection to so wilful a murderer as Cain himself. But as soon as the third dispensation gets under way, God gives explicit instruction that "whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9:6). God gives to man full authority to employ capital punishment in handling bloodthirsty criminals. This increases man's authority over man.

In the second dispensation God has allowed His

*See article entitled "The Angels that Sinned," by the same author. Published by Maranatha Press, price 25 cents.

early instructions concerning man's food to remain unchanged. Man was left on a strict vegetable diet. But when the third dispensation came, God made a radical change in His instructions to Noah and his descendants. He places them on a combination diet of meat and vegetables. His words are, "The fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things" (Gen. 9:2-3). This removed man's peaceful dominion over the animals, but increased his authority over them. He is now told that he may eat them.

Thus we see that the third dispensation is the dispensation of Authority. This authority is bestowed upon Noah and his family. In the third age God is testing out the value of the well-known theory that full authority vested in the head of government will solve the problems of managing this old world. The theory is good if a perfect ruler could be found, but every member of the family of Adam is depraved; consequently when God bestows unlimited authority on Noah, the weakness of the situation lies not in the principle employed, but in the sinfulness of the instrument. The dispensation closes with sin rampant and the race under divine disapproval.

The judgment which closed the third age was the confusion of tongues. The meaning of the names given the Messianic family again becomes the indicator of the working out of the divine plan. The name of one of the men is Peleg. It means "division." We are twice told why he bore this name. In I Chronicles 1:19 and in Genesis 10:25, the record declares "in his days the earth was divided." Here is plain teaching that in Peleg's days the earth was divided among the different peoples. To the student of the Bible, the necessity for this division is instantaneously apparent—the confusion of tongues had taken place. Thus we see that God evidently brought about at this time the land divisions which resulted in the continents as we have them today. Hence, the divine hand prepares geographic divisions of the earth to receive the linguistic divisions of the people which the confusion of tongues had brought about. And "the name of one was Peleg, for in his days was the earth divided."

This places the confusion of tongues, from the standpoint of the Bible, in the days of Peleg. It is most unique to observe that Dimbleby says that the testimony of the cuneiform inscriptions places the first of the kings of Babylon exactly one hundred sixteen years from the flood. Now we know that the confusion of tongues and the first kings of Babylon came at the same time, because the Bible shows them as beginning together. It is a startling fact of Biblical chronology that Peleg was fifteen years old, one hundred sixteen years after the flood. In other words, the confusion of tongues took place when Peleg was fifteen years old. It is not an accident nor a mere happenstance, but the working out of the divine plan and divine fact when the record says, "In his days was the earth divided." The Bible is inspired of God.

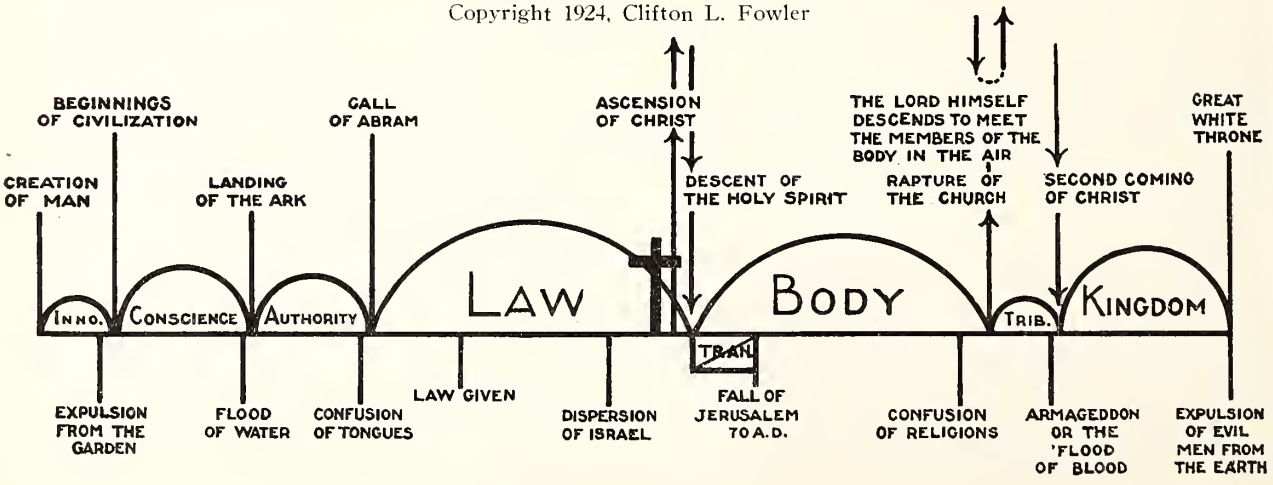
And now the meaning of the name of another worthy in the Messianic line figures in leading us to the end of the third dispensation. The name of Abraham's father was Terah. Terah means, "delay." Terah was Peleg's great-great-grandson and was born when Peleg was one hundred twenty one years old. They continued as contemporaries for one hundred eighteen years. Such a scattering and devastating disaster as the confusion of tongues produced a situation which called for a sizable length of time to allow for adjustment before the new age could begin, so God bestows the name Terah (delay) to let us know that the new dispensation would be delayed during the adjustment period until the death of Terah. And so it occurred.

In due time Terah died. When Terah died the delay ended. The third dispensation had come to its close.

(To be continued)

Chart of the Seven Dispensations

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Champions of Dispensational Truth



BY ARCHIE H. YETTER

NO, DISPENSATIONAL truth is not a new idea believed by a few "cranks." It has been embraced by the greatest of Bible students.

Our title, "Champions of Dispensational Truth," suggests to the mind that our subject is a controversial one. This is indeed the case, for there are many in these days who oppose dispensational truth as unscriptural, and there are still others who discredit it by hyper-dispensationalism. Hence, it is fitting that we should bring to the attention of God's people a few of the many champions of this important and biblical truth.

Since other phases of the dispensations are ably presented by other writers in this issue, we will confine ourselves to quotations from well-known men of God stressing the importance and value of dispensational truth.

THE WORD OF TRUTH . . . HAS RIGHT DIVISIONS

Dr. C. I. Scofield, realizing the vital importance of dispensational truth, wrote this in his book, *Rightly Dividing the Word of Truth;* "The Word of Truth, then, must have right divisions, and it must be evident that, as one cannot be 'a workman that needeth not to be ashamed' without observing them, so *any study* of that Word which ignores those divisions must be in large measure profitless and confusion" (p. 2). That Dr. Scofield was indeed referring to dispensational divisions, among others, is clear from his statements on page 13 of this same book. Here we read, "The Scriptures divide time, by which is meant the entire period from the creation of Adam to the 'new heaven and a new earth' of Rev. 21:1, into seven unequal periods, called, usually, 'dispensations' (Eph. 3:2), although these periods are also called 'ages' (Eph. 2:7) and 'days' —as, 'day of the Lord,' etc."

THE ARCHITECT OF THE AGES IS . . . THE SON OF GOD

This is the firm conviction of our second champion of dispensational truth, Mr. John Ritchie, of Kilmarnock, Scotland. His fuller statement shows how thoroughly he is convinced of the scripturalness of dispensational distinctions. We quote from pages 10 and 11 of his late book, *Impending Great Events,* "God has divided time, and His method of computation is quite different from ours. All that space between eternity past and eternity future, to us appearing so vast, and yet in comparison with eternity so infinitesimal, has been divided by Divine arrangement into these tracts of time called in Scripture 'ages' or 'dispensations.' If the alternative reading of Hebrews 1:2 be accepted ('by Whom also He framed the ages') then the Architect of the ages is none other than the One many of us love to call—'Lord Jesus'— the Son of God and God the Son. These ages are of varying duration, but to the student of Holy Writ their inception and consummation are fairly easy to ascertain. Each age is marked by some distinctive principle of God's dealings with man. In these man is tested . . . These ages are, I believe, *seven* in number . . . With the dawning of Eternity, ages and dispensations cease to be."

TRUTH OF THE DISPENSATIONS . . . NECESSARY TO THE UNDERSTANDING OF THE BIBLE

Dr. James M. Gray, the late President of the Moody Bible Institute, points out the necessity of dispensational truth in his comments on the first general church council recorded in Acts fifteen. These comments are as follows: "But the settlement of this great doctrine is not the only feature marking the value of this council, since we have in the inspired words of James following (vss. 13-18), the Divine program for the whole of this age and the following. Here we have the great truth of the dispensations so necessary to the understanding of the Bible, and so little appreciated by many Christian teachers today. As another puts it, 'How different would be the work of our large denominational gatherings if the facts here alluded to were taken into consideration!' " (P. 353, *Christian Workers' Commentary*).

THE STUDENT OF GOD'S WORD MUST UNDERSTAND GOD'S PLAN . . . IN THE AGES

These are the words of an outstanding champion of dispensational truth, Mr. Clarence Larkin, author of what might be rightly termed a textbook on this subject. In the following quotation, Mr. Larkin emphasizes the great need of students of the Bible understanding God's dispensational plans:

(Continued on page 200)

DISPENSATIONAL TRUTH ROBS the BELIEVER of the BIBLE -- TRUE or FALSE?



BY V. F. ANDERSON

A COMMON objection to Dispensational study is that stated in this proposition. Answer it yourself; then read this clear discussion.

AN EXAMINATION of II Timothy 2:15 clearly shows that there are definite divisions to be found in the Scriptures. Since this is true the passage exhorts the believer to study the Bible. We are shown that such study will reveal the divisions and thus the student will become a workman. His reward will be that he will have no need of shame. This is surely a reward worthy of attainment but it belongs only to those who study. Of those who doubt, deny or discard the dispensational approach to the Scriptures, we would enquire as to the meaning of this most important text.

I. DISPENSATIONAL TRUTH SOLVES MANY PROBLEMS

Let us examine a few of the many problems which the Bible student will encounter if he fails to make this approach to the study of the Bible. The writer can speak from experience that the earnest student is wandering in the wilderness when attempting to give the sense of the Bible without recognition of the fact that God speaks and works in different ways at different times, depending upon His governmental regulations over the human race at the given time. That is to say, God is not working and speaking in the same way in this Church period as He did in the period of Law. Where this truth is not recognized, many students claim to find contradictions. This breaks the beautiful and Divine harmony of Scripture and ultimately breaks faith in Inspiration. Faith broken in Divine inspiration ends in broken lives. The problem of harmony in the Divine Record is thus strengthened and sustained through a study and proper application of dispensational truth.

The problem of Law and Grace is unsolved unless we meet this vital study from the dispensational angle. Those who do not see this truth always mix Law and Grace. This is absolutely contrary to the teaching of Paul who emphatically exhorts the Galatians in his famous allegory of Galatians 4:30, "Cast out the bondwoman and her son." He declares that there is no room in the Church for Legalism and Grace. They cannot abide together for they have nothing in common. Yet, untold multitudes of Protestants not only constantly attempt to mix the two but object to those of us who would point out their distinctions. Paul declares that Law and Grace are distinct. In Galatians 4:29 he shows that there can be no fellowship between the two. They are opposites and contradictory the one to the other. He says, "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." The two have no harmony. Such a recognition of these distinctions leads the Christian into a deeper Christian experience which is impossible without the knowledge of their distinctions. These distinctions are not reached aside from the dispensational approach to the subject.

The unsolved problem of *to whom* the various portions of Scripture are addressed, is before us unless we employ dispensationalism. We are always sure that all the Bible is *for* us according to II Timothy 3:16-17 but we are equally sure that not all of the Bible is addressed *to* us. There are three peoples unto whom the Scriptures are addressed: (1) The Jew, (2) The Gentile nations, and (3) The Church of God. A failure to recognize this leads multitudes of Christians to attempt to make Israel and the Church synonymous. This is an exceedingly great error and leads into a blind alley of untold confusion.

There is also the problem of the moral ascendency of man which faces us unless we make the dispensational approach to the Scripture. Practically all who fail to see or accept this truth, teach that man is gradually becoming better, and that eventually he will raise the moral standards of the universe to that of a literal Millennium by the exercise of personal genius and goodness. Anyone who believes that must be troubled as they view the world in our day, for if this is man's task, he is surely a failure. This teaching is contrary to many Scriptures such as II Timothy 3:13. A student of the seven-fold dispensational divisions of Scripture will never make such a mistake, for such a study reveals the failure of man in every age. They reveal that God permits man to attempt seven of his ideas of government and that instead of these leading to a higher and better plane, they culminate in the terrible person of the blasphemous Antichrist. The scriptures reveal that Christ will return and destroy the Antichrist and all the Gentile government, bringing the whole system to total destruction. Thus we see that civilization is in reality the enemy of God and is designing an organized attempt to overthrow

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DISPENSATION of the TRIBULATION

BY CHARLES R. JOHNSON



CAN the world get any worse? The next dispensation in the world's history is the answer to this, the pathetic cry of millions of suffering mortals.

In speaking of a dispensation of tribulation, we hope that no one will arrive at the conclusion that we are trying to borrow trouble, because we do not wish to advocate any more trouble than the Lord deems necessary for this world of ours; but if we deny that there is such a dispensation, can we in that way avert any of the trouble that is destined to come to us? If we did not deem it to be highly advisable, and in some cases, greatly appreciated, we would not give valuable time and energy to a discussion of this subject (because we have already found that tribulation is a great deal of trouble), but since there are some who have a desire to know more of what God says on this subject, we will endeavor to let Him speak through His Word, as we conform to such knowledge as can be gained therefrom.

Tribulation is of two kinds. One kind may be called the definite or specific tribulation, whereas the other is general. Shall we first cite a few examples of that which we have termed general? One is found in Romans 2:9:

> Tribulation and anguish, upon every soul of man that doeth evil.

Another is seen in II Corinthians 1:4:

> (God) comforteth us in all our tribulation.

II Corinthians 7:4 says:

> I am filled with comfort, I am exceeding joyful in all our tribulation.

Other passages could be quoted, but these will suffice to show that the tribulation spoken of here is not limited by time nor place, and that all people are subject to it. The world is full of trouble and trouble makers. The Apostle Paul discovered that and wrote to the church in Corinth, "We are troubled on every side." However, Paul's trouble did not seem to bother him. It stayed on the outside. He obeyed the Lord Who said, "Let not your heart be troubled" (John 14:1). Nevertheless the Lord knew that tribulation was a very real thing for He said, "In the world ye shall have tribulation" (John 16:33). We all have our troubles, just the common ordinary difficulties of everyday life. They become as common to us as the air we breathe and in some cases almost as plentiful. But let us not spend more time speaking of our own troubles. The question at hand is concerning a time of trouble so great that pestilence, war, famine, earthquakes and ungodly rulers will make death so common that there will be but a few people left at the end of the period. Did you know that there was such a time coming? Let us note some choice gems of information concerning it in the Holy Scriptures.

Jeremiah, who was a faithful prophet of God, names the Tribulation as a great period. He says,

> Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble (Jer. 30:7).

It may seem to us that the Jews are having tribulation now, but it is as a drop in a bucket compared with the time Jeremiah tells us of.

Daniel also tells us of this same period in the twelfth chapter of his prophecy. He speaks in the following manner:

> At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time (Dan. 12:1).

The Lord Jesus also confirms this thought, as we read in Matthew 24:21,

> For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

These three portions of Scripture will suffice to prove that there is to be a time of trouble which will be very terrible. We now come face to face with the following question: In what dispensaton will this trouble ocur? We must deduce our answer from the things we know. For instance, we know that the Tribulation will be followed by the coming of the Lord. In Mark 13:24, 26 we read,

> But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light . . . and then shall they see the Son of Man coming in the clouds with great power and glory.

Many people are looking for the Lord's return now, and rightly so, but we are not in the midst of tribulation such as Daniel, Jeremiah and the Lord Jesus have described to us. If we were nearing the end of the Tribulation, there would be very few people left upon the earth.

> And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened (Matt. 24:22).

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BY
E. GLEN
LINDQUIST

How Are Men Saved in Each Dispensation?

SALVATION by grace in the present age is, of course, our most vital concern but it is edifying to know how God saved men of other ages as well.

It is commonly supposed that the seven dispensations are seven periods of time in God's dealing with man in which the way of salvation changes. This is not what the Bible teaches. The dispensations are periods of time in which God is testing out seven of man's theories of government, and not periods in which different plans of salvation are offered.

God has ever had but one way of salvation. Peter spoke the mind of God as to His unchanging and unchangeable plan of salvation when He declared: "Neither is there salvation in any other (than through Christ): for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12). This declaration does not just apply to the present dispensation, or to the period of time from the death of Christ to the end of time. No, it is God's ultimatum as to the way of salvation throughout all His dealing with man, from the fall in the Garden to the Great White Throne. Salvation has always been and always will be through faith in Christ alone. Our blessed Lord stated it clearly when He said, "I am the way, the truth, and the life: *no man cometh unto the Father, but by Me*" (John 14:6).

But then, were not those who lived and died before Christ at a disadvantage? How then could they be saved, since Christ had not come and His death had not yet taken place? Let us consider some of the outstanding saints who lived in the dispensations that preceded our present age and see if we can find how they were saved.

Salvation was not necessary in the first dispensation, Innocence, for this age closed with the fall of man, the event that separated him from God and marked the beginning of man's need of salvation.

With the fall came the realization by Adam and Eve that they were naked. They attempted to cover their nakedness by fig leaves, a picture of the inadequateness of human works to save the soul. But God made coats of skins and clothed them. In so doing, He set forth in type the way of salvation. In order for God to make coats of skins, the death of an innocent animal must occur. God was saying in this incident that He was going to provide covering for man's sin through the death of an innocent Victim. From this time on till the time of Christ, we have the death of Christ predicted in type and prophecy over and over again. In the New Testament, salvation by grace is declared; in the Old Testament it is predicted. So far as we know, Adam and Eve never believed the message of salavation presented in this incident. Every indication is that they did not, for had they done so, surely they would have received mention in "God's hall of fame" in the eleventh of Hebrews. Abel is the first believer mentioned in Hebrews eleven. He offered a slain lamb to God, showing that he knew the truth that an innocent Victim was to bear his sins. Abel is the first of a train of men of faith who offered bloody sacrifices to God, showing that they looked forward to the time when God was to provide a perfect Substitute for their sins. Men before the cross were saved by a forward look, while we are saved by a backward look to Calvary.

We have seen that salvation was by grace through faith in the Conscience dispensation.

The most prominent man of the third, or Authority, dispensation is Noah, an outstanding man of faith. He was also a man of outstanding obedience, but it was not his obedience that saved him, but his faith. Listen to the testimony of Hebrews 11:7, "By *faith* Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the *righteousness which is by faith.*" And in Genesis eight we read that Noah had scarcely stepped forth from the ark than he offered a burnt offering to the Lord, speaking of his faith in the coming One.

The call of Abraham marked the beginning of the Law dispensation. There is not a better example of a man of faith in the Bible than Abraham. In that wonderful passage in the fourth of Romans, Paul tells us how he was justified: "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it (his faith) was counted unto him for righteousness" (Rom. 4:1-3). In Hebrews eleven we learn that when Abraham was about to offer Isaac as a sacrifice and God provided a substitute in the ram, he received him from the dead in a figure. So Abraham looked forward in faith and saw the death and resurrection of his perfect Substitute, even the Lord Jesus. Christ declared one day to the Jews, "Your father Abraham rejoiced to see

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The Berean African Missionary Society



The Foreign Missionary Department of the Denver Bible Institute

Rose Encinas, Home Secretary

SICKNESS IN KASONGO

As stated in the previous issue of "Grace and Truth," the first missionary home was finished sufficiently for three of our missionaries to move in, and the house for Mr. and Mrs. Jansen was well under way. But because there was a great deal of sickness in the village, Mr. and Mrs. Jansen moved to Musuku before their house was ready. Mr. Jansen had not been well for a week or two and it was decided that the change to the mountain would be beneficial to him. Consequently, the other three missionaries made adjustments and with a little crowding all five are living now at Musuku.

However, Mr. Jansen's condition did not improve after two weeks on the mountain. He contracted a very bad cough and was running a temperature every day. After all Mrs. Amie's faithful efforts brought no improvement, Mr. Jansen was taken to the Methodist Hospital at Tunda.

Since the building was at a stage where much supervision was required, Mr. Lindquist remained at Musuku, and Mrs. Amie, Miss Johnson and Mr. and Mrs. Jansen drove the five hundred miles to Tunda. Mr. Jansen was placed in the care of Dr. W. B. Lewis, the physician and surgeon in charge. Dr. Lewis gave the diagnosis of whooping cough and was making other laboratory tests to further eliminate the probability of sleeping sickness. The doctor said that Mr. Jansen's condition at the time he wrote, was not serious, although he was feeling very bad. He felt that Mr. Jansen would be all right in perhaps three or four weeks, unless some unlooked for complications arose.

Mrs. Jansen remained with Mr. Jansen at Tunda, and Mrs. Amie and Miss Johnson returned to Musuku, where they were badly needed because, although the epidemic of pneumonia seemed to have subsided, there was still much sickness in the village.

We bespeak the earnest prayers of all our friends in behalf of Mr. Jansen, asking the Lord to restore him to health and strength quickly. Pray also that while at the hospital at Tunda, the doctor may find a way whereby Mr. Jansen can take quinine more easily, or that a suitable substitute may be prescribed. Also pray for our other missionaries, that their health shall be preserved by the Lord as they give themselves so whole-heartedly to their labor of love.

In this connection, we further ask the prayers of our friends for Mr. Hunt, the evangelist for the E. S. A. M., who is suffering with an advanced case of sleeping sickness. Mrs. Amie understood that there was no sleeping sickness in that region, but since the opening of the auto roads it seems to be coming in. As stated before, Mr. Hunt was found to have an advanced case of sleeping sickness, and a native fisherman near Kama also was found to have an advanced case.

Mr. Hunt is the missionary who was so helpful to our missionaries when they were selecting our mission site. Our missionaries are very grateful to him for his assistance and are much concerned about his condition. They say that the treatments for sleeping sickness take five months, so we bespeak the prayers of our friends for Mr. Hunt and his wife and family.

THE ROAD TO KASONGO

It will be remembered by our readers that in the April issue of "Grace and Truth" mention was made of the need of a road to Kasongo. Mr. Lindquist estimated that it would take about 3,000 francs ($100.00) to build the road and spoke of the tremendous help it would be to our missionaries, not only because it would solve the problem of hauling freight, but because it would be most helpful in case sickness should necessitate taking the patient to another station. In this connection we were most encouraged to receive a letter about the middle of May from a faithful friend in Mississippi. We quote a portion of her letter: "I saw the article in 'Grace and Truth' mentioning the need of a road in Africa. I was talking to a friend one day about it and said, 'I wish I could give that hundred dollars for the road. He said, 'I will give it.' And he went to his office, made out a check to Brother Lindquist, addressed an Air-mail letter, etc., and I hope ere this our missionaries are at work on the road. That is another marvelous answer to prayer. But that is how OUR GOD answers prayer for His work. Praise the Lord."

We, too, praise the Lord for this wonderful answer to prayer. It encourages us to ask big things of God, because He "is able to do exceeding abundantly above all we ask or think."

We received the acknowledgment from Mr. Lindquist, and he as well as the rest of our missionaries was much encouraged.

Before receiving the gift, Mr. Lindquist had been negotiating with officials concerning the road, and says in a letter dated April 26th, "I took my proposition to the State about Chief Songo offering to have his men work for us and the administrator said it would be all right with the State, but that just then was a poor time to work as the natives are so susceptible to pneumonia and kindred ailments at this season. He said that he would be out here about June and that he would look the situation over then and would advise us as to what he thought was the best procedure. The director of the mining interests to the north of us was here also and he promised to give us all the assistance possible with the State because the road would be of much interest to them as well. The mine companies are already building a road from a point half way to Kindu, but they are encountering so much rock and hard terrain that they are not making very fast progress. The mining director said he thought we would have a good road in here (Kasongo) by the last of the year. I certainly hope he is right. He says that from here (Kasongo) to Masanga (20 miles from Kasongo, where the car and truck are stored) there is nothing to make the building of the road difficult."

HOW TO EXPEDITE GIFTS

Some friends of our missionaries have made inquiry as to the quickest and safest way to send offerings to the field. We feel that the best way is to send the offerings to the home office, designated for the particular missionary or item, and the home office will include them with our next regular monthly remittance. Every month a New York Draft is sent to the Banque du Congo Belge in Belgium. The bank in Belgium converts the draft into Congo francs and forwards it to its branch in Kindu, and the bank in Kindu in turn notifies Mr. Lindquist upon receipt of the funds. By adding the small sum of one fourth of one per cent to our remittances; the checks are forwarded by air-mail and are received in about two week's time.

Within the last few weeks, our missionaries returned some New York Drafts that had been sent to them by friends and relatives, stating that they would have the trouble of identification and other efforts before the drafts would be cashed, so they thought they would save time by returning the drafts to us, and asking us to send the money through the Belgian bank with their regular remittances.

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BIBLE SEED THOUGHTS



Conducted by Charles R. Johnson

THE PREEMINENT CHRIST

I. PREEMINENT IN CREATION
"All things were made by Him"
Col. 1:15-16

II. PREEMINENT IN COHESION
"By Him all things consist"
Col. 1:17

III. PREEMINENT IN THE CHURCH
"He is the Head of the Body"
Col. 1:18-19

IV. PREEMINENT IN CONCILIATION
"To reconcile all things"
Col. 1:20-22

V. PREEMINENT IN THE CHRISTIAN
"Christ in you the hope of glory"
Col. 1:23-29

—A. H. Y.

VICTORIOUS CHRISTIANITY PROVED

Acts 19:8-20

I. BY PREACHING
Vs. 8

II. BY PERVERSITY
Vs. 9

III. BY PERSISTENCE
Vs. 10

IV. BY POWER
Vss. 11-12

V. BY PRETENCE
Vss. 13-16

VI. BY PROGRESS
Vss. 17-20

—W. H. G. T.

THE PROVIDENCE OF GOD

Rom. 8:28

I. THE CONSTANT MOVEMENT OF GOD'S PROVIDENCE
"All things WORK."

II. THE ALL-EMBRACING MOVEMENT OF GOD'S PROVIDENCE
"ALL things work."

III. THE HARMONIOUS MOVEMENT OF GOD'S PROVIDENCE
"All things work TOGETHER."

IV. THE BENEFICENT PURPOSE OF GOD'S PROVIDENCE
"All things work together FOR GOOD."

V. THE SPECIAL OBJECTS OF GOD'S PROVIDENCE
"All things work together for good TO THEM THAT LOVE GOD."

—W. H. G. T.

SOME "GREATS" OF SCRIPTURE

I. A GREAT FACT—Christ Jesus came into the world to save sinners
I Tim. 1:15

II. A GREAT FIND—Zacchaeus found salvation in Christ
Luke 19:9

III. A GREAT FORGIVENESS—The woman in the city was forgiven
Luke 7:47

IV. A GREAT FORCE—The Holy Spirit came upon the apostles
Acts 1:8

V. A GREAT FAITH—"O woman, great is thy faith"
Matt. 15:28

VI. A GREAT FRUITION—For those who received the Word of God
Mark 4:8

—E. F. R.

REJOICING

I. THE PERSONNEL OF REJOICING
Those whose names are in the Book of Life
Phil 4:1-3

II. THE PRACTISE OF REJOICING
Accompanied by the peace of God
Phil. 4:4-9

III. THE PATTERN OF REJOICING
The apostle Paul himself
Phil. 4:10-19

—A. H. Y.

THE DUMB SPIRIT CAST OUT

Mark 9:17-27

I. THE CASE OF THE SUFFERER
He had a dumb spirit
Mark 9:17

II. THE COURSE OF THE FATHER
He brought him to Jesus
Mark 9:17

III. THE CONCOURSE OF THE PEOPLE
They came running together
Mark 9:25

IV. THE CURE OF THE LORD
He rebuked the foul spirit
Mark 9:25

V. THE CRAZE OF THE DEMON
He cried and rent him sore
Mark 9:26

VI. THE CONCESSION OF THE INTRUDER
He came out of him
Mark 9:26

VII. THE CONDITION OF THE CHILD
He was as one dead
Mark 9:26

VIII. THE CONFUSED CROWD
Many said, "he is dead"
Mark 9:26

IX. THE COMFORT OF THE HEALER
He took him by the hand
Mark 9:27

—C. R. J.



IN THE HARVEST FIELD

Conducted by Florence Taft Fowler

Daily Vacation Bible School was conducted by Miss Ruth Wood ('37), a recent visitor at D. B. I., and Miss Freda Cassens of this year's class at Broken Bow, Nebraska. Miss Cassens plans to return to D. B. I. at the end of the summer for the work at the school.

Mr. Leland McClellan, class of '39, at home in Fostoria, Ohio, for a vacation, is burdened for the publication work of his Alma Mater and will return shortly to enter into the work.

The Rev. Herbert H. Amster, Evening School ('35), Field Evangelist of the American Board of Missions to the Jews, has been temporarily loaned as acting Dean to the Bible Institute of Washington, D. C. This news was gleaned from the April issue of "The Chosen People," official organ of the Jewish Mission.

The Rev. Norman D. Renn ('34) and Mrs. Renn (nee Maude Cooper, former student) are being much used of the Lord in the pastorate at Palisade, Colorado.

A young people's prayer band has been organized, several young people have consecrated their lives to the Saviour, the attendance at all the services of the church has had a large increase, and the church membership has grown considerably since Mr. Renn began his ministry there last September. Of this increase, ten were added on Easter Sunday and others have since united with the church. This indicates that hearts hungry for the precious truths of the Old Book are being built up in the faith and souls are being saved through the faithful presentation of the Gospel.

Word has come to us of the ministry of Mr. George W. Flannigan of Huntsville, Arkansas. He is pastor of three part-time churches and is having invitations, which he cannot accept, to preach in others in the Ozark region.

The Rev. and Mrs. George Palm of the class of '32, recent welcome visitors at D. B. I., have given up work in the Ozarks to find a new opening for a testimony in the neglected districts of Colorado. Let us pray for them in this new venture of faith.

Mrs. Hannah Roach ('30) and her co-laborer, Miss Elizabeth Wheeler, have been occupying a new field near Lima, Peru, for several months. The Lord is blessing in giving new opportunities to reach the hitherto unreached with the gospel.

They have more conveniences and better food which is necessary to their physical well being. They even enjoy the blessings of electric lights "when they work" Mrs. Roach says. They request prayer in the new undertaking of preaching the Word to the people, many of whom are Indians.

"Lift the Level—Week" was the slogan of a week of meetings held in the church of which the Rev. James E. Hanson is pastor at Long Prairie, Minnesota. The special speaker was Dr. Norman B. Harrison. The Lord is blessing the ministry of our brother Hanson in his pastorate of nearly two hundred members.

PERSONALS

On May 23, at Tulsa, Oklahoma, Miss Ruth Whaley, Class of '38, was married to the Rev. Darrel Handel of East St. Louis, Illinois. Mr. Handel is a former student.

Congratulations and the best wishes of the D. B. I. family are extended to these fine consecrated young people as their lives are united for the service of the Saviour. They are serving the Lord at the St. Louis Gospel Center, where Mr. Handel has been assisting for a number of months in the music work and in young people's work.

Miss Fredda Tuttle (former student) was united in marriage to Mr. Joe Gooden (former student), pastor at Lubbock, Texas, on Thursday night, May 25, at the Berean Fundamental Church, 2047 Glenarm Place, Denver. Many friends were present to witness the beautiful ceremony performed by the Rev. Clifton L. Fowler. May the Lord's abundant blessing attend their lives given in service to the Saviour.

Miss Ernestine Neal, former student of D. B. I., was married on June 4, at Los Angeles, California, to Mr. Fred Visser of Denver, a graduate of the Bible Institute of Los Angeles and a former student of D. B. I. These young people are serving the Lord in California. Our prayers and best wishes attend them.

Wilfred Loren arrived at the home of Mr. Henry Jansen ('33) and Mrs. Maria Marki Jansen (former student) on May 28 at Premont, Texas.

Mr. and Mrs. Merle C. Beauchamp are the proud parents of a boy—Ralph Edward, born on May 22, Denver, Colorado. Mrs. Beauchamp is an evening school graduate in the class of '39 and Mr. Beauchamp a former student in the day school.

CAMPUS NEWS FLASHES

The 1938-39 school term has passed into history and D. B. I. campus activities look toward several Summer Bible Conferences, Boys' and Girls' Camps in July, the opening of the new school year September 13 and the special Jubilee Conference in October. The latter conference will mark the twenty-fifth year of D. B. I.'s existence. "He hath done great things for us whereof we are glad'" and "praise waiteth for Him" in the abundance of blessing anticipated from His gracious hand in the coming days.

At the graduation service on Friday evening, June 2, ten young people—two young men and eight young women, received diplomas for the completion of the four-year course of the day school. Five were given certificates of graduation from the two-year evening school course. The list of graduates follows:

Day School—Mr. Leland McClellan and Mr. Harlan Gautschi; Misses Faye and Fern Arbuthnot, Fay Andrews, Violet Anderson, Freda Cassens, Lela Johnson, Myrtle Lewis and Dorothy Reich.

Evening school graduates were: Mrs. Gladys Beauchamp, Miss Helena Becker, Mrs. Ruth Haynes, Mr. Claude Fondaw, and Mr. George Maxwell.

Commencement week brought many welcome visitors again to the campus, and the blessing of their fellowship was precious and delightful.

The Rev. and Mrs. Patrick J. Clifford of Three Rivers, Michigan, the Rev. and Mrs. Dallas F. Renn of Indianapolis, Indiana, the Rev. Norman D. Renn ('34) of Palisade, Colorado, and Mr. James Wood, pastor at Edison, Nebraska, were house guests during the week. Especially helpful inspirational messages at the morning devotional hour were given by the four ministers named.

The message at the Alumni banquet was given by the Rev. Patrick J. Clifford ('33) and the graduation address by the Rev. Archie H. Yetter ('28). Mr. Clifford also was the speaker at the Baccalaureate Service.

Parents of graduates who visited the school were: Mr.

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Days of Youth

RE-CREATED



By Billie Avis Hoy

Mrs. Able, her daughter and daughter-in-law were gathered in the spacious sitting room of the old home which had sheltered a family of five. The children were grown now; Elderd and his wife were living with his parents and sister June. Herbert, the youngest son in this family, had been away for a number of years. He had married a young lady named Ada, but left her before their wee baby girl was born. He had never seen his own child. Circumstances forced Mrs. Herbert Able to seek employment. She took a position with a hospital and could not care for her young daughter, named Garneth, now five years old. Herbert's own mother was very fond of Garneth, as was his brother's wife, and thus the child was left at her grandmother's.

On this particular day Mrs. Able, June and Ella were awaiting the arrival of Herbert. He had mailed a card saying he was to be there that very day. Garneth was playing upstairs. Herbert, her father, arrived and was greeted warmly by the household. Upon hearing a strange voice below, Garneth came slowly down the old-fashioned winding stairs; her china blue eyes were deep pools of mingled wonder and timidity, her tiny protruding mouth was quivering with excitement. Ella caught her breath as she saw Garneth pause and look down at them; she seemed so angelic, so pure and lovely.

"Herbert, there is Garneth." Ella's voice sounded raspy and harsh as she spoke.

"Who?" he asked, failing to notice the child. His mother started and looked apologetic. June, Herbert's sister, started to speak but Ella silenced her with a look.

"Garneth," she told him again and this time she was able to control her voice. "Ada is working at the Grover hospital and left her with us."

She watched his face, expecting something, but was not sure just what. His eyes turned to the child and he looked at her as though she were some vile thing that was nauseating to him. Ella's heart sank.

Garneth hesitated, not knowing just what to do.

"Come down, child, and kiss your father," Ella said before the rest could speak.

Garneth obeyed. The magic word, "father," working like a fairy wand, smothering the trend to bashfulness and obscuring the man's agitation, left her happy.

"Daddy," she said and her voice rang with joy as she ran to him holding her arms up to him.

A deep crimson started beneath Herbert's collar and mounted upward to his face and back over his ears to his hair line. He looked very hot and embarrassed as he gingerly took the child in his arms.

"I have always wanted to see you, daddy. Why did you never come to see mother and me?" she was asking.

Herbert's face grew redder, if that were possible; he opened his mouth to speak, then shut it again. For once in his life he was without words.

"I am terribly sorry about this, Herbert. We received your card this morning and it was too late to send her to her mother," his mother said.

Ella was disgusted. "Send her to her mother when this is the first time Herbert has ever seen her!" she exclaimed indignantly, although her heart still had that sinking feeling. "It should be a privilege to see his own child," she continued, watching Herbert's face as it retained its brilliant hue and gathered more definite lines of mortification. Garneth was watching him with a puzzled look.

June started to say something and then thought better of it. Her mother continued to soothe, "Ella insisted on taking her; said it was our duty when she was your child, and Elderd, her husband, agreed with her. I really can not understand him but he agrees with everything she says."

"So does Herbert," Ella challenged. "In everything except about Ada. But he will agree that his child is lovely."

Herbert gulped but was still unable to speak. He got to his feet and Ella suddenly realized that the sheik of the family looked old and matured. Being a father was hard on him. It frightened her.

His mother took him to his room and June followed close behind like the devoted sister that she was. Garneth slipped a very hot little hand into her auntie's.

"Aunt Ella," she said, her lovely blue eyes brimful of tears, "daddy didn't kiss me—he didn't even speak to me."

Something caught at her aunt's heart, making her want to cry with pain—pain from realizing that Herbert's child had sensed his neglect. She gathered her in her arms and tried to soothe her hurt feelings as best she could, wondering what Garneth's mother would have said.

It was some time before Herbert came down and when he did, it was suggested that Garneth sing for him.

"Herbert is tired and does not want to be bothered, his mother said.

"No man is too tired to pay attention to his own child," Ella said, while she was silently praying that Herbert would notice how sweet and dear Garneth was and learn to love her as a father should.

He said nothing so Ella sat down at the piano and played. Garneth sang. Her voice, none too strong at best, kept breaking but she never took her eyes from her father's face.

"Why don't you teach her something besides hymns?" was all he said when she had finished.

"I hardly expected you to recognize it as a hymn," Ella said sweetly. She was angry to think a man could be so heartless. She knew that Garneth hardly seemed like his own, but he had known about her.

"I'm not ignorant," he told her ruthlessly.

"But very tactless," she finished.

"You shouldn't fight, Aunt Ella, that isn't nice. Jesus said to love one another, to be tender hearted, and to forgive," Garneth said, her eyes alight with pure childish faith and devotion.

Herbert looked up very suddenly. "Are you responsible for that bunk?" he asked his sister-in-law.

"Ada is teaching the child to love Jesus and I am continuing the training, although I am not as able as she is," she answered.

"Don't mention Ada again," he screamed, running his fingers through his curly hair until it stood on end.

Garneth gasped, "Why not mention mother?"

"Because his conscience is hurting him," her aunt said and then could have bit her tongue off instantly. There are times when one forgets that God said to bridle the tongue.

Ella was relieved when Mr. Able and Elderd returned home from work a few minutes later and took over the job of entertaining Herbert. She was at her wit's end and knew that she needed a few minute's prayer before she could restrain herself from turning loose and telling Herbert just what she thought of a man who would treat

his family like he had treated Ada and that baby.

That night when Elderd and his wife had retired to their room, she told him about the meeting. He was very much encouraged, as he always was, and said that Garneth would win her father. But Ella was still quite sure that the only thing that would be able to win Herbert would be evil. There were times when she found it hard to remember that the Lord Jesus said not to judge.

For the next few days she did not try to push Garneth before Herbert, although she could not help mentioning, as casually as possible in his presence, that she found her crying because he never held her like other daddies held their little girls. He looked embarrassed and left the room. Mrs. Able scolded her daughter-in-law for butting in where she shouldn't. The mother knew her son, and had shed more tears over him than anyone else, unless it be Ada, his wife; mother-like, she took his side.

Knowing his stubborn, wilful nature, Ella never expected him to relent the slightest bit, but that evening, much to everyone's surprise, he picked Garneth up when she passed by his chair. His attitude was strained and when she told him she was going to Sunday-school the next day so she could learn more about Jesus, he seemed puzzled, although he did not know just what to do.

"Better tell your dad what you have learned about Jesus," her uncle Elderd said.

Garneth obeyed promptly. "Love one another as I have loved you, John 15:12. Children, obey your parents in all things: for this is well pleasing unto the Lord, Colossians 3:20. No servant can serve two masters, Luke 16:13," she quoted.

"Do you ever go any place besides Sunday-school?" Herbert asked.

"I go to see mother. We will go to see her the next time won't we? I wonder what she will say when she sees you."

Herbert crawled down into his collar and his face was very red.

"One time I asked Mother why you never came to see us and she said you might come to see me some day if Jesus saw fit," Garneth continued, childlike, unmindful of her father's growing embarrassment. "Maybe Jesus thought it would be best for you not to come until I was five," she went on.

"The child is a fanatic just like her mother," Herbert declared.

"They are not fanatics, they just show good judgment in friends," said his brother's wife.

"Jesus is a good friend," Garneth took her up.

Herbert said nothing, just looked at her.

"At times when I was hungry and would ask mother why you did not come and help us, she would tell me to pray to Jesus, that He knew and you did not, and He would always help us. Mother would get work or someone would give me a penny."

Herbert remained silent for a minute and Ella could tell he was thinking. At last he spoke. "Were you ever hungry?" he asked, and there was a strange tone in his voice, one Ella had never heard there before.

"Yes, and last winter I did not have a coat and was cold and mother and I prayed, and Aunt Ella and Aunt June made me one and sent it to me. They sent me some stockings, too, and mother was so glad 'cause mine were full of holes."

Ella watched Herbert closely and she noticed the nervous twitching at his mouth which was always a sign of deep meditation with him. She wondered what he was thinking but did not ask.

After that he always held his daughter a few minutes in the evening, and she always told him about Ada, and in her childish way told him what a hard time they had had.

One day Ella happened into the living room unexpectedly and Herbert was standing by the fire place watching the artificial log glow with the electric blaze. His face was drawn and old-looking, his blond hair was ruffled, his shoulders were humped. He looked much more like her Elderd, who was ten years his senior and very domestic by nature, than like himself. She was worried and asked

(CONTINUED ON PAGE 203)

BOOK REVIEWS

Conducted by the Editor

THE BIBLE REVELATION OF THE HOLY SPIRIT

This is a very helpful and instructive exposition of the work of the Holy Spirit in our day. It is free from any fanaticism and contains many very splendid and helpful illustrations which illuminate the truth. It should be read by those who seek further knowledge of the truth of the Holy Spirit's work. We hold a slightly different view on the blasphemy of the Holy Ghost than that expressed in this book. We believe that this sin is an acceptance of the Antichrist as Saviour instead of Jesus Christ.

"THE BIBLE REVELATION OF THE HOLY SPIRIT," by John B. Kenyon. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 159 pages. Price $1.00, cloth.

THE PURPOSES OF CALVARY

This recent book from the pen of one of our most interesting and helpful authors is a discussion of God's purposes in sending His Son Jesus Christ to Calvary. Five definite purposes of God are herein discussed in a manner which will prove a blessing and a help to any reader, whether saved or unsaved. The book is very readable and will give any reader a new appreciation of the Cross.

"THE PURPOSES OF CALVARY," by Harry Rimmer. Publishers, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. Price $1.00, cloth. 142 pages.

WINDBLOWN

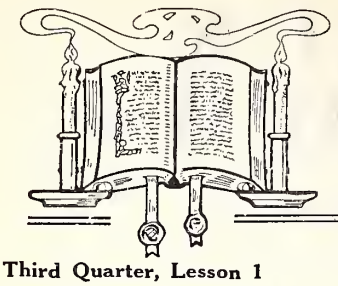
Christian fiction with a clear Gospel message is what the reader may expect of Mr. Hutchens' books. This ninth novel is filled with vivid experiences that are tragic but very real. The regaining of a lost faith turns tragedy into blessing as the leading character passes through the anguish of poverty and loss to the gain of peace and happiness. The characters present the various types of people in different walks of life. The high and noble character of fine Christian living is clearly set forth. The reader will be delighted with this story.

"WINDBLOWN," by Paul Hutchens. Publishers, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. Price, $1.00, cloth. 187 pages.

THE GALILEAN GLEAM

This book is a brief but exceedingly interesting history of the Christian Church. It opens with an account of the crucifixion and a picture of the disciples about the cross. It continues from there to this present time with the movement of the Christian Church. Many claim history is heavy and difficult to read. To such this book should make a strong appeal for it is written in such a style that it is bound to be interesting to any who read. It should be splendid for young people. The only objection which might be raised against the book is the author's reference to Kagawa on page 198, where he lauds him as a great Christian. Many Christians do not regard Kagawa in this light. It is not to be doubted that the author sees him in that light but many of the Christian teachers in our country would have to take exception to such a statement. The book is to be regarded as fundamental and true to the Christian faith.

"THE GALILEAN GLEAM," by R. W. Yourd, A.M., B.D. Pastor, First United Presbyterian Church, Lincoln, Nebraska. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. Price, $1.50, cloth. 229 pages.



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

Third Quarter, Lesson 1 **Sunday, July 2, 1939**

SOLOMON: A RULER WHO BEGAN WELL

Lesson Text: I Kings 3:5-15
Devotional Reading: Proverbs 3:1-6

Golden Text: "Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad" (I Kings 3:9).

King James Version

I Kings 3:5 In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

7 And now, O Lord my God, Thou hast made Thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou has not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.

14 And if thou will walk in My ways, to keep My statutes and My commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

LESSON EXPOSITION

The implication of the lesson title is that Solomon did not end his rule as well as it began, and the truth of the matter is that this was the case. However, we should not let this deprive us of the blessing of his stand for the Lord early in life. If one were to discount or abrogate Solomon's testimony simply because he made serious mistakes along certain lines, then logically the testimony of every other Bible character would also be discounted, for they were all sinners saved by grace. Let us profit by the peaks of spiritual experience in the lives of Bible characters and at the same time be forewarned by the sins and failures of these men and women. Our outline is as follows: I. The Promise (I Kings 3:5); II. The Prayer (I Kings 3:6-9); III. The Provision (I Kings 3:10-14); IV. The Praise (I Kings 3:15).

I. THE PROMISE
I Kings 3:5

Solomon had not been on his father's throne very long when God, demonstrating His approval, appeared to him in a vision and gave him a promise. This promise was not as far-reaching in its scope as that given to Abram (Genesis 12:1-3), for that involved the founding of a home for a nation, but it was just as definite and sure. In that respect, we must aver that all of God's promises are sure. He is not malicious, that He will intentionally fail to keep promises nor is He dull of mind that He will forget to keep them. Peter says, "The Lord is not slack concerning His promises" (II Pet. 3:9). Solomon was guaranteed the provision of anything for which he should ask. The promise is implied rather than stated in the words, "Ask what I shall give thee."

It should be noted that God required of Solomon that he ask for the things he needed. Surely God knew every need of Solomon better than did he himself. God knows all about all of us but His irrevocable stipulation is that men shall voice their requests to the throne of heaven. This principle is true throughout the spiritual realm, namely, that God makes the provision for man but man must reach out and take it before he can possess it. Salvation is provided but man cannot have it without a personal acceptance of it. Christian victory is available for every believer but it must be appropriated individually. Blessings fresh from the Father's hand are waiting to be used but the saint must ask for them. A rapid perusal of God's Word on the subject of the believer's petition reveals the following facts:

1. God desires our petition
   Matt. 7:7
2. God describes our poverty
   James 4:2
3. God defines true petition
   a. Ask in prayer—Matt. 21:22
   b. Ask in Christ's name—John 14:13
   c. Ask in faith—James 1:6
4. God demonstrates His grace
   Eph. 3:20

II. THE PRAYER
I Kings 3:6-9

Solomon's response to the wish of God was quick and thorough. The complete prayer is recorded in verses 6 to 9 inclusive. Although coming form the heart and lips of an immature man, this prayer of Solomon, the boy king, is so good that we wish to use it as a model.

Prayer, like everything else that has come from the providential hand of God, is a planned, systematized approach of man to God. Evidence of the Divine guiding hand is seen in such familiar subjects as Creation, the National Home of Israel, Christ's first and second advents, and the seven dispensations. A careful study of this important subject of prayer reveals five elements held forth as aids in a certified approach to God. They are: thanksgiving, worship, confession, petition and communion. All five of these need not be audibly or consciously expressed in every prayer, but the attitude implied in each of these must be always present.

The element of thanksgiving is seen first. Solomon acknowledges the grace and mercy of God (vs. 6) toward his father David and expresses his appreciation. Whether it

be mercy to a loved one or the supply of food, clothing, shelter and health, it all comes from the gracious hand of God and as enjoined in Philippians 4:6 we should be thankful for everything.

Solomon realized the great gulf that separated him from God and he demonstrates this by worship or reverence in the words, "O Lord, my God" (vs. 7). This expression reminds us of Thomas' exclamation as doubt fled from his soul at sight of his Master, "My Lord and my God." Worship is set forth as the first element in the model prayer given the disciples by Christ, "Our Father which art in Heaven, hallowed be Thy Name."

Confession is good for every man's soul for it reminds him of the pit from whence he was digged and thus keeps him humble. Solomon was a boy and knew it. His reference to this fact "I am but a little child: I know not how to go out or come in," is a confession of inability through human resources. Christ generalized this when He said, "Without Me ye can do nothing." We are all helpless babes in God's eyes, and as soon as we recognize this and start asking God for strength, then something happens. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

Thus far in the prayer we have not found that Solomon has asked for anything. This is strange for in so many prayers we find the element of petition as the first one. Petition is not out of place in prayer but it should modestly remain in the background and sometimes not even appear. It must be a very selfish heart that only turns to God when in need of something. God wants prayer fellowship just for the sake of fellowship. In verses eight and nine we discover that Solomon wants wisdom of sufficient magnitude to enable him to govern his people with a righteous judgment. The young king did rightly in asking wisdom from above (James 1:5; 3:17), for the wisdom of the world is foolishness (I Cor. 3:19).

The fifth element, communion, is that which characterizes the whole prayer. While it is true that the difference in natures between man and God naturally makes an impassable gulf, yet through Jesus Christ we can enter into the very presence of God. Christ by His own blood "Entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12). This same Jesus has made fellowship possible between man and God (I Cor. 1:9).

III. THE PROVISION
I Kings 3:10-14

Solomon had asked for wisdom instead of long life, riches, or the death of his enemies. Solomon had unselfishly thought of others instead of himself. Practice has demonstrated that he who thinks of Christ and others to the exclusion or subordination of self is really better taken care of than he who thinks of self first. The case in point confirms this. God gave Solomon that for which he asked (verse 12), a wise and understanding heart unsurpassed by his rivals (I Kings 4:29-31). Then He also gave him the riches, honor, and long life which were necessary to the dignity and grandeur of Solomon's kingdom. These latter were extra measure from God's storehouse for Solomon did not ask for them.

A revelation of God's gracious attitude toward His saints is given to us in verse fourteen in the words, "walk in My ways . . . as thy father David did walk." It is no secret that David fell into terrible sin (II Sam. 11). Neither is it any secret that David repented (Psalm 51) and that God forgave him (I John 1:9). So complete was that forgiveness that God restored him to full fellowship and erased the debt from the "books." Someone asks, "What then did David lose by his sin?" David lost some rewards in heaven (II John 8 Note: change first and last "we" to "ye") and the blessing and growth that would have been his, had he not sinned.

IV. THE PRAISE
I Kings 3:15

Solomon, after his talk with God, did that which faith always dictates. He thanked God for the provision on the strength of the promise. He praised God before he received the riches, honor, long life and wisdom, because he knew that God would keep His word.

As a public testimony of thanksgiving to God, Solomon went before the ark of the covenant and offered up burnt-offerings and peace-offerings to the Lord, and then made a feast to all his servants. The burnt-offering portraying Deity, symbolizes power passing from the slain offering to the offerer. In this respect the burnt-offering differed from the sin-offering in that virtue passed from the offering to the offerer, whereas with the sin-offering the sin passed from the offerer to the offering. This reception of virtue by the offerer is also true in the peace-offering which pictures Christ as King. Here the offerer receives peace from the victim (Isa. 9:6). It is significant that Solomon's great reign was characterized by a POWERFUL kingdom, not so much in armed strength as in prestige (I Kings 4:21, 34), and also by PEACE such as has not been known before or since in Israel (I Kings 4:24). These two results were pictured in the two praise-offerings.

VITAL TRUTH ILLUSTRATION

In some degree or kind, every man multiplies himself all the time and is sending himself across the world and perpetuating his photograph down through eternities unknown. The very air around us is a wireless library containing what every man has said and every woman has whispered. It is said that the great fire of London is still changing the chemical adjustments of the most distant stars; it is certain that a David or a Paul was never more intensely operative, or more enormously influential, than now. One writer has put it thus: "It is as if each man had his foot upon the point where ten thousand telegraph wires meet from every part of the universe; and as if he were able with each volition to send abroad an influence along those wires, so as to be able to reach every created being by a golden chain; and as if every pulsation of our heart or movement of our mind modified the pulsations of every heart, and the motions of every other intellect." It is said that a man's heart-beat can now be heard on the other side of the world. Thirty years ago a perfect stranger, at the end of a transatlantic voyage, said to the writer: "I remember overhearing something you said, leaning over the taffrail at Barbadoes, four years ago, five thousand miles from here." No man can isolate himself; if he were to enter a monk's cell or a hermit's cave, that very act influences others, sometimes profoundly. So Paul states the universal and inevitable law: "None of us"—the Apostle primarily means believers, but the action and reaction extend to all mankind—"liveth unto himself" (Rom. 14:7). There are no moral blanks, no neutral characters; dead or alive, every man is intensely operative, whether he knows it or not; and every man is all the time increasing holiness or swelling sin. —D. M. Panton

So David was projected into Israel's history for blessing, and Solomon started the down-grade that has not been stopped.

POINTED QUESTIONS ON THE LESSON

1. Are Bible characters perfect in their walk? (Job 7:20; Rom. 3:10, 12, 22-23; 5:12-14; I Tim. 1:15; Jas. 5:17a)
2. Does God make idle promises? (II Pet. 3:9)
3. Has God ever failed to keep one promise? (Josh. 21:43-45; 23:14-15; I Kings 8:56)
4. After the provision is made for any need, what is left for man to do? (Exodus 15:1-2; I Kings 3:15; I Thess. 5:18; Heb. 13:15)
5. What are the five elements of prayer? (Thanksgiving, Worship, Confession, Petition, and Communion)
6. What two kinds of wisdom are there? (I Cor. 1:20-21; Jas. 1:13-17)
7. Who bridged the gulf between man and God? (John 14:6; I Tim. 2:5; Heb. 10:19-22)
8. Is unselfishness a Christian virtue? (Prov. 14:14; II Cor. 12:15; Phil. 2:2-4, 17-30)
9. Does God forget the sin of His children? (Ps. 103: 1-3, 8-12; Isa. 44:22; Heb. 10:10-17)
10. Should we necessarily wait for the answer to our prayer before thanking God? (Isa. 65:24; I John 5:14-15)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

If some one should tell you that they would give you anything that you desired, just what would you ask for? I can almost hear some of you boys and girls give a big sigh, then you would think of a million things to ask for. You would begin to think of all the things you have wanted, and be delighted to know that you could really have them, because someone promised that they would give you your desire.

In the Bible God has told us the story of a man and his choice. This man, the King of Israel, was promised by God the provision of anything he wanted. His father, who had been king, was dead, and this young man went to the throne after his father's death. It was a great privilege to be the king, but along with the privilege came the great responsibility of ruling the nation. One day the Lord spoke to this young man, and told him that he could ask the Lord for anything that his heart desired and he would be granted the petition of his heart. Over and over again, this young king had remembered the wonderful blessings that came to his father because he trusted the Lord, and truly the Lord had shown great kindness in His dealing with the people of Israel. As he thought of the task of ruling this great people, he knew that he needed wisdom from the heavenly Father, and so this became his request. Listen to it in the words of Scripture: "Give therefore thy servant an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this thy so great a people." He did not ask for all of the comforts of life, nor did he ask for wealth. He only saw that his responsibility as king was so great, that unless the Lord should bless him with judgment and an understanding heart, he would be a failure.

The Lord was pleased with his request, and gave him the desire of his heart. He gave him an understanding heart, and this young king was known throughout the land as one who ruled well. But with this request God also gave him all of the things which he did not ask for. He added the blessings of wealth and honor, so that there was none among the kings of Israel that was blessed as was this young king.

Thus far in the story I have not mentioned this young king's name, but I am sure that you have already guessed it. Yes, we are talking about King Solomon. He was King David's son, and when David died Solomon began to rule as king.

Solomon did not think of asking for the things which would only benefit himself, but his one thought was that the people of Israel might be dealt with in God's own way. The Lord wants us to be thinking of the needs of others rather than of our own needs. It is simply stated in the verse, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Let us ask our Heavenly Father to give us a deeper love for those who do not know Him as their Saviour, that His love shall enable us to tell them the story of God's great love, in giving Jesus Christ to die for the world, that they might believe and be saved.

Yours in Him,

Aunt Anna.

Third Quarter, Lesson 2 **Sunday, July 9, 1939**

JEROBOAM: A MAN WITH A GREAT OPPORTUNITY

Lesson Text: I Kings 11:26-31, 37-40

Devotional Reading: Prov. 4:1-9

Golden Text: "In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:6).

King James Version

I Kings 11:26 And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruh, a widow woman, even he lifted up his hand against the king.

27 And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father.

28 And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field:

30 And Ahijah caught the new garment that was on him, and rent it in twelve pieces:

31 And he said to Jeroboam, take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but not for ever.

40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

LESSON EXPOSITION

In the previous lesson we were concerned with the great king, Solomon. He was a great king in the beginning of his reign. He was the envy of all nations. His wealth superseded all men's. His wisdom was incomparable. His achievements were beyond those of any living ruler. He was one man who had the privilege of trying everything. He tried everything but never found real satisfaction outside of God. The early part of the chapter before us reveals the closing days of Solomon's reign. He married many strange women and became more concerned in pleasing them than in pleasing God. He turned to idols and thus at this time the nation was on the verge of catastrophe. Upon this background we are introduced to the young man, Jeroboam. Let us view him in his early career from four angles: I. The Man (I Kings 11:26-28); II. The Prophet (I Kings 11:29-36); III. The Opportunity (I Kings 11:37-39); IV. The Exile (I Kings 11:40-43).

I. THE MAN

I Kings 11:26-28

It seems to us that men become important to the world when we not only understand the works which they have accomplished but when we also know something of the conditions of the times and circumstances which brought them into greatness. It sometimes seems that conditions make the man. More correctly it is conditions that bring to the light that which is within the man. Men are not made in the crisis but they are revealed. Solomon's reign was closing. His greatness was eclipsed by his drift from God to idols. He had succeeded in bringing more material glory to Israel than he had spiritual and moral glory. His spiritual decline had caused a national deterioration. Solomon's building programs had called for a long continuation of forced labor (I Kings 4:6; 5:13-14; 11:28) and this together with heavy taxation was becoming irksome

to the people. Solomon's departure from life and its work was not as glorious as his entrance into the kingship. Neither could his departure be compared with that of David. I Kings 2 reveals the closing moments of David's life as giving a solemn charge to Solomon. In the death-chamber of Solomon there is neither a solemn charge to his son, nor a joyous testimony of personal victory. The sun had risen to noonday brightness over Solomon and the nation, but now the shadows are gathering, the sky is reddening and the night is falling. The sun had set in Solomon's life. With Edom, Syria and Egypt ready to spring to arms against Israel, with the inevitable division of the kingdom ahead, the sun was setting over the nation. The sun is still set. The nation will remain in darkness (blindness) until the Son of God takes the throne and rules from Jerusalem (Rom. 11:25-26). It was at such a time we have the first mention of Jeroboam, the son of Nebat. He came from the tribe of Ephraim, the tribe next in honor to that of Judah. His mother was a widow. Ephraim had already furnished an illustrious leader in the person of Joshua (Num. 13:8). Now, they stand in great need of another leader. Will Jeroboam meet the crisis? We shall see. The work of Christ stands in great need of leaders today. God is calling for leaders. Will you answer His call? It might rightfully be said that it was not especially the goodness of Jeroboam that brought him to his office but it was his wickedness that Israel deserved. Solomon had observed outstanding qualities of leadership in the young man and therefore he placed him in a responsible position. Solomon may have considered Jeroboam dangerous. There are strong indications that he did consider him such and because of this, felt that if he employed him he would be less liable to cause trouble. We read of Jeroboam that he "was a mighty man of valour" and "that he was industrious." It is fine to possess such qualities provided that they be trained in the proper direction. These qualities in Jeroboam seemed, however, to be bent on destruction. Verse 27 says, "Solomon built Millo, and repaired the breaches of the city of David his father." Another reference to "Millo" is made in II Chronicles 32:5 and in both instances the context identifies it as being connected with the walls or fortifications of Jerusalem. Jeroboam was put in charge of the labor of the house of Joseph or the tribes of Ephraim and Manasseh. In this position, Jeroboam must have learned that deep jealousy and hatred were rising between the northern and southern tribes like a tidal wave. Jeroboam, having learned these conditions, was being prepared to sympathize with them in the coming revolt. Some historians claim that Jeroboam took many opportunities to reflect upon King Solomon and thus fan the flame of antagonism. How sad are divisions. How doubly sad when one knows that their cause rises from within. This is a picture of that old carnal nature in the life of the believer as it rises in rebellion against the will of God. It is the picture, too, of what is happening in many local churches. If Jeroboam did foment the brewing trouble, which no doubt he did, he was indeed a traitor. How pathetic it is to find multitudes of traitors to the cause and work of Christ. Permit God to examine your heart-motive, dear reader, just to make sure that all you are doing and saying has for its end, the glory of God.

II. THE PROPHET

I Kings 11:29-36

Jeroboam was a traitor. He had already rebelled at heart and, like a vicious animal, was awaiting a chance to pounce upon his prey. He had forgotten that no matter if Solomon had failed, God had anointed him to his throne and had not removed him as yet. Therefore, rebellion, in any form, was out of harmony with right. Jeroboam needed a check on his personal ambition. God has many ways of doing this when our plans are not coherent with His plans for us. Dear reader, it may be that your sore disappointment is only God's method of checking a selfish ambition and if it had remained unchecked, your life would have failed in its greater purpose. Jeroboam had just left Jerusalem when he met the prophet Ahijah of Shiloh. This was an important meeting. The meeting of Jeroboam with Ahijah reminds us of the meeting of the prophet, Nathan, with David (II Sam. 12:1-5). Ahijah preached a strange sermon to Jeroboam—to this high-spirited young man. He used a garment for a sermon and from it outlined twelve major points. Everyone was of equal importance. He gave ten pieces of the rent garment to Jeroboam and stated that the Lord "will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee." The prophet seemed to impress the fact that it was the Lord Who was to do the rending. This impression was evidently made for the purpose of making Jeroboam realize that he was undertaking to do God's work and that he was trying to do so even out of God's time for the accomplishment. God would divide the kingdom according to His own time and purpose. Jeroboam got into serious trouble over such an attempt, as we see farther on, and for that reason had to depart to Egypt (I Kings 12:2). Oh, how many times Christians not only fail but have serious difficulties, all because they try to do the work ascribed to God Himself. Christians often fail, too, because they do not recognize that God works according to TIME. He has a time for everything. It is deeply essential that this be recognized. The prophet takes pains to explain to Jeroboam just the reason for the rending of the kingdom. It is because of the spiritual and moral decline of the house of Solomon (vs. 33). This was explained that it might serve as a warning to Jeroboam. Men seem reluctant to learn from the experiences of others. Why do not men, especially Christians, learn today from the records of the past and by taking heed, escape much that harms and destroys? For the sake of David (vs. 34), God would allow Solomon to reign throughout his lifetime. God would respect David. Jeroboam was not to attempt to overthrow God's man and God's purpose. He was to await the fruition of God's scheme. The Lord would remove the kingdom from Rehoboam and give ten tribes to Jeroboam. Two tribes, Judah and Benjamin (sometimes spoken of as one tribe, Judah), were to be left to Rehoboam. This was no special favor to Rehoboam, but according to vs. 36, "That David My servant may have a light alway before Me in Jerusalem, the city which I have chosen Me to put My name there."

It is important here to read again the covenant the Lord made with David in II Samuel 7:8-17. How strengthening to see God's faithfulness to every promise. Though several years lay between the promise and the break in the kingdom, God kept His promises. Though many centuries have flown since the promise, though Israel is the most troubled and hated people in the world today, yet our God's promise remains unbroken. There will be a kingdom yet established from which Israel shall never be moved and in which they shall no more be afflicted. That kingdom and throne shall be perpetuated for ever and ever. God's Word is forever settled in heaven. Since this is true, there is a glorious future when Israel shall be re-established and Christ will be her King. Since Israel is a picture of the individual Christian believer, God is just as faithful in keeping and fulfilling His promises to us as He is to Israel.

III. THE OPPORTUNITY

I Kings 11:37-39

Jeroboam faced one of the greatest opportunities and stood at the door of one of the greatest blessings of any Old Testament character. Here he had come to his own Kadesh-Barnea. God showed him a great promised land stretching before him. If he would meet the divine conditions, he would head a great kingdom. What an opportunity for a young man! No doubt some of those who read this can remember a similar experience in their own lives. Some may now be upon the verge of such an experience. Some may soon face such an opportunity in the future. Remember that fundamental to all opportunities in the Christian life, is a spiritual walk. For this, there is no substitute. Dr. Bob Jones, the southern evangelist, says, "There are opportunity MAKERS, opportunity TAKERS, and opportunity BREAKERS." To which class do you belong? Jeroboam was to have all the liberty and freedom which he needed to rule the kingdom. Verse 38 gives the Divine regulations that Jeroboam was to observe. He was to walk in the Divine commandments as David did. Though David was guilty of one horrid sin, his life in the main was regarded as exemplary. He was God's anointed. If Jeroboam would do this, his blessing would be similiar to the blessings bestowed upon David. The blessings of the Davidic Covenant, relative to Israel's future,

were unconditional. The promise of God concerning the soul of the individual is without condition. The blessing promised to Jeroboam as a ruler was conditioned upon his walk or manner of life. Even so the daily blessing of the Christian is conditioned upon his walk before God. The future chapters reveal the sad fact that Jeroboam did not walk according to the ways of David. Instead he set up idolatrous practices in the north, establishing a priesthood and an imitation worship. The steps which he took to secure the kingdom were the very things which hastened its ruin and Jeroboam's auspicious beginning ended in miserable failure.

IV. THE EXILE

I Kings 11:49-43

In some manner Solomon learned these things about the attitude of Jeroboam. When a man's position is weakening, his reaction is often similar to that of Solomon. He tried to kill Jeroboam. It is worthy of notice here that one sin leads to another. This is true with the backslider as well as with the sinner who has never accepted Christ as Saviour. Solomon had turned God down for idols. Now he continues a step farther and to all intents and purposes, he becomes a murderer. Jeroboam was out of his place and Solomon was equally out of the will of God. It is well for us to remind ourselves that to remove is as much God's work as to appoint. Jeroboam fled to Egypt and there joined with King Shishak who was already the enemy of Israel and King Solomon. No doubt they talked much together about the conditions of the kingdom and perhaps laid not a few plans for overthrowing the house of Solomon. At any rate, the fact that Jeroboam sought company with this wicked king does not speak well for him. How true that a rebellious soul seeks company of its own kind.

God gives to all Christians some opportunities. Let us, by His grace, step into them so that He can afford to give us more.

VITAL TRUTH ILLUSTRATION

While strolling in the woods near Seulis, France, a pensioned railroad worker, Anatole Demuy by name, stumbled upon the body of a man whose right hand still held a revolver. Demuy lost no time in going through the dead man's pockets and appropriated 3,500 francs, scorning national defense bonds and other papers, among which was a will and last testament. With the money in his possession, Demuy became a spendthrift. His wife noticed his extravagance and failing to obtain information from her husband as to the secret of his sudden wealth, her fears led her to report him to the police. Upon threat of being charged with theft, the Frenchman directed the police to the spot where the body was found. A gendarme opened the will, the first article of which read as follows: "I am friendless, without family. I leave all the money, bonds and valuables found on me to the person finding my body, after deducting the expenses of a modest funeral."

Demuy had failed to read the will, and as a result lost a fortune, and was arraigned on a charge of theft. Foolish Demuy! Why didn't he read the will, fulfil its one condition and then rightfully possess and enjoy all the wealth? But the folly of this Frenchman is exceeded by all who fail to read the will and testament of the slain Man of Calvary. The Lord bequeaths that which is of infinitely more value than cash, bonds and deeds to the one who finds Him.

—From "Glad Tidings"

Jeroboam was like this. He wanted Israel without obeying God; he was just a wicked spendthrift.

POINTED QUESTIONS ON THE LESSON

1. What were some of Jeroboam's qualifications for kingship? (I Kings 11:28)

2. Wherein did Jeroboam act carnally? (I Kings 11:26-27)

3. What prophet appeared to Jeroboam with a message from God? (I Kings 11:29)

4. Was Jeroboam justified in rebelling against King Solomon? (I Pet. 2:17; Heb. 13:7; I Thess. 2:1-2; Rom. 13:1-5; Prov. 20:2)

5. Name some Old Testament saints who also learned the lesson of waiting on God's way and time to accomplish His purposes. (Abraham, Gen. 15:1-4; 16:1-12; 21:1-3) (Jacob, Gen. 27:1-33; 27:41-45; 35:1-15)

6. Upon what conditions did God promise to bless and prosper Jeroboam? (I Kings 11:38)

7. Are some of God's promises to Christians conditional? (I John 5:13-14; Isa. 1:19-20; John 15:5, 7; Isa. 26:3; Ps. 37:4-5)

8. How may we be prepared to take advantage of God-given opportunities? (II Tim. 2:15; Josh. 1:7-8; I Tim. 4:12-16)

9. What was at the root of Jeroboam's failure? (I Sam. 15:23; I Tim. 3:6)

10. What great opportunities does God give to Christians today? (Rom. 12:1-2; Matt. 4:19; I Thess. 2:4; II Cor. 5:19-20; Matt. 16:24-27)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

In the Old Testament we have two books called I Kings and II Kings. These books give us a record of the many kings who ruled the people of Israel. In this record we find that some kings ruled well, while others were wicked in their reign. As long as the king walked with the Lord and did those things that were pleasing to Him, then the Lord blessed his reign, but when a king did evil in His sight, the Lord would bring discipline upon him and the people for following in the ways of sin.

Jeroboam was one of King Solomon's servants. He was a good man and very industrious. Solomon saw this good trait in Jeroboam, and made him a ruler over part of the people of Israel. The portion that was given to his charge was the tribe of Joseph.

As long as King Solomon was walking in the ways of the Lord and doing His will, God blessed him, but there came a time in Solomon's life when he turned from the Lord's way, and followed after the idols of the heathen nations. The Lord dealt with his sin, and took away the kingdom from him. In I Kings 11:13 the Lord shows kindness to Solomon because of David his father. Here are God's Words: "I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake and for Jerusalem's sake which I have chosen." Solomon loses the kingdom, but one tribe is left for his son to rule.

Jeroboam had a wonderful opportunity to prove himself in the sight of the Lord when the kingdom was divided, but instead of continuing in God's pathway, he turned to worshipping idols. Jeroboam went down to Egypt and there learned the ways of Egypt with all of its idolatry. When he returned to Jerusalem, he wanted the people to worship God, but he sought to teach them to worship in other ways than in God's way. Jerusalem was the place to worship, and Jeroboam gave the people the choice of Jerusalem or other places just so they sacrificed unto the Lord. He gave them this reason, that it was too far to go to Jerusalem every time they wanted to worship. So he made another place to worship. This second place was not according to God's plan, therefore Jeroboam led the people of Israel into the sin of idolatry. Although Jeroboam remained a king, he did not walk in obedience to the will of God. This is the last we hear about Jeroboam: he turned from the Lord, and caused the people to worship idols.

We find people today seeking the easy way instead of God's way. Sometimes the easy way of man becomes the hardest way, because God is not in it. May we learn the lesson of walking in His way, and be ready to do His will, no matter what others may say or do. "In all thy ways acknowledge Him and He shall direct thy paths."

Yours in joyous service for Him,

Aunt Anna

REHOBOAM: A MAN WHO MADE A FOOLISH CHOICE

Lesson Text: I Kings 12:1-20
Devotional Reading: Phil. 2:1-11

Golden Text: "A man's pride shall bring him low: but honour shall uphold the humble in spirit" (Prov. 29:23).

King James Version

I Kings 12:1 And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of King Solomon, and Jeroboam dwelt in Egypt;)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet for three days, then come again to me. And the people departed.

6 And king Rehoboam consulted with the old men, that stood before Solomon his father while yet he lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted the young men that were grown up with him, and which stood before him:

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12 So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people roughly, and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

16 So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed into their tents.

17 But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19 So Israel rebelled against the house of David unto this day.

20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

LESSON EXPOSITION

What a shame that the wisest of human beings should have a son to succeed him upon the throne of Israel who was possessed with so little wisdom and so much folly. Solomon had ascended the throne quite young. Yet he was wise from the beginning of his reign. This was because he feared God. His son, Rehoboam, came to the throne at the age of forty, an age when a man should have gained some wisdom if he ever is to do so. In spite of this he was a very foolish man. The great reason for this is found when we make a little study of the early life of the young king. We discover that he was born into the family of Solomon after Solomon had entered upon the fatal practice of idolatry. Thus the young prince was brought up without the proper spiritual teaching and example. Solomon's backsliding resulted in keen disaster, not only to himself but also to his son and even to the entire nation. How little parents in this day realize how far-reaching some of the careless practices of their homes really are. There needs to be caution. Because of the condition of his father at this early date, Rehoboam came to the throne of Israel without any real religious convictions. It always spells tragedy to any nation when its ruler or rulers turn from God. The wicked practices of the days following the installation of the king show how deeply the nation dropped into sin. Read I Kings 14:23-24; II Chron. 11:13-17; 12:1. The character of Rehoboam is revealed in weakness of conviction, in vanity and a self-will. This shows us that the "house of Solomon" had grown exceedingly weak. Our four point outline is: I. The Meeting at Shechem (I Kings 12:1-4); II. The Delayed Answer (I Kings 12:5); III. The Unwise Answer (I Kings 12:6-15); IV. The Rending of the Kingdom (I Kings 12:16-20).

I. THE MEETING AT SHECHEM
I Kings 12:1-4

Although Rehoboam can rightly be accused of being foolish, it cannot be said that he was altogether to blame for the split which was to come in the kingdom. Notice that instead of the people gathering at Jerusalem to install the king, as was the former custom, they met at Shechem. Perhaps Rehoboam made a mistake by bowing to the people enough to go to Shechem for this solemn occasion, for Jerusalem was the City of God and as such was a sacred city. There are too many today attempting to carry on the business of the King outside of the King's appointed place. It may be that Rehoboam thought that by going to Shechem he might save the day and avoid the disruption but at any rate he failed. There had been some inward trouble for considerable time. There had been much dissatisfaction, even to jealousy. This was especially manifested between Ephraim and Judah. Then, the people had become dissatisfied with the heavy taxation which Solomon had been forced to place upon the people in order to carry out his elaborate plans for the upbuilding of the Kingdom. Evidently their meeting at Shechem was simply to try out the prince and if he yielded to their desires they would give him full allegiance, if not, they no doubt had it already in their hearts to rebel. It is to be noticed that Jeroboam was present at the gathering. He had been in exile in Egypt because of the hatred against him by Solomon (I Kings 11:40). Jeroboam was evidently not favorable toward Rehoboam. This may have been because of Solomon's attitude toward him. The people complained of the burdens which Solomon had placed upon them. They did this without remembering that though Solomon had

made many mistakes as their king, yet he had made them the greatest nation they had ever been. In fact, the nation was the greatest then it has ever been or ever will be until our Lord Jesus Christ shall become King of this nation and shall rule from Jerusalem in the glories of the Millennium. Another thing; they complained of the taxations without saying a word about the spiritual and moral decline of the nation. They were more concerned about the ease and comfort of release from taxation than they were about their own and their children's spiritual welfare. This is very true of the majority in our day. There is more concern today for the material than for that which is spiritual.

II. THE DELAYED ANSWER

I Kings 12:5

Evidently the petition caused Rehoboam some anxiety and being inexperienced and also lacking good judgment of his own, he asked for three days to think. It is well, however, when important issues are at stake, not to be too hasty in making decisions. After three days he would answer. Those were doubtless busy days for the people. During this time Rehoboam called a council of the older men who had served in the days of his father. They pled in behalf of the people and desired that the new king should loosen their burden. He also called a council of the young men with whom he had grown up. Their advice was to not heed the plea of the people but to lift up a more rigid rule and force the people into obedience. There seems to have been some wisdom in the advice given by the council of the older men. They did not dictate to the young king just the words he should speak, but in a general way, they advised him to give the people some consideration. He perhaps should not have given the people all they asked for but have allowed them to know, at least, that he was sympathetic. They counselled him to be a SERVANT of the people. This is the spirit of every truly great leader, whether he be leader in politics or in Christian work. This was the spirit of our Lord. He was the Servant of God. He became the Servant of man. He came not to be ministered unto but to minister. Doubtless the very mention of that word "servant" was so contrary to the very ambitions of Rehoboam that he became enraged at the suggestion. It was not in his heart to be a servant. It was in his heart to make men servants to him. The advice given by the young men may have been given because of a political ambition. They had grown up with the young king and no doubt thought that if they flattered him and gained his favor they might get a political job. They flattered Rehoboam and led him to overestimate his ability. This certainly needs to be guarded against in Christian work. Satan often gets in his most powerful blow on the strength of such a scheme. They led the young king into the false notion that the mark of leadership is to rule with force and compel subjection. This appealed to the king's dictatorial mind and he yielded. It is significant to note the snarling, sneering attitude of these young counsellors in their expressions. Their very phrases are those of sarcasm, "My little finger shall be thicker than my father's loins." Some people glory in an altogether unnecessary sarcasm. So often it is employed by Christians to a real detriment. Notice again their words, "And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions." According to Edersheim's history the "scorpions" mentioned here were whips armed with hooks and used upon criminals. This meant the administration of the most sevcre punishment which would resemble the old days of servitude under Pharoah in Egypt. These men thought it wise to terrorize. Such a method has always failed. It did in this case.

III. THE UNWISE ANSWER

I Kings 12:6-15

Rehoboam was infatuated by these young men. They fed his pride. Their words swelled his head. It is often true of young Christians that they feel too much their personal ability. The moment they do so, that moment they begin to lose ground in their spiritual advance. The devil loves to feed our pride for such is to the destruction of spirituality. Rehoboam would rather yield to that which fed his pride than to yield to that which was for the greatest good to the greatest number of people. It is sad, but true, that many professed Christians today would rather please themselves than to please the Christ Who bought them with His own precious blood. Rehoboam felt himself capable of doing even a greater thing than his father, without realizing that he was much inferior in every way to his father. How prone we are to see the weaknesses and fallibilities in the lives of others but how terribly slow we are to recognize them in ourselves. Rehoboam accepted the accusations against his father rather than pointing out to the people the glories of the kingdom. There is no record that he even attempted to reason with the people at all. There was no reason in him. How different from the Lord who says, "Come now and let us reason together." He became a tyrant. To impose heavier burdens upon the people after a long siege of prosperity and ease was very unwise. Verse fifteen is significant, especially the phrase, "For the cause was from the Lord." The prophet in I Kings 11:30-40 had prophesied that the kingdom would be rent. Now the prophecy is to be fulfilled and the writer says, "For the cause was from the Lord." To attempt to be exact here would perhaps be wrong, for the writer simply recognizes that God is ruling over the whole matter. It may, however, be worthy of notice that the period of separate existence of the kingdom to the deportation of the ten tribes under Shalmaneser in 722 B. C. covered a period of approximately 253 years. During that period of time there was not a king who ruled the ten tribes who had real faith in the Lord. While this is true there were five outstanding godly kings who ruled in Judah and out of the 253 years only about 53 years of Judah's history could be said to really be idolatrous years. It may be then in the light of these points that the division of the the kingdom was of the Lord so that the more righteous could be separated from the more evil and thus out of Judah the greatest spiritual blessings be brought to the world, for it is to be remembered that out of this tribe came our Lord Jesus Christ and those of Israel who have brought eternal blessing to mankind.

IV. THE RENDING OF THE KINGDOM

I Kings 12:16-20

The people were apparently willing to be ruled but unwilling to be ridden. They divided. Rehoboam was left with the tribes of Judah and Benjamin while the ten tribes made Jeroboam their king. We read further on that Rehoboam tried to plan war on the ten tribes and force them into obedience but the Lord prevented such action. Most people know the right path but choose the path of least resistance. Rehoboam made a fatal choice. He realized it all too late. While Rehoboam made his fatal choice, it is to be noticed that the time for his choosing did not break the man but revealed the man. Such was true with Lot. He did not fall at the time of choice. His choice revealed the man. Such is still true. The times of great choices reveal the character. There are too many "fair-weather Christians" when the cry today is for men and women who will be "instant in season and out of season." Rehoboam failed in every attempt to rectify his wrong and had to flee to Jerusalem for his life. May God help every reader to make choices under the direction of the Holy Spirit and thus save life-long regrets.

VITAL TRUTH ILLUSTRATION

When Elihu Root was invited to become Secretary of State under President Theodore Roosevelt, an intimate friend wrote him and said, "Why not wait three years and get the substance instead of being the shadow now?" Mr. Root's reply was significant: "I have always thought," he wrote, "that the opportunity to do something worth-while is the substance, and trying to get something is the shadow."

—Moody Monthly

POINTED QUESTIONS ON THE LESSON

1. Whom must we blame for Rehoboam's unpreparedness for the throne? (Ans. His father, Solomon—Prov. 22:6, 15; Eph. 6:4)

2. Who became wicked in his later years? (I Kings 11:1-8)

3. Why should the young heed the advice of their elders? (I Tim. 3:6; I Pet. 5:5)

4. Are leaders supposed to serve their subordinates? (Luke 10:44-45; II Cor. 12:11-15; Phil. 2:5-9)

5. Are young people always wrong in their judgment? (Ps. 71:5, 17; Prov. 1:4; 22:6; I Tim. 4:12-16; II Tim. 3:14-17)

6. How must a leader scripturally deal with his subordinates? (Eph. 6:5-9; Col. 4:1; I Pet. 5:1-3)

7. Does God endorse tyranny? (I Kings 12:10-14; 14:1-16)

8. Is it wise to be slow to speak? (Prov. 14:29; 15:18, 28; 16:32; Jas. 1:19)

9. To Whom should all men look for real wisdom? (I Kings 4:29; I Chron. 22:11-12; Prov. 2:6; Col. 2:2-3)

10. How may we be instructed in making right choices? (Josh. 1:7-8; 24:15; Ps. 25:8-9, 12; 32:8; 118:9, 11)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

After the kingdom was divided, and King Solomon died, his son, Rehoboam, began to reign. Rehoboam ruled over the one tribe, while Jeroboam ruled over the rest of the tribes of Israel. During the reign of these two kings, the tribes were at war with one another. The people suffered many hardships during their reign.

When the new king began to reign they asked that the grievous service and heavy yoke be removed from them. Rehoboam went to the older men who had been with his father Solomon to ask their advice concerning the ways in which he should rule. They gave their advice, but Rehoboam would not take their counsel. He turned to the young men that had grown up with him, and asked them how he should reign over the people. They told him to make it harder for the people instead of lightening the burden. This caused Rehoboam to see his opportunity to show himself as one that held the rule, and he made a wrong choice. He chose the counsel of the young men instead of that of the old men who knew the ways of the Lord.

Throughout the reign of King Rehoboam, we find that all he did was displeasing to the Lord and God could not bless him. He was given the opportunity of ruling well-pleasing in the sight of the Lord, but he made the wrong choice and followed those who displeased the Lord.

How many times we are given the opportunity of making a choice. Everything that we do from day to day requires a choice. We choose to do or not to do certain things. When we make the right choice we please our Heavenly Father. When we make a wrong choice we not only displease the Lord, but we are not happy in doing our own way. What kind of choices are you making each day? Are you choosing the way of the crowd? They will tell you that their way is best, but ask yourself the question, "Is it God's way?" If it is, then it is the best way, but if it is not His way, then do not choose to go in it. When you go the Lord's way, He can bless your life, and make you a blessing to the other boys and girls with whom you go.

May your every choice be a wise one and above all may it please your Heavenly Father.

Yours in His way,

Aunt Anna.

Third Quarter, Lesson 4 **Sunday, July 23, 1939**

ASA: A LIFE OF TRUST

Lesson Text: II Chronicles 14:2-12
Devotional Reading: Psalm 27:1-6

Golden Text: "Help us, O Lord our God; for we rest on Thee" (II Chronicles 14:11).

King James Version

II Chronicles 14:2-12 And Asa did that which was good and right in the eyes of the Lord his God:

3 For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves:

4 And commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.

6 And built fenced cities in Judah: for the land had rest, and he had no war in those years; because the Lord had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us; because we have sought the Lord our God, we have sought Him, and He hath given us rest on every side. So they built and prospered.

8 And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand; all these were mighty men of valour.

9 And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa cried unto the Lord his God, and said, Lord, it is nothing with Thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on Thee, and in Thy name we go against this multitude. O Lord, Thou art our God; let not man prevail against Thee.

12 So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

LESSON EXPOSITION

"Asa: a Life of Trust," our lesson title connotes to our mind the thought of a passive, quiescent state of existence. This was not the case with Asa. Perhaps he was not as spectacular and sensational as some other Hebrew kings but he was truly a great outstanding character and a wonderful man of God. We review his life with the following aspects in mind: I. Destruction and Construction (II Chron. 14:2-8); II. Invasion and Deliverance (II Chron. 14:9-12); III. Unbelief and Failure (II Chron. 16).

I. DESTRUCTION AND CONSTRUCTION

II Chronicles 14:2-8

A hint of the drastic action necessary and the agressive strong character required to bring about a spiritual reform is revealed in the condition of the nation as Asa's reign begins. The Kings account (I Kings 15:1-5) of Abijah's (Asa's father's) reign says that he walked in such evil and iniquity (as had Rehoboam, and Solomon in his latter days), that God would have removed the Davidic family, had it not been for the covenant promises to David. Knowing as we do the bitter struggle put up by the adversary and his emissaries when his strongholds are assailed, we can see that Asa had no small task. It took a truly great man to step in and right things.

So he enters into the task "of doing what was good and right in the sight of the Lord his God" with a destructive program first—tearing down Satan's strongholds—and then proceeds with a constructive program—turning the people's hearts Godward.

These satanic rendezvous which he destroyed are mentioned in verse three: "For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves." Concerning the sin of the first and the third of these abominations as they are here mentioned, little need be said. Numerous injunctions against these sinful practices are found in God's Word. But a word about the high places might be in order. At one time, offering sacrifices on the mount was permissible. Abraham was told to go upon Mount Moriah and offer his son Isaac. Jacob offered sacrifices on Mount Gilead after he and Laban entered into their covenant. But God gave them other instructions to be observed after they returned to the land from Egypt: "Take heed to thyself that thou

offer not thy burnt-offerings in every place that thou seest: But in the place which the LORD SHALL CHOOSE in one of thy tribes, THERE thou shalt offer thy burnt-offerings, and THERE thou shalt do all that I command thee" (Deut. 12:13-14). So we see that now sacrificing in the high places was wilful disobedience. The specific sin in connection with the groves was the disobeying of the instruction given in Deuteronomy 16:21: "Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee."

Now in addition to wilful disobedience in these heathenish practices under the guise of worship, there were the hideous sins attendant upon these practices. All of these things were for one purpose—to make license for sin—gross immorality. The lure of these pagan practices was always to indulge in lust and try to salve the conscience by calling it religion. Ridiculous, yes, that is true but it is not one whit different from many man-made religions of today. The basis of many of our present day false religions is human lust. Inordinate SHARING and confessing of sin, polygamy and innumerable practices of heathen worship all savor of this. Well, regardless of any opinion that sin under the guise of religion is justifiable, the converse is the case. Rather than punishment being mitigated, it will be increased. "WOE unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Isa. 5:20).

Asa showed himself to be a real man of God in the way in which he set out to eradicate these vices even to the extent of removing Maachah, his mother, from being queen because she had made an idol in a grove.

Knowing full well that merely the expurgation of sin would not suffice, Asa began to replace falsity with truth. "And commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment" (verse 4). The Apostle Paul recognized this same truth when he wrote to the Romans: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). Many Christians today need to see that the Christian life is not only a negation of sin but a positive thing—being alive unto God.

Other constructive measures following the afore mentioned spiritual measures were of a material nature. Verses 6, 7, and 8 tell of the fortified cities he built and the army he maintained. One might be inclined to think that such methods were contrary to a life of trust but this was not the case. It was always God's plan that Israel and Judah enter into any conflict with FULL reliance in Himself but it was also His plan that they use the intelligence he gave them and keep proper defenses. The best way to maintain peace today with mental derelicts like Hitler in power is to be prepared for war. So Judah enjoyed the blessing of God as only a nation under godly leadership can. These halcyon days in the history of the Hebrews when they really walked with God certainly make the Christian long for the day when the Lord Jesus Christ, the Son of David, will rule the earth in righteousness.

II. INVASION AND DELIVERANCE

II Chronicles 14:9-12

In spite of their high spiritual plane, trouble came from the outside. If Satan is unable to cause internal trouble, he resorts to outside influences. So he stirred up Zerah, the Ethiopian, to bring the trouble. Invading Judah with an army almost double the number of Asa's, it appeared that the cause was hopeless. But read through this portion of our text and see if you can find a single note of despair. It would appear from the narrative that they were going out to meet a handful as Asa marshalled his forces in the valley of Zephathah. But now let us give special attention to his following tactics in verse eleven, "And Asa cried unto the Lord his God, and said, Lord, it is nothing with Thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on Thee, and in Thy Name we go against this multitude. O Lord, Thou art our God; let not man prevail against Thee." The way Zerah's army was utterly routed, indicated how definitely God answered prayer.

The real life of faith that Asa lived is revealed in his request of God. He did not merely hope that some way might be provided to escape from Zerah. Boldly he faced the enemy addressing these words of confidence to God: "It is nothing with Thee to help, whether with many, or with them that have no power."

III. UNBELIEF AND FAILURE

II Chronicles 16

One may wonder why in reviewing Asa's life under the heading, "A Life of Trust," it is neccessary to include material that is not assigned and reveal Asa's downfall. However, these events are recorded in God's Word and they have real significance for us.

Here is what happened. Baasha, the king of Israel, came against Judah and built Ramah near the boundary line between Judah and Israel. Seemingly forgetting all that God had previously done for him, he turns to Benhadad, king of Syria. Reminding him of a league or treaty existing between their fathers, he sent the king presents of silver and gold. Benhadad, warlike as all Syrian kings, gladly accepted and sent enough troops against the northern cities of Israel to torment Baasha and cause him to hastily discontinue his southern fortifications. It was only a simple task then for Asa to step in and destroy the work started and use the material to build his own cities. It was all very simple and seemed to work out capitally until the man of God came to him. It was then that Asa tasted the bitterness of failure. Hanani, the prophet of God, informed him that had he relied on God and not turned to the arm of flesh, he could have been the conqueror of Benhadad instead of his carnal ally. Much future torment might have been spared God's people if Asa had continued the life of trust.

Now the question always comes to our mind, "What could cause a person to lean to the arm of flesh when God had so gloriously vindicated His faithfulness in the Ethiopian invasion under Zerah?" We would persuade ourselves to believe that one such deliverance would be sufficient to cause us never to doubt. Now that is not so and that is exactly what God is trying to teach us in showing Asa's failure. God wants us to see that we, like Asa, are so dull when it comes to spiritual perception. We have to learn the lessons of the walk of faith over and over again. But over and above this demonstration of human frailty, we see a marvelous exhibition of the grace of God. In spite of aberrance, Asa is numbered among the faithful. Elijah, the prophet of God, in rebuking Jehoram for his sin, refers to the fact that he has not walked in the ways of Jehoshaphat, his father, nor in the ways of Asa, king of Judah.

So Asa can be numbered with the great men of God because of grace. Asa and every other servant of God can say with the Apostle Paul: "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" II Tim .1:9).

VITAL TRUTH ILLUSTRATION

Never did this country have greater reason for holding a Thanksgiving Day than this year (1918). God has given to us a marvelous illustration of His readiness to answer prayer. In the darkest days of the Civil War, President Lincoln appointed a day of fasting and prayer, and from that very day the tide of war turned; and so this year President Wilson, in cordial response to resolutions passed by both the United States Senate and House of Representatives, appointed a day of fasting and prayer for Decoration Day, May thirtieth. This day was very widely observed, far more widely and earnestly we must admit than we thought it would be, and God heard the prayers that went up on that day, heard them in a way that has made the whole world wonder. The tide of battle completely turned, and the Germans and their allies, instead of being constantly victorious, from that time on have been constantly and now overwhelmingly defeated.

Many are already forgetting our extremity and how in that extremity we cried to God; and are attributing our successes to the masterly generalship of Foch and those associated with him, and to the splendid army that the United States was able to assemble and send to the help of the Entente Allies in the days when they were on the verge of utter defeat. We have no desire to detract at all... but it is not General Foch and it is not the American sol-

diers and the splendid generals and subordinate officers and soldiers of any of the armies to whom the credit is due for our victories; the credit is due to the One to Whom we went in our extremity, the Lord God Almighty, the God of hosts, the God and Father of our Lord and Saviour Jesus Christ. —Written by Dr. R. A. Torrey in 1918

POINTED QUESTIONS ON THE LESSON

1. Does a life of trust imply an inactive, effortless life? (James 2:21-26; Eph. 2:10)
2. Does cleansing the life from sin provide all that is necessary for a spiritual life? (Rom. 6:11; II Tim. 2:15; II Pet. 3:18; Phil. 3:9-14)
3. Could God be pleased with sacrifices offered to Himself if they were not offered according to His instructions? (I Sam. 15:22; Isa. 1:10-18)
4. Is it more likely that Satan would try to ensnare Israel than the other nations? (Gen. 12:1-3; Isa. 9:6-7; Gen. 3:15)
5. Do trials and testings indicate that a person is not living a godly life? (Heb. 12:5-10; II Tim. 3:10-12; I Pet. 4:12-13, 19)
6. Is it likely that unusual testings will be brought to certain Christians? (I Cor. 10:13)
7. What is God's requirement for deliverance from trials? (I John 5:4; II Chron. 14:11-12)
8. Did Asa's neglect to trust God in his last days indicate that his life was a failure? (II Chron. 21:12)
9. Does God call men into His service because of their good lives? (II Tim. 1:9; I Cor. 1:26-29; I Tim. 1:12-16)
10. What causes failures in a life of trust? (Heb. 3:12-13; Rom. 7:18-21; 8:5-7; Gal. 5:16-18; Eph. 4:22)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

The very first thing we read about this young man is that "Asa did that which was good and right in the eyes of the Lord His God." We can be sure as we study this man's life, that he will be doing those things which please his Saviour. Asa was not a man without faults, but he did seek to please the Lord.

Asa had the task of housecleaning. Have you ever watched your mother during the spring of the year when she does the housecleaning? Yes, she cleans up all the rooms from top to bottom, but along with that she cleans out a lot of things that have been gathered through the year, and which are of no use. She destroys them. When house cleaning is over, the place is clean and ready for inspection by any member of the family. Some of the things that were thrown away, were disposed of without any questions being asked. She knows that they are of no use, and she herself decides that they shall go. This is what king Asa did. During the years when his father, Rehoboam, reigned, the people worshipped idols instead of the true God. The first thing that King Asa did in his housecleaning was to tear down all the idols that his father had built, and restore true worship in the temple as God would have it. All the golden vessels which had been used in the worship at the temple had been taken out and had been used for idolatrous worship. Asa rededicated all of them to the Lord's service. This was a real housecleaning, and God honored king Asa for doing it. The king did not ask the people what they wanted, as his father had done; he knew what the Lord wanted, and immediately went about the Lord's will.

The people had turned their backs on God, but when King Asa restored the true worship, their faces were turned back to the Lord. The Lord never forsakes His own, but sometimes those who are His people will turn their backs on Him because they want their own way instead of God's way.

Everyone who has not taken Jesus as his personal Saviour needs to come face to face with the Saviour. The Lord will never turn His back on you, but if you fail to obey His will, your back is turned on Him. Jesus always stands with outstretched arms inviting you to "come" and He waits for you to say, "I COME." He wants you to trust Him with your life. He will save you from your sins, and will give you a home with Him in Heaven.

In His keeping,

Aunt Anna

Third Quarter, Lesson 5 **Sunday, July 30, 1939**

JEHOSHAPHAT: A LIFE OF OBEDIENCE

Devotional Reading: Matt. 7:21-27
Lesson Text: II Chronicles 17:1-13

Golden Text: "Seek ye first the kingdom of God and His righteousness" (Matthew 6:33).

King James Version

II Chronicles 17:1 And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;

4 But sought to the Lord God of his father, and walked in His commandments, and not after the doings of Israel.

5 Therefore the Lord stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.

6 And his heart was lifted up in the ways of the Lord: moreover he took away the high places and groves out of Judah.

7 Also in the third year of his reign he sent to his princes, even to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8 And with them he sent Levites, even Shemiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama and Jehoram, priests.

9 And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people.

10 And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jeshoshaphat.

11 Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

12 And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store.

13 And he had much business in the cities of Judah: and the men of war, mighty men of valour, were in Jerusalem.

LESSON EXPOSITION

The admonition of the prophet Samuel to disobedient King Saul, "Behold, to obey is better than sacrifice," is familiar to us all. Saul spent a life-time learning by bitter experience that Samuel was right, reaping the results of disobedience. But our lesson today concerns one whose life, by way of contrast, is characterized by obedience. Not that he never made a mistake, for then would he not have been human. Jehoshaphat had his weaknesses, shared by all sons of Adam, but his outstanding virtue of obedience to the Lord, shining like a bright light, makes his mistakes pale into insignificance. Surely the study of the obedience of this man of God will inspire to a life of obedience to our blessed Lord. Our outline is as follows: I. Jehoshaphat's Obedience Demonstrated (II Chron. 17:3-4, 6-9); II. Jehoshaphat's Obedience Rewarded (II Chron. 17:3, 5, 10-13).

I. JEHOSHAPHAT'S OBEDIENCE DEMONSTRATED

II Chronicles 17:3-4, 6-9

In the chapter assigned for today's lesson we find several things which speak of his obedience—things which make him a great man in God's eyes. The first statement concerns his WALK; the second, his WORSHIP; the third, his ZEAL; the fourth, his CONVICTIONS; the fifth, his ATTITUDE TOWARD GOD'S WORD. If a man's life is right on these important points, his life is bound to be a power for God.

Concerning Jehoshaphat's walk, we read in verse 3, "And the Lord was with Jehoshaphat, because he walked in the first ways of his father David." His walk was an obedient walk. He walked in the first ways of his father David. David was declared to be "a man after God's own heart." God promised to bless David and his kingdom and his descendants who should rule after him if they would obey Him. What a heartbreaking record is the history of the overwhelming majority of the descendants of David. All of the kings of the Israel division were wicked kings, and so many of the kings of Judah were wicked also, that it does one's heart good to read concerning one of them that he walked in the ways of David, for David's reign was one of obedience to God (except for one heartbreaking lapse into sin from which he was fully restored).

Jehoshaphat's obedience is seen in his worship. He was not guilty of worshipping the false gods of the nations round about as were so many of the kings of Israel and Judah. The record is, "He . . . sought not unto Baalim; But sought to the Lord God of his father" (vss. 3-4). What a tremendous responsibility a leader or one in authority has. For as the kings worshipped, so the nation worshipped. When a king followed the false gods, he led the nation into idolatry. And, when a king followed the true God, Jehovah, as did Jehoshaphat, the nation followed him in that which was right. May we who are Sunday-school teachers, pastors, or parents realize our solemn responsibility to lead those over whom we have authority to a worship and reverence of the true God, and of His Son, Jesus Christ.

Spiritual zeal was another commendable trait in the man we are studying in this lesson. "His heart was lifted up in the ways of the Lord." Here is the only person in the Bible who is commended for having a heart that was lifted up. Usually when God's Word speaks of one having a heart that was lifted up, it condemns him for it, for it is a heart that is lifted up in pride. But not so with Jehoshaphat. His heart was lifted up in a spiritual way. The margin renders it: "His heart was encouraged in the ways of the Lord." What a blessing to everyone around is the soul who himself is encouraged and therefore encouraging and inspiring to all with whom he is in contact. Jehoshaphat found his encouragement in the right place. He did not find his encouragement in changeable circumstances, but in the ways of the unchanging and unchangeable God Who doeth all things well and worketh all things together for good to them that love Him. That kind of an attitude is bound to make for a strong character and a steadfast Christian.

Jehoshaphat's zeal for God led to an uncompromising attitude toward sin and fearlessness in convictions that led him to deal with sin in the nation: "He took away the high places and groves out of Judah" (vs. 6). The high places and groves were places where idolatrous worship was carried on. He not only took a stand against idolatry in his own personal life, evidenced in his worship, but he used the power that was his as king over the nation in stamping out idolatry in the land. A man who will take a stand against sin and deal with it, regardless of whether it makes him unpopular or not, commands our respect. God wants us to love the sinner, but to hate sin and to deal with it without compromise. One cannot be obedient to God and at the same time compromise with sinful practices.

One of the most outstanding of the five points concerning Jehoshaphat was the place of importance that he gave to the Word of God. He gave the Scripture its rightful place. "In the third year of his reign he sent . . . to teach in the cities of Judah . . . And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people" (vss. 7, 9).

Here was a king who recognized the inspiration of the Word. It was "the law of the Lord."

He believed in its power over men's lives, for he was eager that his people know the Word and saw that it was systematically taught to them. God has told us through Isaiah: "My Word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:11). May God grant that we will realize with Jehoshaphat the importance of giving forth the Word that the Holy Spirit might use it in the hearts of men. What a pity that many so-called preachers are not giving forth the Word today. Paul was not ashamed of it for he realized that "it is the power of God unto salvation to every one that believeth" (Romans 1:16).

II. JEHOSHAPHAT'S OBEDIENCE REWARDED

II Chronicles 17:3, 5, 10-13

God rewards obedience. To Israel He says in Isaiah 1:19, "If ye be willing and obedient, ye shall eat the good of the land." The reward of obedience is God's blessing. Let us see how God rewarded Jehoshaphat's obedience and blessed him.

In verse 3 we are told that the Lord was with Jehoshaphat. We will find many ways that the Lord blessed this godly king, but this first one is the richest of all his blessings. First of all the Lord was with him in the way He is with all believers. "He hath said, I will never leave thee, nor forsake thee" (Heb. 13:5).

Earthly friends may despise and forsake me,
Indeed, I unworthy may be;
But my Christ understands, and His nail-pierced hands
Are held out in forgiveness to me.

Then there is another sense in which the Lord was with Jehoshaphat. God's favor was with him because of his obedient walk (vs. 3-4). There is no joy nor peace that supersedes that of the Christian who knows he is in the center of God's will and is confident that the Lord's favor is with him in what he is doing.

God's blessing on Jehoshaphat is further seen in verse 5: "Therefore the Lord stablished the kingdom in his hand." The Lord established him. In the Old Testament, God promised material blessing to a man if he would walk with Him. We in this age have no such promise, but all temporal blessings which they of the Old Testament received have their spiritual application in our lives.

Let us enumerate the blessings of the Lord upon this man which are included in the expression "established him." Verse 5 tells us that the Lord blessed him with riches and honor: "He had riches and honor in abundance." The Lord gave him great power: "And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store." The neighboring peoples were forced to honor and respect him and the result was peace with his neighbors: "The fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand seven hundred rams, and seven thousand and seven hundred he-goats." We are reminded of Proverbs 16:7: "When a man's ways please the Lord, He maketh even his enemies to be at peace with him."

Jehoshaphat's life is proof positive that it pays to live a life of obedience to the Lord.

VITAL TRUTH ILLUSTRATION

A young Kentuckian arrived at Kansas City a number of years ago to become a member of a seemingly stable firm. Little did he think when he placed his capital of $20,000 in the hands of the firm's treasurer, that the firm's only hope in a financial crisis lay in his money. It did not carry them over. So he found himself stranded in a strange city with no experience except that of the Kentucky farm. He had no friends to whom he could turn within 500 miles, and no city employment for which he was prepared, wherewith to support his wife and three children. He had nothing left in the world except a healthy mind in a healthy body and that degree of faith in God which keeps the heart strong.

At this juncture he happened to meet the treasurer of the church, who knew the facts, and who as diplomatically

as he knew how made it clear that no payment would be expected on the pledge of three hundred dollars which he and his wife had made for the church and benevolences. Imagine the good brother's surprise when the young Kentuckian assured him that they had not made the pledge to the church, but to God, and that as certainly as God always kept His promises to His children, so surely would they pay their pledge to Him in full.

Looking about for an opening which did not demand capital, he decided that real estate seemed promising. He took measures to become a real estate dealer. That very week, as he was ascending to his office one morning, he noticed a gray-haired lady ascending the steps with considerable difficulty. Immediately he walked to her side and took her arm. When they came to the first landing she was completely out of breath and sank into a seat by the window. Though eager to start his new work, he sat down beside her and waited to help her again. She asked him his name and business and seemed considerably interested. Before they rose he had landed a job that involved over $70,000; she had been seeking an honest real estate man for the position. That was his turning-point; and before the year had closed, the pledge they had made to God was redeemed. —Moody Church News

POINTED QUESTIONS ON THE LESSON

1. What Old Testament prophet quoted the words, "to obey is better than sacrifice?" (I Sam. 15:22)
2. What was the name of the heathen deity to which Israel gave frequent obeisance? (II Chron. 17:3; Judges 2:11; I Sam. 12:10; I Kings 18:18; Jer. 9:14)
3. Did Jehoshaphat believe in separation? (II Chron. 17:3-6)
4. Did Jehoshaphat believe in Bible enligtenment for the people? (II Chron. 17:7-9)
5. Do obedient believers have to wait until they get to glory to receive all of their reward? (II Chron. 17:10-12; Job 42:10-13; Isa. 1:19)
6. Do neighbors notice goodness as well as badness in saints? (II Chron. 17:10; Rom. 1:8; I Thess. 1:6-8)
7. Whom shall we obey? (Deut. 27:10; Josh. 24:24; Acts 5:29)
8. Was Jehoshaphat an example of good works to his subjects? (II Chron. 17:3-4, 6-7, 12-13)
9. Why did God prosper Jehoshaphat? (II Chron. 17:7-9; Ps. 1:1-3; Josh. 1:7-8)
10. What demonstrated that Jehoshaphat's ways pleased the Lord? (II Chron. 17:10-11; Prov. 16:7)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

The young man that we study about today has a long name, and you may not be able to pronounce it just right, but you ask your mother or daddy to tell you how to say it. His name is Jehoshaphat, and it means "Jehovah judges." Jehoshaphat was the son of King Asa. His father died, so he took the throne.

We saw that King Asa was a godly king, and pleased the Lord in all his ways; but his son was even a stronger character than his father. He did see that the people of Israel worshipped the Lord, but along with that he sent some of his men out among the people to teach them the law of the Lord. Many of that generation were not taught in the ways of the Lord, because all through the years the kings who did not please the Lord had taught them to worship idols. Jehoshaphat saw that what the people needed was to be taught God's way and God's law, then they would know for themselves that God wanted them to live godly lives.

Jehoshaphat was not afraid of the enemies round about Jerusalem, but he was afraid that the very people of God would be the ones who would cause trouble. We find that this act of sending them out to teach the people not only pleased God, but the people themselves were pleased with their king. If we please God, and then do for others what we know is pleasing to Him, those around us will be pleased too. Of course, there are always those who will talk against you, but that matters little. when you know you are honoring the Lord.

After Jehoshaphat had made full preparation for the people to know the law of the Lord, he placed the soldiers round about the cities to protect them. The people of other nations saw that the tribe of Judah were God's people, and they did not war against King Jehoshaphat as they did with the other kings. Instead the fear of the Lord fell upon them, for they knew that the Lord would fight for this people if they tried to war against them.

When your friends know that you are living for the Lord, they will not try to change your mind, for they know that God is with you. They may try to get you to go their way, but they know they will fail, because you are trusting in the Lord Jesus for your help. "Be strong in the Lord, and in the power of His might."

Yours in the Victorious One,
Aunt Anna

DISPENSATION OF THE TRIBULATION

(CONTINUED FROM PAGE 181)

The population of the world is not being greatly diminished at this time. Besides this, there are other things that cannot be unnoticed. The two witnesses which will be on the earth during the Tribulation, whom the world will hate and attempt to kill, are not yet seen. Certain remarkable things will take place in their days. For instance, the Scripture says of these two men,

> And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies (Rev. 11:5).

As we read on, we find that they can also bring plagues upon the earth, cause the rain to cease for three and one half years, turn water into blood as Moses did in Egypt, and when their testimony is finished they shall be killed. For three and one half days they shall be dead and not buried, then they shall be raised from the dead. The attitude of the world toward all the people of God will be the same as toward these two men, but many will not have such protection as these two witnesses have. Therefore tribulation will be very terrible. Surely we are not looking for the coming of the Lord which follows the tribulation.

We thank God that we shall see our Lord before that time. But like the Thessalonians of old we need the words of the Apostle to straighten us out. The Thessalonians knew that the Day of the Lord would come suddenly as a thief in the night, but they did not know that they were of the day and could not be thus overtaken. They were ignorant on that subject. But they were not left in ignorance long for Paul said, "I would not have you to be ignorant brethren" (I Thess. 4:13). So Paul proceeds to enlighten these people, which enlightenment will also prove to be a blessing to us. He says to them in I Thessalonians 5:2, 4,

> For yourselves know perfectly that the Day of the Lord so cometh as a thief in the night . . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief.

After telling them in chapter four that the return of the Lord was to be expected at any moment, the Apostle makes it clear that that coming will not be in the night, for he said,

> Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness (I Thess. 5:5).

So we see that the Lord will return at the close of the day as well as at the close of the night. We are now looking for the Lord's return preceding the time of Jacob's trouble. This places Jacob's trouble between the two appearings of the Lord. This is the definite tribulation before mentioned.

There is one more question to come before us as we close. Can it be known that the tribulation is a dispensation? The answer is not difficult. Each dispensation is closed by the Lord's appearance in judgment. Rapidly we begin at the time of Adam and cite the closing event of each dispensation. The Lord appeared to Adam in the



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Garden of Eden and finding him guilty, removed him. Thus the first dispensation was finished. Noah and the ark are familiar subjects of discussion concerning the second age. The Lord said, "I, even I, do bring a flood of waters upon the earth" (Gen. 6:17). As you know, the earth was depopulated and given a new start. But it was not long until the Lord had to again judge the world and He came down. At that time He confounded their language and scattered them abroad (Gen. 11:7-8). Thus three dispensations have been passed. Perhaps we are all more familiar with the close of the fourth dispensation than any other because it is known as the first coming of the Lord to Israel. At this time Christ was judged for the sin of the world and the nation Israel was dispersed. As we approach the end of the dispensation of the church, we ever look for the Lord to come.

> For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God (I Thess. 4:16).

We have discovered our position in the plan of the ages. We are nearing the close of the fifth age, at which time the people of God will be gathered unto Him, and the unbelievers will be left upon the earth. Now we see the time of Jacob's trouble before mentioned as the night, which will close with the second coming of the Lord to Israel. To the world this will be the sixth appearance of the Lord. The end of the sixth dispensation or the tribulation age will differ from the end of the church age in that the ungodly people will be removed from the earth while the people of God will be left on the earth. It shall be as it was in the days of Noah. The battle of Armageddon will accomplish this. Then the great dispensation of the Kingdom of the Lord Jesus Christ will continue for a thousand years. After this, Satan will be allowed freedom for a short time. But the Word of God says concerning him,

> And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever (Rev. 20:10).

As we await the fulfilment of these plans, let us do as our own beloved apostle has told us in I Thessalonians 5:8,

> But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

What could be more profitable than to win souls to Christ, as we wait for His return?

DISPENSATIONAL TRUTH CHAMPIONS

(CONTINUED FROM PAGE 179)

"The student of God's Word must understand God's plan and purpose in the ages, or there will be confusion in his work of interpreting the Scripture . . . We must learn to separate the Scriptures as to 'Time' and 'Eternity' and the different 'ages' and 'dispensations' of 'Time.' " (Pp. 18-19, "Dispensational Truth")

THE STUDY OF THE DISPENSATIONS IS VITAL TO A KNOWLEDGE OF GOD'S PLANS

Thus Dr. W. H. Rogers, pastor of the First Baptist Church of New York city, voices his views on the subject of the value of dispensational truth. Listen to his clear and forceful expression, "The study of the dispensations is vital to a knowledge of God's plans and purposes. Dispensational truth is the key to all governmental, national and racial Bible-study problems, and gives an accurate and enlightening outlook on sacred history, prophecy, and the ever-present now" (P. 40, "The End from the Beginning.")

TO CONFOUND THESE DISPENSATIONS . . . IS TO PRODUCE CONFUSION

Dr. I. M. Haldeman is the author of these words which reveal that he was a staunch champion of dispensational truth. Let us consider the paragraph from which the above words were taken:

"To confound these dispensations, to take the principle of action revealed in one and apply it indiscriminately to another, to ignore the classes of persons and the peculiar aim of each dispensation is to produce confusion, contradiction, and lay the foundation for that disharmony which reigns all too manifestly today among Christian expositors" (P. 7, "How to Study the Bible"). Dr. Haldeman illustrates the vital importance of distinguishing the dispensations in this practical manner: "Dispensational classifications gives point and place of application to the prayer of the Holy Spirit.

"In the very nature of the case if the Holy Spirit is in the church, He is here as the executive of the Godhead and the all-potent Administrator of the church, the Seal of the individual Christian, then we are not warranted, but rather forbidden to pray for the coming, or outpouring of the Spirit.

"And yet we have a Scripture in Luke 11:13, which definitely, and by no less an utterance than that of the Lord Jesus Christ Himself authorizes a prayer for the Holy Spirit:

'If ye then being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?'

"Is there contradiction here?

"If the dispensational classification is not observed there will be.

"Turn to John 7:39. 'But this spake He of the Spirit, which they that believe on Him should receive: FOR THE HOLY GHOST WAS NOT YET GIVEN, because that Jesus was not yet glorified.'

"Jesus was not yet glorified, that is to say, He was not yet crucified and raised from the dead. He had not yet ascended into heaven as the Risen Man, of which immense event the descent of the Holy Ghost was to be the indisputable evidence. The dispensation which gives us the Holy Spirit as an abiding Guest in the hearts of believers had not yet come. The moment in which the Lord spoke was yet that of the Messianic dispensation, it was therefore perfectly justifiable to offer prayer then, just as it would be thoroughly unjustifiable and contradictory now" (Pp. 20-21, "How to Study the Bible").

HERESIES . . . OUTCOME OF DENIAL OR IGNORANCE OF GOD'S DISPENSATIONAL PURPOSES

This keen observation is made by another able champion of dispensational truth, the Rev. W. Graham Scroggie. The complete quotation strengthens and clarifies the preceding extract, so we give it in full.

"In I Corinthians 10:32, we find a divine analysis of the human race: 'the Jews, the Gentiles, and the Church of God.' That is comprehensive, all-embracing; and all men, in every age, come under one or the other of these categories. This analysis is not human, but Divine; and it is a key to the understanding of God's dispensational plan and purpose throughout the entire course of human history. Not a few heresies are the direct outcome of denial or ignorance of God's dispensational purposes" (P. 3, "Prophecy and History).

Mr. Scroggie goes on to point out how ignorance of God's dispensational truth leads into error. Of this we read on page 105 of the same book:

"One of the commonest fallacies of Old Testament commentators is to interpret the blessings and prospects set forth in these Scriptures, as belonging to the Church of God; especially in the prophecies of Isaiah, where Millennial predictions are, without a question, declared to be of the Church. Now we cannot insist too strongly upon the fact that, whereas all the Scriptures are FOR US, they are not all ABOUT US; and the failure to recognize this has resulted in grave misinterpretation of the prophetic Word. The uniform method of the Spirit in the Old Testament is to view the Kingdom Age in its completeness, entirely disregarding this parenthetic Christian Age."

DISPENSATIONAL TRUTH . . . BRINGS TO LIGHT THE HIDDEN HARMONY OF HOLY WRIT

As Sir Robert Anderson raises his voice to champion the cause of dispensational truth, he also warns against the danger of disregarding it. "The 'text-card system' of prophetic study has tended to discredit the Bible. And a knowledge of 'dispensational truth" is a safeguard against this influence. For it teaches us, as Bacon quaintly phrased it, 'to sort every prophecy of Scripture with the event fulfilling the same.' And thus it brings to light the hidden harmony of Holy Writ; and the prophetic study, instead of being a pastime for mystics, becomes a confirmation of our faith" (P. 40, "Unfulfilled Prophecy").

Ignorance of dispensational truth is shown to be a very real enemy of the "blessed hope" of our Lord's return in the succeeding words of Sir Robert Anderson, "It is due to the 'text-card system' of Bible Study, and the resulting ignorance of dispensational truth . . . that so many Christians ignore, and some vehemently reject, 'that blessed hope' of the Lord's Coming. For they are thus betrayed into confounding His Coming as Son of Man for the deliverance of His earthly people, after 'the great tribulation,' in a future age, with His Coming to call home His heavenly people, and to bring this Christian dispensation to an end." (P. 104, "Unfulfilled Prophecy").

From the pens of a multitude of counselors we have read the words which have expressed to us in no uncertain words the value and importance which these nine champions of dispensational truth attach to this vital theme. "The Word of Truth . . . has right divisions," declared Dr. C. I. Scofield. "The Architect of the Ages is . . . the Son of God," wrote Mr. John Ritchie. The "truth of the dispensations (is) necessary to the understanding of the Bible," testified Dr. James M. Gray. "The student of God's Word must understand God's plan . . . in the ages," said Mr. Clarence Larkin. "The study of the dispensations is vital to a knowledge of God's plans," urged Dr. W. H. Rogers. "To confound these dispensations . . . is to produce confusion," warned Dr. I. M. Haldeman. "Heresies are . . . (the) outcome of denial or ignorance of God's dispensational purposes," agreed the Rev. W. Graham Scroggie. "Dispensational truth . . . brings to light the hidden harmony of Holy Writ," affirmed Sir Robert Anderson. Let us add our voices to theirs and to the great host who stand as champions of the "rightly divided Word of truth," realizing that dispensational truth is no mere figment of the human imagination, but the Divinely revealed plan of God's methods with men through the ages.

DOES DISPENSATIONAL TRUTH ROB THE BELIEVER OF THE BIBLE?

(CONTINUED FROM PAGE 180)

God Himself. Such a message would leave us despondent, if we did not recognize that the task of righting this whole wrong is the task, not of mankind but of Christ Jesus our Lord. He will set things right when He returns.

II. DISPENSATIONAL TRUTH UNLOCKS PORTIONS OF SCRIPTURE THAT OTHERWISE REMAIN LOCKED

Everyone is interested in the future. This is demonstrated in the wide growth of present day cults that claim to bring messages from the unseen world. Among such cults is Spiritism with many kindred movements. Everyone is interested in the meaning of our peculiar days. Many are perplexed about these things. We often hear cries of deep distress from those who have no biblical answer to the international chaos. They see that man is rapidly exhausting every known means to settle the world-wide disturbance, but that at his best, he is only to forestall an inevitable world calamity. What can it mean? If anyone is able to give comfort in times of distress, it should be the ministry. Yet, most of them seem to be as distressed as the layman, or even more. Without the dispensational approach to the Bible there is no answer to this problem.

By employing this method of study, this subject has an answer that satisfies the soul.

The great and precious doctrine of the Lord's Return becomes jumbled and inadequately interpreted unless interpreted in the light of dispensational truth. This is no secondary matter for the Second Coming is of such importance that John tells us that such faith PURIFIES the believer (I John 3:3). Furthermore, this doctrine is so important that if torn out of the Bible, the whole sacred structure would fall to pieces. It is connected to EVERY other doctrine which is vital to Christianity.

Regeneration, that doctrine that stands at the door of entrance into Christianity, is definitely dependent upon the return of our Lord. At the first coming, our Lord purchased the regeneration of the soul; at His return He will bring regeneration to the body (I John 3:2; I Corinthians 15:51-58).

Sanctification, that important doctrine of Christian growth, is definitely hinged upon the Lord's return. The word means to be set apart from sin unto God for Divine purposes and use. The individual who believes on Christ as Saviour is thereby set apart from sin unto God. Positionally, this work is already perfect in the mind of God but as yet the believer is not actually drawn apart unto the Lord in the fullest sense. He will not be fully set apart until the Lord returns to take him home.

The doctrine of the Resurrection is the foundation stone of Christianity. The believer must await the Second Coming for the fulfilment of the hope of the Resurrection (I Thessalonians 4:13-7).

The doctrine of Heaven or Glorification is of universal interest and yet if there be no Second Coming of Christ there can be no Heaven (I John 14:1-3). To deny the return of Christ is to deny the major part of the Bible. To teach that He will come in only one appearing accompanied with one general resurrection and one general judgment is to leave a great bulk of Scripture untouched and without meaning. This is the result of the lack of dispensational knowledge. This knowledge opens up these otherwise untouched passages and makes them glow.

Without the use of dispensational truth, entire books remain locked. Among such books are Daniel, Ezekiel, Matthew and Revelation. Without this approach their interpretation becomes unintelligible and meaningless. On the other hand by the application of the dispensational teaching, these books become living, fascinating, precious, instructive, illuminating and beautiful. This is the testimony of thousands. Witness how seldom you hear sermons from these books from those who fail in the above method of study. To them the books are closed and valueless. In the light of Revelation 1:3, how can any earnest Bible student be satisfied to leave these books untouched?

The Jewish question, which implicates and interests the world, has no explanation outside this application of Bible study. So many teach that the great body of Scripture which refers to Israel's future, her regathering, her glory, her future King, Christ Jesus, and her future Kingdom are all to be interpreted in a spiritual sense. How can it be? What sense does it all make? Why should God spiritualize so much of the Bible and leave it meaningless? If there is nothing in the Bible concerning the present movements of this ancient people (all must agree that these movements are literal) then we are forced to say that there is now a movement of international consequence taking place which God did not foresee. Even an unbeliever would see that this is absurd. If God saw this movement of these people, what did He say? Did He say what He meant? If He didn't mean what He said, then why didn't He say what He meant, when He did so on every other subject in the Scripture? We believe that there are multitudes of passages from Genesis to Revelation that foretell of the future of Israel. Let the reader study the twenty-eighth chapter of Deuteronomy and interpret it in the light of this hour. Let the reader read again Jeremiah 23:1-8. Hundreds of similar passages may be found and studied with the use of an analytical concordance. Without the dispensational approach all these passages are left untouched. Paul declares in II Timothy 3:16-17 that ALL Scripture is profitable for the man of God that he may be perfect, throughly furnished unto all good works. If this is true, and it must be, what about the injury which one suffers who leaves so much of the Bible untouched?

Connected with the Jewish question is the question of the Millennium. We believe that when Christ returns to earth He will occupy the throne of David according to Luke 1:31-33 and rule over the earth with the redeemed saints for a period of one thousand years (Isaiah 11:35; I Timothy 2:12; Revelation 20:4-6; Joel 3:17-21; Zechariah 14). Here again a multitude of Scripture is left without meaning when this method of Bible study is rejected. What is the meaning of so many passages which constantly predict a glory for Israel which she never has enjoyed as yet, if there be no Millennium? The truth of the Millennium is linked with dispensational truth.

Unless we employ dispensational study we can give no scriptural objection to the present day sweep of Pentecostalism. To say it is not sensible is not a sufficient answer. Many in dead churches are going into the movement because it has a semblance of life. Many are wondering what it is all about. Does not the Bible mention miraculous healings, laying on of hands for the impartation of peculiar gifts, the gift of tongues, etc.? It does. How then, can we say that the Bible refutes modern Pentecostalism? By the dispensational approach, the clouds quickly disappear and we discover that these sign gifts belonged to the Jewish people of the Apostolic age and were never given to the Gentile church. One proof of this is seen in the book of Acts. Paul, in the beginning of his ministry, possessed the gift of healing, but by 64 A. D. he did not possess that gift (Philippians 2:25-30). These gifts belonged to the early Church, to its foundation, but not to the Church of this present hour which is the Church in its full-orbed structure. They belonged to the foundational period of the Church which was Jewish. They were never given to Gentiles.

The employment of this method of study irons out the supposed contradictions of the Bible, for when passages are taken in their dispensational setting there can be no contradictions.

III. DISPENSATIONAL TRUTH IS RATIONAL

It is true that some Dispensationalists have become extremists and have gone so far as to take most of the Bible away from us leaving us only a few of Paul's books—the Prison Epistles. Those advocating this extremist point of view are familiarly known as Bullingerites and Knochites. We count that teaching erroneous and dangerous to say the least. How may we check our study and interpretation of passages so as to be assured that we are on rational ground? We may observe at least four simple rules. We may know that our interpretation is sane when such interpretation: (1) Is in harmony with the full context of the passage under examination; (2) Is not out of harmony with the remaining body of passages which touch upon the same truth; (3) Is not out of harmony with good, common sense; (4) Has not robbed the believer of anything which would make for a well balanced, sensible, powerful and practical Christianity. There is no student, no matter how limited, who cannot employ these tests with rich profit.

IV. DISPENSATIONAL TRUTH ENCOURAGES CHRISTIAN GROWTH

The writer can testify that a clear understanding of the dispensations did more to open and unlock the Bible to him than any other study in his ministry. This study relieves the student of all doubts as to inspiration by putting puzzling passages into their proper Divine setting. Once the fact of inspiration is eternally settled, the Christian is ready to grow, but never until then.

This truth eradicates all chance and accidents, both in the universe and in the individual's life. Thus the Christian grasps the fact that there is a Divine purpose in his life. Nothing is left to blind chance. This brings him to realize that God rules in even the dark valley experiences. This saves him from forebodings and disappointments and even from shipwreck. He is led, therefore, to a life of thanksgiving and intimate fellowship with his Saviour. Such a study encourages the believer in a life of absolute dependence on God. The dispensational study reveals the awful failure, sin and corruption of the human heart and

brings the Christian to the blessed realization that work, even the best, cannot add to salvation, but all must be by grace plus nothing.

Dispensationalism gives a satisfactory explanation of the otherwise baffling experiences of our perilous times. Thus the believer is not over-perplexed but knows what it is all about. He learns how to rest in a blessed and perfect assurance. He learns to cherish the blessed hope of the Coming of our Lord Jesus Christ (Titus 2:13). Thus it is clearly demonstrated that dispensational truth does not rob anyone of the Bible or any portion thereof but unlocks, unfolds, reveals and yields an abundant blessing to all who will be guided thereby into the pages of the Sacred Volume.

HOW ARE MEN SAVED IN EACH DISPENSATION?

(CONTINUED FROM PAGE 182)

My day: and he saw it, and was glad" (John 8:56). Truly God's Word makes it plain that willing souls in the Old Testament looked forward by faith to Calvary. Doubtless, there were many who made sacrifices in Old Testament times who never saw beyond the imperfect sacrifice they made (which only provided a temporary covering for sin) to the "Lamb of God" Who was to take away sin once for all (see Hebrews 10:1-14).

Moses was another Old Testament worthy who saw Christ by faith. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of CHRIST greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward" (Heb. 11:24-26).

Let us note just one more of the many examples that could be cited of men under the Law who were saved by grace. David knew what it was to be justified by faith. "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. 4:6-8).

There is an interesting passage in Acts fifteen that corroborates all that we have found concerning salvation in the pre-Body dispensations. A council had been called at Jerusalem consisting of the apostles to decide whether the new converts to Christianity should be burdened with law-keeping or not. Peter stands up and says,". . . Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that THROUGH THE GRACE OF THE LORD JESUS CHRIST we shall be saved, EVEN AS THEY (the fathers)" (Acts 15:10-11). God has only had one way of salvation.

Ephesians 2:8-9, written by Paul to this present age, the Body, says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." As in all the preceding ages, salvation in the present dispensation is "by grace, through faith." From the Godward angle it is by grace, and from the manward side it is by faith.

The Great Tribulation is a dispensation that will not be lacking in the salvation of souls. In Revelation seven we read of a great multitude of souls, from all nations, so great that no man could number them, clothed in white robes. Upon inquiring about them, John is told that "These are they which came out of great tribulation (no doubt martyred for their faith in Christ), and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14). The way one washes his robes and makes them white in the blood of the Lamb is to believe in Him as Saviour. Salvation is the same in the Tribulation as in all the other dispensations.

And how about the Kingdom? Will there be any need of salvation in that age of glory, peace and blessing? Will there be any unsaved souls there who will need salvation? You and I will be there with the saints of all ages in glorified bodies, but the Scripture indicates that there will also be people there in their natural bodies. There will be many believers living as the Kingdom is ushered in who will pass on into the Kingdom in their natural bodies. Children born to them will be lost and will need salvation just as all children of Adam have needed regeneration. That there will be unbelievers at the end of the Kingdom is indicated in the fact that Satan is able to gather together at that time, a mighty army as innumerable as the sand of the sea, to fight against the Lord. But as in all ages, in the Kingdom lost men will have the opportunity of receiving salvation by faith in Christ Jesus. Do you remember that Jesus said to Nicodemus, "Except a man be born again, he cannot see the Kingdom of God"? There will be men IN the Kingdom who will not SEE the Kingdom. They will enjoy the many privileges that go with living in that wonderful dispensation, but they will not know the King as their Saviour, and will only feign allegiance to Him. They will not be born again and will not really SEE the Kingdom. But in no age has God left man without the opportunity to be saved if he will accept His provision and trust in the Saviour, and souls will be saved in the Kingdom as well as in all the dispensations.

Though God changes His methods in dealing with man from the governmental standpoint, individual spiritual truth is the same in EVERY AGE. This is the foundational principle that we must not loose sight of. Salvation is an individual spiritual truth and is the same in every dispensation.

Dear reader, living in the Body dispensation—this age in which God has especially made the truth concerning His grace clear—do you possess salvation? If not, His Word to you is, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

THE DAYS OF YOUTH

(CONTINUED FROM PAGE 187)

if he were ill. He turned and looked at her, his blue eyes pools of sadness.

"No, I'm not sick," he said.

"Then what is the matter?"

"Ella," he said drawing her down into a chair and sitting down beside her, "I want to talk to you."

"All right, Herbert," she said, more frightened than ever.

"I just went by Garneth's room; her door was ajar and I looked in. She was kneeling by her bed."

"Yes," she encouraged him when he hesitated.

"She was praying to Jesus."

"Oh, Herbert, that is nothing to get upset about, that is sweet," assured his sister-in-law.

"But she was praying that I would learn to love her."

Ella must have gasped, because Herbert looked at her and said, "Yes, she was."

Ella was beyond words. It is every child's privilege to believe his parents love him and the idea had never once dawned upon her that Garneth had guessed the truth; she was so young, such a baby. Herbert continued to speak.

"She said that Ada always told her to say 'If it be thy will,' after she prayed and Garneth was doing that, and, Ella, she was crying."

Suddenly Ella noticed unshed tears glistening in Herbert's eyes. "You are just tumbling to the fact that you do love her and it is startling to you," she told him.

He looked at her and it seemed as though his very soul was shining in his eyes. "I am realizing how much I love her and Ada, too," he said in a voice a little above a whisper. "Do you think Ada would ever take me back?" he asked and his voice was pleading.

"No," said Ella, and it hurt her more than she ever dreamed anything could hurt.

He sat with head in his hands for a long time, then he got up and without a word left the room.

He was unusually quiet for several days and that was very noticeable, because as a rule Herbert had so much life and was unduly noisy.

And then it happened. Ella was coming in from a walk and had cut across the back way where Herbert was walking in the yard with the dogs. Garneth ran to meet him.

"Why don't you sing any more, daddy, are you unhappy?" she asked in childish wonder.

"Oh, I'm all right," he said and one could tell by the strain in his voice that he was trying to be casual.

"Why don't you pray to Jesus? He will help you," Garneth suggested.

Herbert stopped dead still and looked at her. "That would not help," he said.

"Yes it would. Whenever mother is unhappy she prays, then she always laughs and says Jesus has lifted the burden from her heart."

"But it isn't a burden, Garneth, it's a longing," he told her, "I want some one."

The child was persistent. "Jesus always gives you what you want if you ask Him. He always gives mother work, or food or clothes. He would give you whoever you wanted."

"Would He, dear?" he asked. That was the first time they ever heard him call her a name of endearment but she did not seem to notice it, she was so intent on helping her father.

"Yes, pray to Him and see."

"You pray, I—I don't know how," Herbert said, and so the child knelt on the grass-covered earth, folded her tiny hands over her heart and with head bowed, prayed. Herbert watched her for a minute, then fell on his knees beside her, and as the shadows gathered in the east, spreading upward to meet the gold of the western sky, father and daughter knelt among the rose bushes and prayed to the God Who made and loved them both.

Ella tiptoed away and went into the house, feeling that she was walking on sacred ground and that she had listened long enough.

It was not until the next afternoon that she got to talk with Herbert when he came into the living room where she was mending Elderd's socks. He sat down beside her.

"Ella," he said, "Garneth and I are going to Grover to-morrow to see Ada." He laughed and his laugh was rippling and happy. She noticed how young he looked, young but strangely different. Something was lacking, a lack that made him seem more manly. She must have looked shocked because she really was.

"Garneth and I prayed to Jesus last evening."

Oh," Ella said, then added, "Do you think Ada will take you back?"

"My only trouble was her faith in Jesus, and now I believe in Him. Believe with all my heart in the One I used to consider a ridiculous idea; and I am so happy."

She smiled and her face beamed with the joy she had experienced.

"Garneth told me one day that Jesus can heal a broken heart. Do you suppose He has healed Ada's heart?"

"Yes, He has, and He left a place in it for you whenever you get ready to return," she told him.

Herbert grabbed his sister-in-law's hand and squeezed it so tightly that it hurt. "I'm so happy, I do not know when I have been so happy," he cried with tears in his eyes.

Just then Garneth came in. "Daddy, will you fix my swing now like you promised me this morning?" she asked.

Herbert fairly ran to her. He picked her up and held her little body close to his heart, his blond head resting for a long minute against her golden curls; then he walked out of the room with her.

Well, several days went by. Herbert and Garneth had left but there was no word from them, and the folks at home were beginning to get worried when a letter came. It read,

"Ada and I are leaving for Florida to-morrow on a second honeymoon. We are stopping at every park on the way to let Garneth ride the merry-go-round because if she had not taught me to pray to Jesus I would never have learned to love Him and this happy little family would not be together now."

It sounded like Herbert, bubbling over with joy, but it sounded genuine. His loved ones suddenly realized that Herbert was genuine now, he was a new man, changed from a fickle boy into a man. That night, after the letter was read aloud, they all, Elderd and Ella, Mr. and Mrs. Able, and June, knelt in the living room and thanked Jesus that He had seen fit to bring Garneth and her father and mother together.

THE BEREAN AFRICAN MISSION

(CONTINUED FROM PAGE 183)

The home office will be most happy to handle any offerings that are sent in for our missionaries or for special needs on the field as promptly as possible.

Of course, it will be nice if the persons sending offerings to the home office will also write to the missionary, notifiying him that the gift has been sent in, and the office will notify the missionary when the offering is forwarded.

The address is:

Name
care of Berean African Missionary Society
Musuku Station
Shabunda, Kivu District, via Kindu,
Congo Belge, Afrique.

APPRECIATION

We want to express our sincere thanks for the many letters of encouragement that have come from our constituency during the past few weeks. Friends have sent in gifts for the various pressing needs and have assured us of their fervent prayers. We are grateful for such a spirit of cooperation, and know that as God's people pray the Lord will work. He is not limited in His ability to supply all our needs according to His riches in glory by Christ Jesus. He can enable those who are giving to give more, and He can raise up more fellow-helpers for the work. So we take courage and ask for the continued prayers of our many faithful co-workers in this precious task of spreading the Gospel of Jesus and His love.

IN THE HARVEST FIELD

(CONTINUED FROM PAGE 185)

and Mrs. James E. Johnson, Three Rivers, Michigan; Mrs. Frank Andrews of Decatur, Illinois; Mr. and Mrs. Clarence Cassens. Other members of the Cassens family and other relatives also attended the graduation and were campus visitors. Miss Genevra Andrews came for graduation and will remain for the summer.

The Rev. ('32) and Mrs. Clifford Peterson (former student) of Superior, Arizona, are spending their vacation in Colorado and came to visit their friends at D. B. I. Mr. Peterson spoke at the closing session of the Sunday Afternoon Class.

Rev. and Mrs. Clyde Shaffstall, former students, who have recently moved to Stafford, Kansas, where Mr. Shaffstall has been called as pastor, were recent visitors at the school.

Mrs. Ada Hess, mother of Miss Betty Hess ('38), is ably assisting in the D. B. I. summer program and is proving a great blessing in the work.

Mr. James McKown, father of Miss Harriet McKown, a member of our staff, is rendering valuable service for the summer.

Two accepted students, young women, and two prospective students, young men, are working at the campus this summer.

Constant improvements are being made on the campus grounds to beautify them and make them more inviting in appearance. New trees and flowers, new gravel walks, and new bridges have been added.

Best of all the first improvement to greet the eye on arriving at the D. B. I. campus is the pleasing effect of Chapman Hall with its completed coat of stucco. We praise the Lord, and are grateful to the faithful friends who have made this possible.

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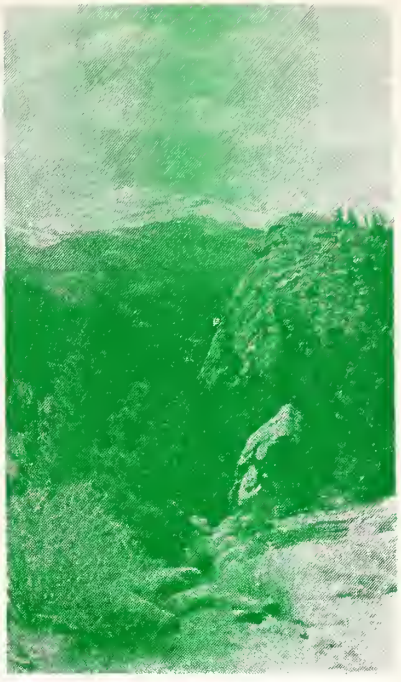
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1 Cor. 9:17

GRACE AND TRUTH

GOSPEL NUMBER

FTON L. FOWLER · EDITOR

BROOKES HALL -- D. B. I. CAMPUS



FICIAL ORGAN OF THE DENVER BIBLE INSTITUTE

July · · · 1939

914 D. B. I. SILVER JUBILEE YEAR 1939

D. B. I. OFFERS *Opportunity* IN EMPHASIS



Flint Gospel Assembly
Flint, Michigan
May 4, 1939

TO WHOM IT MAY CONCERN:

It was my privilege very recently to spend a week at the DENVER BIBLE INSTITUTE in the ministry of evangelism. This close and personal contact gave valued opportunity to sense something of its spirit and policy. I do not hesitate to say that I came away deeply impressed with the abundant evidence of self-sacrifice and of faithfulness to Christian doctrine and practice.

D. B. I. is meeting a great need out there in "The West." It seeks to offer a testimony of "separation unto the Gospel." It has a task and is "carrying on."

The location of this institution is ideal in more ways than one. It stands in the center of a great and needy field with almost unlimited possibilities. Its campus, nestled as it is at the foot of the great Rockies, has a natural beauty and attraction that is a joy in itself.

To the young man or young woman who would train for effective Christian service, D. B. I. OFFERS OPPORTUNITY IN EMPHASIS.

Sincerely yours,

H. Rodey
2nd Timothy 4:2

God gave us a delightful time with Evangelist Kadey in our second Silver Jubilee Bible Conference, March 29 through April 2. Several souls were saved, Christians were blessed, and the rhyming caricatures and chalk talks were inspiring to old and young alike.

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The Bible Training Center of the Rocky Mountain Region

Box 1617, Denver, Colorado

"GRACE AND TRUTH"

Entered as Second Class Matter, October 27, 1922, at the Post Office at Denver, Colo., under the Act of March 3, 1879

VOL. XVII JULY, 1939 No. 7

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DOCTRINAL STATEMENT
of the Denver Bible Institute
and of *"Grace and Truth"*

THE TRINITY
The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan—Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST
The personal, premillenial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH
All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AT THE HELM

CLIFTON L. FOWLER, *Editor-in-Chief*

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IN THE GOSPEL NUMBER

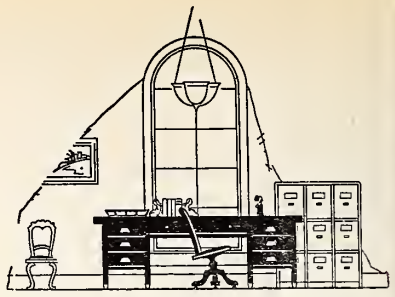
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AS THE EDITOR SEES IT



THE GOSPEL NUMBER

THERE is really only one Gospel. It is, as Paul indicates in Romans 1:16, Christ's gospel and it is the power of God unto salvation to everyone who believes. Some have tried to pervert this gospel by adding works and subtracting the blood but the Gospel of the Bible remains like the Rock of Ages, unchanged. The articles in this issue, though few in number because of the summer season, defend the old fashioned Gospel. There is also included in this number another installment of the editor's *dispensational series*.

BRAVO!

THE name of Governor Luren Dickinson of Michigan is being bandied from lip to lip among politicians of the East. And why? Governor Dickinson has dared to speak forth and say what decency-loving citizens have wanted to have said for many a day. Governor Dickinson's opening shot in the present battle was to hurl his invectives at the social functions of the recent governor's conference at Albany, New York. He charged that intoxicating liquors flowed freely at these gatherings and that they were also attended by social brutes who made young girls their prey. He followed this specific attack on the high toned social spree at Albany by a general onslaught bearing down on the drinking evil in America, social conditions in general, white slavery and prostitution. He used some startling illustrative incidents which were little short of appalling.

And all the "boys" are up in arms. One particularly sour political tough-mug started a petition to have the God-fearing governor recalled. Criticism ran high among those of low life. The governor's floodlight of exposure was too much for the lofty ones who revel in the night.

But among those who love God and desire righteousness there is rejoicing. They thank God for the fine Christian fearlessness of the governor of the great state of Michigan. They rejoice that a voice has been heard in high places denouncing the outrageous condition which liquor is bringing upon America. They delight in the fact that a Daniel has come to judgment and that honor and truth and purity and godliness have an outspoken champion. May God give us more men like Governor Dickinson. Out in the world they would say "Give him a hand, boys" and down in the hills of this Editor's old home state they would say, "The Governor shore done taken the rag off'n the bush." May God bless him mightily and give him strength and courage to carry on in spite of any criticism or calumniation which may come his way.

SOIL

WE ARE now calmly informed from Germany that the Nazi version of Baptism calls for soil instead of water. At a recent baptism in Berlin the pastor dropped a pinch of soil upon the candidate instead of employing the element designated by the Holy Spirit. It is reported that this change is to be made general. This change is a complete reversal of Scripture, both from the standpoint of the direct statement that bapism is to be performed in water, and from the standpoint of the symbolic significance. "Water" stands for the Holy Spirit and the new life which He imparts by regeneration, while "soil" or "ground" in Scripture stands for man. This is a graphic symbolic setting forth of what Satan is seeking to accomplish in the world today. He desires to get all men to turn away completely from the Spirit of God Who gives the new birth and to lean upon the impotent arm of the flesh instead. Woe be unto those who turn from the power of God to the puny strength of man. They make a bad bargain who trade "water" for "soil," who trade God for man. They will discover when it is too late, they have traded heaven for hell.

This departure from the Word of God in the Nazification of Central Europe is only one of the many samples of the appalling freedom to turn away from God's revelation which has come into the hearts of men since they have remembered that the Bible is a Jewish Book. The hatred of the Jew has become so rabid and so intense that whatever is scriptural is looked upon as Jewish. Under this insane conception the whole Christian system is being officially purged of everything "that smells of Israel." What they have left when they get through will not only be anti-Semitic but will also be one hundred percent anti-Christian, even though it may still bear the old familiar Christian name. It is high time for us to realize that Nazification means paganization.

EDITOR'S CONVALESCENCE

NUMEROUS kind inquiries have been received concerning the editor's recovery from his serious accident on March first. The thoughtful expressions of sympathy by mail and otherwise are greatly appreciated by Brother Fowler and he wishes us to convey to his friends a cordial "thank you."

The hip fracture is healing as fast as is possible under such circumstances. Not being confined in a cast, the editor is able to be about his home on crutches and will continue so for at least six months more. The final and complete knitting of the bones is still an uncertainty. Continue to pray that God's will may be done and that it will please Him to restore Brother Fowler's limb to normal efficiency. —E. E. L.

GOVERNOR LEHMAN'S MESSAGE TO THE THIRTY-SEVENTH INTERNATIONAL CONVENTION OF CHRISTIAN ENDEAVOR

THE ugly, serpentine head of deadly error has again reared its head; this time it was in the recent international convention of Christian Endeavor through the lips of Governor Lehman of New York. The fatal falsity is found in the following utterance of the governor: "When I speak of religion, I do not have in mind lip service or mere conformity with the external forms. I envision rather a national and personal spirituality that recognizes in heart and in mind *the universal fatherhood of God and the brotherhood of man.*"

The Lord Jesus Christ has already exposed the lying, devilish character of such a notion as this—the universal fatherhood of God. To a group of unregenerate men who claimed that God was their Father, the Lord of glory declared, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44). So to any man or group of men who claim that God is the Father of all men comes this revealing and cutting message of the Son of God. Men can only truly become the children of God "by faith in Christ Jesus" (Gal. 3:26). The Fatherhood of God is faith-limited.

The tragedy of the episode we relate is twofold; First, that an authoritative voice of a leader in our land should be raised to champion the Devil's cause, rather than the cause of Jesus Christ; Second, that such unchristian and erroneous teaching should go forth from the platform of a great international body that calls itself Christian. It is high time for true Christians to awake and heed the voice of Christ rather than the voice of Satan-deluded men. Only by such an awakening, and a faithful proclamation of the absolute necessity of personal acceptance of Jesus Christ as Saviour, can men be warmed and won for Christ.

—A. H. Y.

ARE GIVING AND GETTING RELATED?

LIGHT is shed upon the above question by the Apostle's statement to the Philippians: "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity . . . But my God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:15-16, 19). The answer to our question is here apparent in the Spirit-given words of Paul. Giving and receiving, or giving and getting, are closely related. Would you have more silver? Then give more silver to the Lord (Mal. 3:10; Prov. 11:24-25). Would you have a deeper knowledge of the Scriptures? Then give more Scripture to others (John 7:17; Lu. 19:11-26; I Tim. 4:15-16). Would you have your life given back to you, richer, fuller? Then lay it upon the altar daily for your Lord (Mk. 8:34-35). Give unstintingly of your silver, the Scripture, and yourself, and you will experience the blessed truthfulness of J. Hudson Taylor's testimony, "Giving-up is only receiving, when you are dealing heart-to-heart with God."

—A. H. Y.

THE MIRACLE OF THE NEW BIRTH

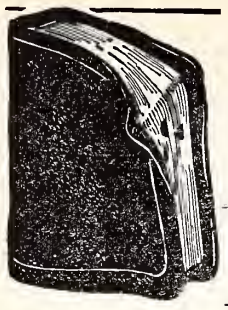
> If there is such a miracle as "Man Being Born Again" this miracle will take place in his own garden where he can eliminate from his system the tension, the unrest, the foul air, the dust, the ragged nerves and the discontent of the insecurity of the crowded city.

This quotation is a portion of the advertising of a realty company in attempting to start a building program in a suburban district. Let us first say emphatically that if this scriptural expression, familiar to every child of God, has any value as an advertising lead, then in this instance, it is most grossly and inappropriately used.

Note in the first place the subtlety of the "if." Man's fall into sin which brought about the necessity of the new birth was introduced by the same subtle insinuations. Satan did not at first directly contradict what God had told Adam. First he captured Eve's interest by raising questions of doubt—"Yea, hath God said?" After serious doubts began to rise he then had the effrontery to flagrantly deny the truth of what God had said.

Now to answer this subversive innuendo we quote the words of our Lord Jesus Christ to Nicodemus, "Except a man be born again he cannot see the kingdom of God" (John 3:3). "There is such a miracle as 'Man Being Born Again' "—Jesus Christ said so. It is an absolute necessity to see the kingdom of God—Jesus Christ said so. Sinful man cannot stand in the presence of a holy, righteous God without being born from above.

As to where this miracle will take place, again we must take exception. It will take place anywhere or any time that a soul will meet God's conditions. Soon after Jesus delivered this great ultimatum to Nicodemus —"Ye must be born again"—He gave him one of the clearest statements in the Word on all that is involved: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life" (John 3:16). "Whosoever believeth that Jesus is the Christ is born of God" (I John 5:1). —H. H. S.



Why I Preach the OLD-FASHIONED GOSPEL

BY JOHN B. KENYON
Pastor, Wibaux, Montana

WE LIKE the title of this article because of its challenge. Fearlessness and faithful adherence to the faith of our fathers is what our pulpits need. Mr. Kenyon is also the author of a splendid book on "The Bible Revelation of the Holy Spirit." This book may be had from the author, address, Wibaux, Montana, for $1.00.

PERHAPS no other age in the world's history has been characterized by change so much as the present. The world will not remain still long enough to be photographed. The man who knew the world yesterday does not know it today. Any picture of the world as we know it must be a *moving* picture. In the commercial world, everything from toothpicks to automobiles is being altered and changed. No sooner does one become accustomed to one set of circumstances, methods and equipment, than these give place to other and more complex circumstances, methods and equipment. The accumulated learning of our fathers must suffer a serious discount in the modern exchange. Men who were accounted wise in their day have little influence in this, the day of their children.

Some changes that have been and are being made are doubtless for the better, but not all of them. Such is the spirit of the age that men seem to welcome a change whether it be for the better or for the worse. It seems to be a crime in the eyes of some to remain unchanged, however good one's present condition may be. Now, this is born of a restless spirit, and not of the true spirit of progress. It is the destructive vulture of discontent which destroys our peace of mind. This discontent gets in the blood as it were, and everyone is trying to keep up with the "Joneses" until even the "Joneses" are getting to be old-fashioned and cannot keep up with the rest! The "Joneses" of yesterday cannot keep up with the average modern of today. Surely, it is high time we slowed down long enough to get our bearings, and find out exactly where we are going, and if our speed be justified.

Someone has said that the reason a dog turns around two or three times before lying down is that one good turn deserves another! We smile at this, but most people seem to have just as little reason for their feverish round of change and fashion. One change, in their estimation, calls for another. At least, one change almost certainly *leads* to another. I understand a man resigned his position in the Patent Office twenty-five years ago because he said all things had been invented that could be invented! Now, we are beginning to realize that all of our achievements only prepare the way for greater and greater achievements. So much for the commercial world.

There is just as much fad and fancy in the religious world. The old tenets of our faith are brushed aside for no other reason than that they are *old*. The modern man insists on a streamlined faith to match his automobile! He must have a tailor-made religious garment to suit his modern ideas. Like the chameleon, he must have a religious coloring in keeping with his surroundings. God's Word is no longer a mold in which our lives are to be shaped, but is itself molten and must be poured into the mold of modern circumstances, and shaped to suit us! It is no longer a standard to which we must conform. *We* are the standard, and it must conform to *our* views and wisdom! In other words the Bible itself must be evolutionary to keep pace with the evolution of man. Such are the opinions and teachings of a great majority in our day. But, in the midst of it all, and in spite of it all, I, for one, am proud to be called an old-fashioned preacher. I take this position, however, not merely because of sentiment, but because of strong conviction based on sound reason. Though I love my Lord with all my heart, and my faith is decidedly a heart-faith, I have an overwhelming sense of satisfaction in knowing that my head entirely approves the attitude and sentiments of my heart.

My faith and hope rest upon a *tried* foundation. It is a foundation that has tood the greatest of all tests—the test of *time*. While reading a magazine recently, I was attracted to an advertisement which used very sound psychology. In large letters, it read, "NOT NEW. VALUE ALREADY PROVED." How different from the psychology of most advertisers! There is always the element of chance in that which is new. Only time will reveal its true value, and our time here is much too short to experiment, especially with matters of spiritual moment.

I come to you, therefore, not with a *new* faith, or a new Gospel, but with the *old* faith and Gospel, the value of which has been abundantly proved. There is no element of chance in its efficiency. It *works!* Millions have proved it to their own satisfaction. Allow me to give you some of my reasons for preaching this old-fashioned Gospel.

1. Because *truth* is essentially old-fashioned. So long as I am aligned with the *truth*, I shall be obliged to preach the old-fashioned Gospel. Truth, also, is es-

sentially *unchangeable*. So long, therefore, as I would be truthful, I must be unchangeable, and abide by the facts which God has established. Those who forsake the old Gospel are not consistent. They seek a new religion, a new Gospel, and a new Christ, but they are, nevertheless, very old-fashioned in some matters pertaining to this present life. They believe in the old-fashioned multiplication table, with no thought of change or improvement. It dates back beyond the times of Moses! Yet, it is as bright and new today as it was then. The reason is that it is *truth*. It *needs* no change. All the truths of science are as old-fashioned as creation itself. All the complex laws of nature that are in operation today were in operation in the very beginning. They are not confined to our time, or to civilized and developed countries. They operated for the ancients as well as for us of today. They are in effect in remote, and, as yet, unexplored portions of our globe. Our advantage is that we of this day and of civilized countries have *harnessed* these laws and forces to our purposes. Adam could have possessed radios, automobiles, etc. had he known what we know. All the materials for their construction were at hand, and the laws of nature which make them possible were in operation.

Man boasts of his advanced knowledge and achievements. He boasts of his wonderful inventions. As a matter of fact, he has invented nothing. All our marvelous inventions were invented by God Himself. Man has only discovered them. All the inventions of our day were patented before the foundation of the world! The first message sent by wireless telegraphy recognized this fact: "What hath *God* wrought!" Being the great Inventor, He is of far greater consequence than man who merely discovers His wonders. God established His laws in the universe, and because man has learned to decipher some of them, and to adapt them to his own purposes, he accounts himself greater than their Author. Surely, the Author of the book of nature is greater than one who has only learned to read it. And even in the matter of discovery, man has been tediously slow. It has taken him *ages* to discover that which was known to God all the while! God not only *knew* about these matters, but He planned and executed them according to His Divine wisdom and purpose. He gradually unfolded them to the sons of men.

The only progress science can make is to harness the laws and truths that have been there from the beginning. *No truth is new*. It may be new to *us*, but it has always been. There are new combinations, both of *materials* and *facts*, but the materials and facts themselves are *not new*. There is nothing so *old* as the truth, and yet, there is nothing so *new* as the truth. As the sun is an old thing, and yet new and fresh every morning, so truth, though ancient indeed, is as new today as it was at its first inception. Therefore, to claim to be old-fashioned is not at all to admit being an old "mossback." Truth does not grow moss. It is ever alive and fresh. Since the Bible is an absolute statement of truth from Genesis to Revelation, it never changes. There is no occasion for it to do so. Since it is absolutely true, any change would make it in error, or cause it to lie. Since it is perfect, any change would be for the worse. To change perfection is to produce imperfection. To change the multiplication table would impair or spoil it. After the same manner, to alter the old-fashioned Book, would be to spoil and emasculate it. Paul's Gospel was so perfect that he called down the anathema of God upon the one who would dare change it. No attempt must be made to improve it, nor an assault made to destroy it. The so-called "improvement" is as destructive as the pernicious assault. God's command is, "Hands off!" God's old-fashioned Book is not subject to revision. It was written, edited and proof-read by God Himself, and it has gone into the unchangeable type of His eternal counsel and purposes. No human editor may dare take from or add to what He has said!

2. Because *truth* is static. So many regard truth as being progressive, but it is not. Even while events are taking place every day which make new *history*, the *principles* are the same that have always been. There are new *statements* of them, only. *We* progress, but truth never does. In order to travel by train, the track upon which we glide must remain fixed and still. The train can only go forward as the track is stably fixed. Now, truth is the track upon which our train of experience is running. That track of truth is forever fixed and unchangeable. Some seem to think that truth is the train instead of the track, and therefore, they expect it to be movable and progressive, but this is a fundamentally wrong conception. Careful observation of the nature of things will reveal that truth is ever the same. When the track of truth begins to move about, I intend to get off the train! What a hectic world this would be indeed, if truth became capricious and undependable, so that what was true yesterday is not true today, and what is true today may not be relied upon tomorrow! It is true that we often are obliged to revise our *opinions*, for what we once *thought* was true may prove untrue. This only confirms what we have said. Our early ancestors who thought the earth was flat had ideas belonging to their times and limitations. We are more old-fashioned than they were, for the truth that the earth is round is not a twentieth century truth, but a truth as old as time itself. In a very true sense, our ancestors were modern (in relation to their times) while we who believe the *old* truth of the sphericity of the earth are ancient in our conception. They were more modern than we are, and *because* they were modern and not basic, they were in error, and their ideas have been abandoned. Any philosophy which does not go back to the beginning, is not sound and true, and is destined to find its way to the scrap heap.

So far as much of our modern thinking is concerned, the track of truth is in terrific upheaval. It is shimmering about in the wildest possible manner, and the people in the train of experience who travel over such a doubtful track are having a nightmare! The track, instead of lying straight and true, is shaped into a thousand question

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His Sovereignty in Relation to the GOSPEL

BY CAPTAIN REGINALD WALLIS
English Author and Evangelist

THE gospel of the Bible is admittedly a Divine transaction. Capt. Wallis' emphasis on the Sovereignty of the Gospel is a strong effort to keep the Gospel divinely pure and free from any works of the flesh. This study is printed through the kind permission of Pickering & Inglis of London.

If Christ be not RISEN, then is our preaching vain, and your faith is also vain (I Cor. 15:14).

I. WHAT IS THE GOSPEL?

WHAT IS the real Gospel of the New Testament with which the Lord's ambassadors have been entrusted? The Gospel that Paul loved to call "My Gospel" was essentially the Gospel of the Risen and Ascended Lord. This is abundantly clear in the classic utterance of First Corinthians fifteen. In a matter of fourteen words, he lays the vital and all imperative foundation of Calvary's atoning sacrifice:

Christ died for our sins according to the Scriptures
And that He was buried . . . (verses 3-4).

Then, in a tremendous and weighty declaration extending over seventeen verses, he emphasizes the glorious fact of the *resurrection*. This, says he, is "the Gospel which I preached unto you." It is essentially the Gospel of the *Crucified* and *Risen Christ*. This is something more than the living Christ. He lived on the earth as the Son of Man, and the rationalistic critic will thus speak of the living Christ. But the New Testament Gospel concerns and exalts the *Risen* Christ. Such an evangel includes, by presupposition, His precious atoning death as the one and only basis of God's dealing with men. "I am He that liveth and was dead, and am alive again for evermore."

This is the Gospel of our Salvation, and whilst we must constantly stand with feet unshod and hearts bowed on the hill outside the city wall, the message we preach is one of glorious triumph and resurrection life. But, of this, more later.

The writer was very impressed recently to discover that nowhere in the New Testament is the Saviourhood of Christ referred to without an accompanying allusion, either directly or indirectly, to *His resurrection and His Godhead*. Mary rejoices in "*God* my Saviour." Such expressions as "*God* our Saviour," "Christ the Saviour," "a Prince and a Saviour," "the Lord Jesus Christ our Saviour," "our Lord and Saviour," are indeed significant. It is possible to speak almost glibly about "our Saviour," but let it never be forgotten that no man can say Jesus is Lord, but by the Holy Spirit (I Cor. 12:3). Of course, the emphasis here is not on the *saying*. It is more than mere lip acknowledgement, for the word is equally clear that "not every one that *saith* Lord, Lord, shall enter . . . but he that *doeth* . . ." (Matt. 7:21-22).

II. THE MESSAGE OF THE EARLY CHURCH

IT IS impossible to read, even cursorily, the early chapters of the Acts without noticing the outstanding emphasis of the Gospel preached by the early Church. It was the transcendent message of the resurrected *Lord*. Nor did they merely preach "the Resurrection" as a doctrine, but rather *The Person* of Him Who forever is "declared to be the Son of God with power . . . by the resurrection from the dead" (Rom. 1:4). Listen to Peter's pronouncement of the Day of Pentecost:

> Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it" (Acts 2:22-24).

Again in verses 32-36:

> This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit Thou on my right hand, until I make Thy foes Thy footsool. Therefore let all the house of Israel know assuredly, that God hath made THAT SAME JESUS, WHOM YE HAVE CRUCIFIED, BOTH LORD AND CHRIST.

This was the message which the Holy Spirit applied in terrific conviction to the conscience of the hearers. "They were pricked in their heart" and cried, "What shall we do?" Notice there was no frantic effort to produce some kind of expression of faith on the part of reluctant hearers. The spiritual impact of the Resurrection message is so specific that they are tremendously concerned to know what the next step should be! Peter, in no uncertain way, calls them to repentance. It has ever been, and ever will be, the Gospel of the risen and exalted Lord that stirs the souls of men, convicts of spiritual bankruptcy, and draws men to God.

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Building the Dispensations

- Second Installment -

BY THE EDITOR...

Fourth Step: Show that the Fourth Dispensation extends from the call of Abraham to the fall of Jerusalem.

THE FOURTH dispensation is the *Jewish* age. It is frequently called the Law age, and correctly so, because law is one of the principles of government which is tested by God during this period. But Jehovah commits this fourth dispensation to a man and to that man's descendants. The man is Abraham and his descendants are the despised Jews. It is by no manner of means an overstatement to clearly aver that the fourth dispensation is the thrilling and tragic story of Deity's dealing with His chosen people, Israel.

In order to get the full import of the call of Abraham which stands at the opening of the fourth dispensation, it will be necessary for us to take an excursion back into the third dispensation and briefly view its climax events.

The judgment (the Confusion of Tongues) with which God manifested His complete displeasure on man's conduct in the third dispensation, was so sweeping and conclusive as to revolutionize the entire religious, social, economic and political conditon of the earth. The whole earth had been speaking one language (Gen. 11:1). Noah and his family had been commanded by God, when they came out of the ark, to "be fruitful and multiply and replenish the earth" (Gen. 9:1). Obedience to this specific command presupposed a scattering and distribution of mankind everywhere. But alas, God's commands did not meet with any more popularity then than they do now. Instead of obeying God, when they came to the land of Shinar (Gen. 11:2) they said, "Let us build us a city and a tower . . . and make us a name *lest we be scattered* . . ." (Gen. 11:4).

The spirit of outbreaking rebellion against God and refusal to obey Him is plainly manifested. The men of the third dispensation had accepted as their king a powerful man who was one of the giants, a Cushite, and a negro. The Holy Spirit has revealed who this leader of Noah's descendants was when they came to Shinar and attempted to build the tower of Babel. It was Nimrod

THIS second installment in the dispensational series deals with the world's history just prior to Abram's call. It is a painstaking study on the blasphemous, idolatrous perversion of the "first Bible" and the worship surrounding the "Tower of Babel" period. Many reliable authorities are called upon to confirm the editor's conclusions.

(Gen. 10:8-10). "McClintock and Strong" tells us plainly that the meaning of this man's name is "let us rebel or revolt." The etymology given by Gesenius confirms this meaning. God had said in effect—"scatter." Under the leadership of Nimrod the rebel, the descendants of Noah said, "Let's be careful not to scatter." They stuck their heels in the ground and refused to obey God.

Man's refusal to scatter produced immediate response from God. He scattered them. His method was simple. He said, "Let us go down and there confound their language that they may not understand one another's speech" (Gen. 11:7). The next two verses tell us that the Lord scattered them abroad over the face of the earth by confounding their language with the result that they were compelled to leave off the ambitious and iniquitous program which they had started.

There has been unfortunate misconception of the so-called "Tower of Babel." This much talked of building was not a silly effort to reach unto heaven. In fact, so far as can be learned, it was not exceedingly high. The tower of Babel was in reality a heathen temple and was being erected for the wicked purpose of uniting the whole human family in the idolatrous worship of the sun, moon and stars. The passage which tells us the purpose in the hearts of Nimrod and his followers is Gen. 11:4;

> And they said . . . let us build us a city and a tower whose top MAY REACH unto heaven.

But the words "may reach" do not appear in the Hebrew text. The literal Hebrew would read, "Let us build a tower whose top, the heavens." The fact stated is inescapable. The sentence means that they were planning to build a tower with something to represent the starry

heavens on its top or summit. Benjamin W. Ward says*

> The purpose of the tower was not that they might climb to heaven by means of it, but that they might place on its top a representation of the heavens. It will be noticed that the words "may reach" are in italics and are not in the original Hebrew Text. They are supplied by the translators, and by means of this (mistake) the meaning of the passage has been obscured and a foolish supposition has been fostered in its place.

Astronomy, the study of the starry heavens, is the most ancient of the sciences. Archaeologists, digging in the ruins of the ancient nations of Asia, Egypt and even America, have unearthed evidence which demonstrates that the Zodiac with its twelve constellations of stars was universally known by early man and stood connected with his religion. This astonishing information is confirmed by God's inspired Word.

In Paul's Epistle to the Romans, he makes a most remarkable statement concerning the knowledge of of spiritual things possessed by the human race from the day of creation. His words are,

> For the invisible things of Him, from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse (Rom. 1:20).

This is most impressive. Paul says by divine revelation that earth's creatures (i. e., mankind) from the creation knew the invisible things of God, even His eternal power and Godhead. The "invisible" things of God are such things as the truth of redemption through faith in Jesus, the truth of God's mercy and grace to sinners, the truth of the first and second comings of Jesus the Messiah, and many kindred truths. These marvelous "invisible things" of God, Paul declares, were "clearly seen" and "understood" by early man even as far back as the "creation." When such an astounding declaration as this is made, it is not amiss for us to inquire, "How did the men of those early dispensations get this information concerning the invisible things of God, so that the inspired apostle can, with full justice, break out with the unexpected challenge, 'they are without excuse'?"

Paul, led by the Spirit, anticipated that such a question would inevitably be raised so he answers the question in a later chapter in the same Epistle—the Epistle to the Romans. His answer appears in Romans 10:13-18. Paul is earnestly declaring that salvation is provided for all. He employs that prodigious word "whosoever." He says,

> For whosoever shall call upon the name of the the Lord shall be saved (Rom. 8:13).

When Paul says "whosoever" he is thinking of the whole world of souls. When Paul says "whosoever," his language is so all inclusive as to embrace every soul from the creation of Adam to the end of time. And Paul knows full well the burning questions which leap into the minds of skeptical men whenever the truth of the universality of God's grace is proclaimed. He knows what those questions are and he proceeds at once to present three of them in the next verse;

> How shall they call on Him in Whom they have not believed?
>
> How shall they believe in Him of Whom they have not heard?
>
> How shall they hear without a preacher? (Rom. 10:14)

These three questions raised by the Apostle Paul point with unerring definiteness straight back to the first three dispensations. Paul is not raising questions which are lodged in his own mind. He is raising questions which he knows are distressing the minds of many of his readers. He raises these questions in order to answer them. He knows that as soon as those to whom these words are addressed hear his strong declaration in verse thirteen, "whosoever shall call . . . shall be saved" that their minds will race back to the early ages when there were no preachers. He knows these doubters will want to know how the early men of earth could possibly "call" on God, if there was no provision made for them to hear the message of God. He knows the welter of skepticism which can surge, under old nature stimulation, even in the mind of a regenerate man. He does not blame nor disparage because of their doubting attitude, but he seeks to show them from God's Word that they are wrong. Paul knows the apparently inescapable logic of their questioning. He knows that they think that he is wrong when he says in Romans 1:20 that mankind "from the creation" had "clearly seen" and "understood" the "invisible things" of God. He knows that those who are his antagonists on this point, bring the justice of God into question, because God condemned the men of the first three ages for their unbelief, and it is a matter of common knowledge that there were no preachers for nearly two thousand years except Enoch (Jude 14-15) and Noah (II Pet. 2:5), and "Enoch was not for God took him" and Noah was sealed in the ark by the hand of God and swept away in the flood. What chance did these early men have? For two thousand long years they were practically without the ministry of preachers! How could they be expected to hear without a preacher? How could Paul possibly be right when he said "they are without excuse"?

Paul faces this difficult situation fairly and squarely. As we have seen, he states the questions which are in the minds of those who would cavil, in Romans 10:14. His answer to their questions is in verse eighteen. He answers with a passage directly from the Old Testament. This is always the strong way to answer such questions. It takes the Word of God to clinch the answer to a question and to satisfy the perplexed soul. Paul answers their question concerning God's justice to the men of the first three dispensations by quoting Psalm 19:4. His words are,

> But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world (Rom. 10:18).

Paul goes directly to the center of the circle and emphatically answers the chief question of verse fourteen. The question was,

*"Outline Bible Studies," By Benjamin W. Ward. A text book of valuable outlines and comments in the Pentateuch. Recommended by C. I Scofield.

How shall they hear without a preacher?

The opening words of verse eighteen constitute his answer. It is a ringing declaration that the early men of the earth *did* hear. This is in absolute agreement with Romans 1:20 in which he so pointedly affirmed that "they" had "seen" and "understood" the "deep things" of God and were consequently "without excuse." This passage in chapter 10:18 puts the apostle Paul on record for the second time in the Romans letter on the question of the men of the first three ages having had a chance to hear the Gospel. He says, in effect, they did hear and are consequently fully responsible before God for their awful rebellion and rejection of divine truth.

But when he puts forth his proof passage, he leads us into God's method of conveying truth during those first three ages. He takes us to the wonderful nineteenth Psalm. This is the beautiful and familiar Psalm of "God's Two Bibles." God's first Bible is discussed in verses 1-6. God's second Bible, the one we now use and love, is discussed in verses 7-14. God's "First Bible" is declared to be the starry heavens.

The heavens declare the glory of God (Ps. 19:1).

Revelation teaches that Jesus is the "glory" of God. The starry heavens declare Him.

Night unto night sheweth knowledge (Ps. 19:2).

There is no true knowledge which is not centered in the Lord Jesus. By Him all things "hold together." The Psalmist says the night-heavens show forth Him. It is the Holy Spirit telling us in so many words that the Gospel of our Lord and Saviour Jesus Christ is in the stars. This is in delightful agreement with Genesis 1:14-16. When God placed the sun, moon and stars in the heavens, He specifically says they were to be for

signs and for seasons and for days and years (Gen. 1:14).

We still enjoy the "seasons" and the "days" and the "years" which are given to us by the movements of these wondrous heavenly bodies, but we no longer employ the message of the "signs" (the twelve signs of the Zodiac), because God is now conveying His message to mankind through His revealed Word, the Book we call the Bible. The messages of God's first Bible, the starry heavens, and of God's second Bible, the Revelation He has given us through His Chosen People Israel, are identical. The startling harmony between the Gospel in the stars and the Gospel in the Book constitutes an irrefragable demonstration that the living God gave to mankind the original Zodiac and the original text of our Bible. It is a well known fact that star gazing was the universal practice of early man. It is also a simple fact of history that early man possessed amazing knowledge of astronomy. He knew that God's message to was in Babylon with Alexander the Great, the priests showed him the record of eclipses and other movements man was in the stars. Colisthenes says that when he of the heavenly bodies dating back for 1,903 years to the founding of the city of Babylon.

Continuing with our study of the nineteenth Psalm, we find these illuminating words,

There is no speech nor language where their voice is not heard (Ps. 19:3).

The testimony of the heavens is universal. The message of the Messiah and His love was borne to every man of those early days. And we must not forget that Paul, speaking in the Spirit, informs us that those early men "understood" the message, that they "clearly" saw the "deep things" of God, and consequently when they united in sin and rebellion against the command and will of God, they were "without excuse." God is a God of perfect justice.

We now come to those words of the nineteenth Psalm which are used by the Apostle Paul in Romans ten to prove that early man heard the Gospel. The words are,

Their line is gone out through all the earth, and their words to the end of the world (Ps. 19:4).

"Line" is a permissible translation of the Hebrew word here used. The word means "a cord" or "that which binds together." From this thought the translators derived the word "line." However, if they had given the literal Hebrew translation it would have greatly helped. The translation would have then read, "Their cord which binds together is gone out through all the earth." To one with even an elementary knowledge of astronomy the meaning of the passage becomes instantly clear and plain. The antecendent of the pronoun "their" is evidently the starry heavens of verse one. Hence the "cord" or "line" is that which binds the starry signs or constellations in the heavens together. Every amateur astronomer knows that the ecliptic, or the path of the sun as it passes through the various signs of the Zodiac, is the cord which binds the stars together. When the Holy Spirit leads Paul to quote this verse in Romans 10:18, He leads him to make a beautiful change in this word of the passage. When an Old Testament passage is quoted in the New Testament, and the quotation is not exactly as given in the original, that does not become an inaccuracy, but rather it becomes an inspired interpretation of the passage quoted and is to be regarded as being of special value because it is an example of the outstanding fact of all Bible study—the fact that the Bible is self-interpreting.

And Paul makes a change. Instead of using the word for "cord," he uses a word which has been rendered "sound." "Their sound went into all the earth." But the word means more than sound. It means the proclamation of a clear or luminous message. The word Paul uses becomes a glorious interpretation of the word David used in the Psalms. The spiritual cord which binds the twelve constellations together is more than the sun's path through the heavens, it is a clear and luminous message which is proclaimed throughout the constellations. It is the Gospel story marvelously unfolded by the figures, types, ancient star-names, characters and relationships which God has settled in the heavens. These star groups are visible the world around. Hence he says in effect, "Their binding cord of connected and con-

sistent gospel messages as set forth in the twelve constellations of the Zodiac, is gone out through all the earth, and their words unto the end of the world."

This is Paul's astonishing and satisfying answer to the query, "How shall they (referring to early man) hear without a preacher?" His unhesitating asservation is, "Have they not heard? Yes, verily—the glorious gospel message of the stars has gone forth unto all the earth." And they not only heard, but they saw "clearly" and "understood." And those who lived in the days of Babel instead of obeying God, followed Nimrod. And they are self-evidently "without excuse."

What did the men of the early dispensations do with the twelve constellations and their wondrous message? They viewed the message of God so lightly that they became easy victims of Satan's deceptions, so that ere long, instead of worshipping the Christ Who was set forth by the twelve signs, they were worshipping the signs themselves. Then the Bible records a number of instances of men worshipping the sun, moon and stars, and the Mazzaroth, which means the twelve signs of the Zodiac.*

Early man perverted God's first Bible just as modern man has perverted God's present Bible, thus rejecting God's truth.

And this is the significance of the Tower of Babel. It was planned and erected as a sacred building to be used in the worship of the twelve signs of the Zodiac. The plan as we have seen was, "Let us build us a city and a tower on whose top shall be the representation of the heavens." If their plan had worked out they would have placed the Zodiac on top of their tower. But God would not permit this blasphemy so He forced them, by confusing their tongues, to leave off building. They never finished the tower.

But many years later a well known heathen king did finish the tower and it was used for idolatrous worship. However, so far as can be ascertained from existing records, the Zodiac was never placed on top when the tower was finished.

The king who repaired and finished the tower was King Nebuchadnezzar. The Bible does not record this act of Nebuchadnezzar, but the Bible does tell of Nebuchadnezzar's extensive building activity. The actual story of the repairing and finishing of the tower of Babel appears on a cylinder which was discovered at Birs-Nimrud (the tower of Nimrod), a ruin located at the site of ancient Babylon. The ancient name of Birs-Nimrud is Borsippa. "McClintock and Strong" tell us the significance of the word Borsippa is the Tower of Tongues. One of Nebuchadnezzar's own cylinders found here tells us that Borsippa is the most ancient of all the monuments of the people of Babylon. In view of these authenticated facts, students have recognized Borsippa or Birs-Nimrud as the Tower of Babel. A portion of the translation of the cylinder which tells the story of Nebuchadnezzar's repairing of the Tower follows. The translation is by H. Fox Nelbot.*

> Nebuchadnezzar, King of Babylon, the noble King, proclaimed to you the will of Marduk
>
> . . . . .
>
> King of Babylon, I am he.
>
> . . . . .
>
> The Temple of the Planets, which is the Tower of Babylon
> I built and I finished it
> with slabs of precious alabaster stone
> I finished its summit
> The Temple of Seven Planets, which is the Tower of Borsippa (Tower of Tongues)
> Which a former King had built
> and raised it to the height of forty two cubits
> but had not finished the upper part
> from extreme age had rotted away
>
> . . . . .
>
> The rain and the tempest
> had ruined its buildings
> the slabs that covered it had fallen off
> the bricks of its wall lay scattered in heaps
> To repair it the great Lord Marduk
> incited my heart.
>
> . . . . .
>
> I rebuilt the ruins firmly
> Inscriptions written in my name
> I placed in the finest apartments
> and so of rebuilding the ruin
> and of completing the upper part
> I made an end.

Here indeed is a voice from the past confirming the Word of God. It is about two thousand five hundred years back to Nebuchadnezzar from the present day. But Nebuchadnezzar says that the Tower of Tongues (Borsippa) which he repaired was a building of "extreme age" even in his day. As a matter of fact, it was about one thousand, seven hundred years from Nebuchadnezzar's day back to the Tower of Babel. Furthermore, Nebuchadnezzar gives us a point of information in which he, a heathen king, becomes the unintentional verifier of the Word of God. He tells us that this very ancient Babylonian Tongues tower did not only need repairs, but that the top had never been finished. He still further lets us know that the tower was a temple built to be used in connection with the worship of the stars. This is evidenced by the very name Nebuchadnezzar calls the building—"The Temple of Seven Planets." All of these facts bear out the Scripture in most satisfying fashion. Beside, the ancient name Borsippa (Tongues Tower) which has come down from earliest times, connects this wonderful monument directly with the amazing Biblical event—the Confusion of Tongues. The confirmation and identification are most complete.

The foregoing study reveals two facts concerning the third dispensation, which facts are of major importance to this study.

> First—In the first three dispensations God dealt directly with the entire human race.
>
> Second—God's method of conveying His mes-

*The subject of the stars and their message is discussed in: "The Gospel in the Stars," by Joseph Geiss; "The Witness of the Stars," by E. W. Bullinger; "The Starry Bible," by Frank Rose; "The Heiroglyphics of the Heavens, or The Enigma of the Ages," by Mrs. Carr-Harris; "Mazzaroth, or the Constellations," by Frances Ralleston.

*See "Records of the Past" Vol. 7. Published by the Society of Biblical Archaeology, London.

sage to the race was by means of the Starry Bible, a method which by its very nature was universal.

This terminates our brief excursion back into the third dispensation and prepares us to proceed at once to see the opening event of the fourth dispensation (the call of Abraham) with its highly significant historical background and setting.

Up to the time of the confusion of tongues there had been no nations as such, but out of the confusion produced by the diversity of tongues which came upon them, in due time, kingdoms began to arise. It took months and years of adjustment for these international results to take form. Smaller groups, driven forth by the hand of God, established colonies in distant parts of the world, and out of the excruciating labor-pains of their confused and mixed languages the Gentile nations came to their birth. It was at such an hour as this, when nations were emerging from the disorder of world-wide linguistic confusion that God reached down into Ur of the Chaldees, located not far from the site of Babel, and called a certain man named Abram to become the head and father of another nation—a nation which was to be God's own people, and which was to bear God's message to this host of Gentile nations which were just finding themselves and coming forth from the human wallow of chaos produced by the confusion of tongues. In the very hour when the Gentile nations were aborning, God also brought His people the Jews to their national birth. The nations of the world, even including Israel itself, sprang forth into life because of the judgment act of God, which fell in unmitigated fury upon the universal Kingdom of Nimrod, Negroid giant grandson of Noah, champion of Zodiac worship, self-styled Sun-god, rebel hunter against Jehovah, and King of Babel.*

"Now the Lord had said unto Abram, Get thee out of thy country and from thy kindred and from thy father's house, unto a land that I will show thee." As Abraham moved from Ur of the Chaldees in obedience to this command of God, there went with him his father Terah, whose name meant "delay." And Terah died on the way to Canaan. The delay was ended, and the fourth dispensation had dawned.

In the second and third verses of Genesis twelve God gives to Abraham the first divine declarations of the stupendous dispensational changes which He (God) is inaugurating.

GENESIS 12:2

FIRST—A CHOSEN NATION

"I will make thee a great nation and I will bless thee and make thy name great."

SECOND—A SPIRITUAL RESPONSIBILITY

"and thou shalt be a blessing."

The next verse is a repetition of the same outline but with the truth beautifully expanded.

GENESIS 12:3

FIRST—A CHOSEN NATION

"And I will bless them that bless thee and curse him that curseth thee."

SECOND—A SPIRITUAL RESPONSIBILITY

"And in thee shall all the families (nations) of the earth be blessed."

In these two remarkable verses, standing as they do at the very portal of the fourth dispensation, God gives official announcement of the two great dispensational changes He is putting into effect. They are, First, instead of dealing with all mankind, as He has throughout the first three dispensations, He now reveals that He is choosing a nation of His own to be His personal representative through whom He will deal with the newly formed Gentile nations of earth. Second, instead of spiritual truth being universally accessible as when the starry Bible was known by all men, and before it was perverted, God now purposes that His spiritual messages shall reach the Gentiles via the lips of the Jew. Israel is to be God's mouthpiece. The two dispensational changes are so interwoven and interlocked as to be virtually one overwhelming change. When Paul, led by the Holy Spirit, would declare what is the outstanding advantage of God's Chosen People, he says, "much every way, but chiefly because that unto them were committed the oracles of God" (Rom. 3:2).

And from the beginning of the fourth dispensation when God placed His covenanting and ordaining hand on Abraham and his seed to the present hour, the Gentile nations of earth have hated, despised, reviled and persecuted the poor forlorn Jew—Chosen of God, but loathed by his fellowman. But the story is not ended, and the people of God will yet come into their own. The Word of God cannot be broken.

(To be continued)

*Students desiring to extend their studies concerning Nimrod and the Giants will find material in: "Ancient Fragments," by Isaac Preston Cory; "The Two Babylons," by Alexander Hislop; "Giant Cities of Bashan," by J. L. Porter; "Traditions of Eden," by H. Shepheard.

(The above four books are very suggestive and helpful on this subject).

There will also be found related material in the two booklets by this author: "Santa Claus and Christmas"; "The Angels that Sinned."

THE HIGHEST FRIENDSHIP

Friends! there is music in the name;
It breathes the atmosphere of love,
Unselfishness, self-sacrifice:
Both are included in the same,
Sweet gift granted us from above;
Beyond the worth of this world's price.
But the example above all
Of truest friendships is the Cross
On which the Friend of sinners died.
This is the balm, whate'er befall—
Sickness and sorrow, pain and loss;
With that Friend faith is satisfied.

—William Olney



The Berean African Missionary Society



The Foreign Missionary Department of the Denver Bible Institute

Rose Encinas, Home Secretary

JANSENS RETURN TO MUSUKU

We were happy to receive a letter, dated June 20, from Rev. Irving M. Lindquist indicating that Mr. and Mrs. Jansen had returned to Musuku on June 17 after a stay of about five weeks in the Methodist Hospital in Tunda. Mr. Lindquist said that Mr. Jansen was looking much better, although his strength had not fully returned. The doctor found that his system was full of malaria, and gave him large doses of quinine, which seems to have helped him very much. We are truly grateful for the Lord's answer to prayer, and trust that Mr. Jansen shall be fully restored to his normal strength in order that he may carry the message we love to needy souls.

After resting about two weeks, Mr. and Mrs. Jansen were planning to leave on a two months' itineration trip to the north of Kasongo. They were to leave the first of July and would not return until the first part of September. The native preacher, Kitele, was to go with the Jansens, also some reliable native Christians. Mr. Lindquist says, "It would be well to make this trip an especial object of prayer, because they are starting out under handicaps, not knowing the language well enough, and neither of them being very strong. This trip has long been a pressing need, as there have been so many requests for missionaries to come with the Gospel." We know that our faithful prayer helpers and supporters will not fail in remembering this request.

BUILDING NEWS

Concerning the building operations, Mr. Lindquist says in his letter of June 20, "Last week (June 12 to 17) it rained and stormed so much that the men were only able to get in two full days of work, so there was not so much progress made on the Jansen house while I was gone to Kindu to meet the Jansens. We hope that we can have at least part of the Jansen house ready for occupancy when they return from their itineration trip the first of September. The roof is now completed and yesterday they began putting mud on the kitchen walls. We have found a different mud which is very much superior to that which we used in the first building and it is much easier to work with, so we anticipate much faster progress and more satisfactory results there than in the first house. The Kasai boys say that the dirt is very good for making brick, so I am going to put a couple of boys to work making a few bricks to use in building chimneys and fireplaces. If we have good results in the brick-making, there is a possibility that we might build with them. At the big mine at Kalima on the Kindu road they built many houses of stone, but they are now using brick as they said the stone houses remained so damp and the stone crumbles. My capita. Matayo, also wants to use brick as the stone is so hard to dig out and it has to be carried up here from the gully in which they get it.

"I received the literature and prices from Montgomery Ward on saw-mills and other equipment. I was especially interested in the shingle-making attachment for the mills. I saw a little hut-house at Shabunda which was roofed seven years ago with wood shingles hewn out of wood by hand by a native, and they were made of wood which is impervious to borers and termites, and they seemed in as good condition as when they were applied. Tin roofs are quite easily applied but they are so noisy, not only in a storm but in the morning and at night as they expand and contract with the changing temperature. There is a continual creaking and the tin does not last as one would think it should. What the difficulty is I do not know, but they begin to rust very soon. I have two sheets that I purchased at Kindu and they are already beginning to rust. Many have tried different kinds of paint on it but none has been found that has satisfactory life and corrosion preventive qualities. Mr. Jansen tells me that a house has been rooted at Wembo Nyama, the main station of M. E. C. M., with composition shingles and that they looked wonderful. We shall inquire how they stand the tropical climate. But I was impressed by the wood-shingle idea and we have the materials at hand with which to make them here. All we need is the equipment to saw them. In order to lay shingles one must have a satisfactory, smooth base on which to lay them and the sheathing must have suitably uniform support by smooth rafters. This is almost impossible with our present manner of sawing. I think the brick houses with shingle roofs, either of wood or composition, would be fine for this climate and our financial limitations.

ENCOURAGING GROWTH

It is most interesting to see how the lives of some of the native boys working for our missionaries have developed in the things of the Lord. Their deep devotion to our missionaries has been very beautiful and the change in their characters has been very encouraging. Concerning one incident, Mr. Lindquist writes: "While the other missionaries were at Tunda, one night after supper, I went wandering around first to the north end of Musuku and then to the south, and sat down on a log on the far side of the Jansen house. I had been there for quite some time when I heard shouting and calling back of our house. Then I saw that someone was flashing a light around, but I thought nothing of it. After much more shouting and calling, Kisulu and Mudimino came near the Jansen house with the flashlight. They were calling 'Ba, Ba,' which is the Kiswahili address for a white man. I answered them, and they sent up a whoop and came running to me. It seemed that someone had seen me go to the south end of the grounds but did not see me come back, so they thought I had wandered into the jungle and had gotten lost and that some animal had gotten me. Well, they urged me to go back to the house and I finally did, and things settled back to normal again."

Some months back in the pages of "Grace and Truth" we told about a little boy named Mudimino, who had remained with the older folk after church service thus signifying that he wanted to accept the Lord Jesus Christ as his Saviour. When asked later who had told him to remain with the inquirers, he replied, "My own self." This same little boy did something recently which shows that his character has been developing in the things of Christ. Mrs. Amie wrote about an incident concerning him that touched all our missionaries very deeply. Mrs. Amie says, "We have a little chap named Mudimino. His parents are Christians, and he only recently accepted the Lord. He is eight years old or less, but has been our chicken boy for quite some time. Well, he neglected our last litter of turkeys and they died. I scolded him and told him he would have to lose half of his weekly rations (he gets only one franc each week). When Saturday came, Mr. Lindquist was not here, so I had Miss Johnson and the assistant cook ration the house boys. They did not know that this little fellow was to have his rations cut, so they gave him the full amount. He came around to me and held out his little hand and said, 'Mane, here is my half franc.' I said, 'What for?' And he said to me, 'You said I was to lose it because I was naughty and did not shut the turkeys up. Mane Manda did not know that, and gave me full ration. So here it is.' I said to him, 'You were a good boy to bring that to me, and only the Lord, through the Holy Spirit, put that into your heart. So tomorrow you may put that into the church money as a thank-

(Continued on Page 232)



IN THE HARVEST FIELD

Conducted by Harriet McKown

Laurel Inabnit, class of '38, is now Assistant Pastor of the First Baptist Church of Livingston, Montana, of which Rev. H. R. Norwood is the Pastor. May the Lord richly bless the ministry of Mr. Inabnit in this field of service.

Our readers will be interested to know that President and Mrs. Lindquist are taking a trip in the interests of our school, contacting graduates and former students who are in active Christian service. They are showing the motion pictures of the recent activities of the school and also the activities of the Berean African Mission in the Belgian Congo. Their itinerary:

June 20, 1939—Tuesday, Chadron, Nebraska

June 21, 1939—Wednesday, Madison, South Dakota with Rev. and Mrs. C. Shepherd (Mrs. Shepherd, former student of D. B. I.)

June 22, 1939—Thursday, Long Prairie, Minnesota, with Rev. and Mrs. James Hanson, former students.

June 23 through 25, 1939—Minneapolis, Minnesota

June 26, 1939—Monday, Merrill, Wisconsin, with Rev. A. Bandow, graduate, Class of '35

June 27, 1939—Tuesday, Clintonville, Wisconsin with Ruth Abrahamsen, present student

June 28, 1939—Wednesday, Holmen, Wisconsin, with Rev. Ray Olander, former student. Mrs. Olander, graduate of Class of '36

June 29, 1939—Thursday, Momence, Illinois

July 2, 1939—Sunday, Fostoria, Ohio, with Rev. Ralph Hone, pastor of several students

July 3 and 4, 1939—Three Rivers, Michigan, with Rev. P. J. Clifford, graduate of Class of '33. D. B. I. Rally, July 4.

July 5, 1939—Wednesday, Bronte, Ontario, Canada, with Mr. and Mrs. LeRoy Sargant. (Mrs. Sargant, graduate of Class of '34

July 6, 1939—Thursday, Niagara Falls, Ontario, Canada

July 7, 1939—Friday, St. Mary's, West Virginia

July 8 and 9, 1939—Saturday and Sunday, Indianapolis, Indiana, with Rev. D. F. Renn, father of Rev. Norman Renn, '34, and of Quentin, present student

July 10, 1939—Monday, Springfield, Illinois

July 11 and 12, 1939—East St. Louis, Illinois, with Rev. and Mrs. J. G. Wright, both graduates, Class of '28

July 13 through 16, 1939—St. Louis, Missouri

July 17, 1939—Monday, Kansas City, Missouri

July 18, 1939—Tuesday

July 19, 1939—Wednesday, Stafford, Kansas, with Rev. and Mrs. C. Shaffstall, former students

July 20, 1939—Thursday, Holdrege, Nebraska

July 21, 1939—Friday, D. B. I. CAMPUS.

"Yes, our prayers shall follow you,
To our trust we will be true."

Rev. V. F. Anderson, returning from meetings in Manhattan, Bozeman, Wilsall and Butte, Montana, reports that the Lord blessed in a very definite way. Souls were saved, and many young people gave their lives to the Lord for service.

A son, Terrell, arrived at the home of Mr. and Mrs. Donald Kathan, Napoleon, Michigan, May 10, 1939. Mr. and Mrs. Kathan are former students of D. B. I.

Rev. and Mrs. Kronquest visited with us at the Campus for a few hours, while on their way to Santa Fe, New Mexico, where Mr. Kronquest will become Pastor of the Berean Baptist Church, temporarily.

Mrs. Florence Fowler is enjoying a vacation this summer at Harwichport, Cape Cod, Massachusetts. She writes that she is having a good rest, and is feeling quite well. She is vacationing with Miss Lillian Daniel and a friend, Miss Dorothy Collins.

A prayer burden should be upon each one of our hearts for Miss Anna Thorell ('25). Her furlough is due now, but the funds are lacking. "God is faithful." So let us ask God to supply this need so that Miss Thorell may take this much needed furlough.

CAMPUS NEWS FLASHES

"A safe, sane Fourth of July." That is what the staff and the students of the Denver Bible Institute had this year. We all got into the cars and went to Institute Park. The men worked on the road improvements in view of the coming Young People's Conference. After supper everyone gathered around a bonfire and enjoyed a time of fellowshipping together in songs and testimonies. Rev. V. F. Anderson brought a devotional message that blessed each one of us. We were glad to have a number of the friends from Denver with us.

Rev. Leon T. Rosenberg, Lodz, Poland, guest speaker at the Berean Fundamental Church Prayer Meeting service on May 24, 1939, brought a very interesting message. Mr. Rosenberg is a Jew from Europe, and has had some very interesting and trying experiences, but God always takes care of His own, and Mr. Rosenberg is still proclaiming the good news of salvation wherever he goes.

Welcome visitors were Mr. and Mrs. Biddle of Hilo, Hawaii. Mr. and Mrs. Biddle, home on furlough, stopped to renew friendships with some of the students who were personal friends of theirs before they left the United States for missionary work in Hawaii.

Rev. Stevenson of Colorado Springs, Colorado spent a day with us at the Institute. His message to us at the morning devotions was full of blessing.

Rev. and Mrs. Lawrence Zeltner, friends of Rev. and Mrs. V. F. Anderson, visited the Institute. Mr. Zeltner gave us a helpful message at morning devotions.

A very happy occasion was the visit of Rev. and Mrs. D. Wayne Robertson, David Wayne, Junior, Mr. Ely Wright, relatives of Miss Rose Encinas ('28), and Miss Minette Dunlap of Tucson, Arizona. Rev. and Mrs. Robertson and Mr. Wright were former students of D. B. I. Mr. Robertson has been serving in the capacity of Assistant Pastor in the First Baptist Church of Tucson, Arizona, of which Dr. Richard S. Beal is Pastor. Although Mr. Robertson came to Colorado for a brief vacation he graciously accepted the invitation to speak one Sunday evening at the Berean Fundamental Church, and the following Sunday, both morning and evening, at the Mt. Olivet Baptist Church. Beside this, the workers and students at the Campus enjoyed his morning devotional talks. We were happy to renew fellowship with these friends and trust the Lord shall bring them back again in the not far distant future.

BIBLE SEED THOUGHTS



Conducted by Charles R. Johnson

THOUGHTS ON THE LAST BATTLE

I Cor. 15:56-57

I. THE STING OF DEATH

A. Sin the Cause of Death
Gen. 4:13-14

B. Sin the Terror of Death
Prov. 23:32

C. Sin after Death
Rev. 21:8

II. THE STRENGTH OF SIN

A. The Law Makes Stern Demands
"Thou shalt not kill"
Ex. 20:13

B. The Law Exacts Punishment for Transgression
"He shall be stoned"
Num. 15:32-36

III. THE VICTORY OF FAITH

A. Sin Is Removed
Psa. 103:12

B. The Law Satisfied
Matt. 5:17

—C. H. S.

THE THRICE RAISED CHRIST

I. RAISED FOR OUR SINS
On the Cross
Jno. 12:32-33

II. RAISED FOR OUR JUSTIFICATION
From the Grave
Rom. 4:25

III. Raised FOR OUR GLORY
To the Right Hand of God
Heb. 9:24

—R. H. B.

WHY GOD DESIRES THE HEART

I. THAT HE MAY ENLIGHTEN IT
Eph. 5:14

II. THAT HE MAY CONVINCE IT
John 16:8

III. THAT HE MAY PARDON IT
Isa. 55:7

IV. THAT HE MAY SANCTIFY IT
I Thess. 5:23

V. THAT HE MAY KEEP IT
Phil. 4:7

—G. S. A.

A FAIR BARGAIN

I. ZACCHAEUS WANTED TO SEE JESUS
Luke 19:3

II. JESUS SAW ZACCHAEUS
Luke 19:5

III. ZACCHAEUS RECEIVED JESUS
Luke 19:6

IV. JESUS RECEIVED ZACCHAEUS
Luke 19:9-10

—C. R. J.

A WORK OF GOD'S HANDS

I. Whole-hearted Praise before the gods
Vs. 1

II. Worship for Lovingkindness toward the Holy Temple
Vs. 2

III. Petition of Confidence Granted by God
Vs. 3

IV. Confidence of Blessing When the Word Is Heard
Vs. 4

V. A Song of Glory in the Ways of the Lord
Vs. 5

VI. A Knowledge of God's Respect unto the Lowly
Vs. 6

VII. A Walk of Revival in the Midst of Trouble
Vs. 7

VIII. The Perfection of Mercy to Those Who Are Concerned
Vs. 8

—C. R. J.

THE FOURFOLD WITNESS TO JESUS

I. JOHN BAPTIST
John 5:33-35

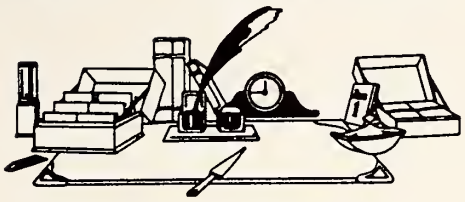
II. THE WORKS
John 5:36

III. THE FATHER
John 5:37-38

IV. THE SCRIPTURES
John 5:39

—C. I. S.

THE EDITOR'S MAIL BAG



It is a blessing to receive the testimonies of missionaries laboring in various parts of the world indicating their deep appreciation of the gift subscriptions which are being sent through faithful stewards in the homeland. Here is one from Brazil:

> Last mail-day brought the welcome news that owing to the kindness of —— I am to receive a monthly copy of "Grace and Truth" for still another year. May I ask you to convey my very sincere thanks to this sister in Christ for the pleasure and profit her gift is bringing to a couple of missionaries on a very isolated Gospel outpost in the heart of Brazil. And to the editor and management of the magazine, may I offer my congratulations on the very real contribution you are making through "Grace and Truth" and the Denver Bible Institute to the instruction of God's people and the evangelization of the world.

This one is from Peru:

> I wish to acknowledge receipt of a Christmas card advising us of the fact that Mrs. —— has very kindly presented us with one year's subscription to "Grace and Truth." Kindly convey to her our sincere appreciation of this kindness on her part. If she knew how much we value your good paper it would be some compensation for sending it to us. Each copy brings fresh food for thought as well as strong meat for our souls. I reckon "Grace and Truth" is one of the best magazines published today.

Another testimony from Peru:

> During the absence of Mr. and Mrs. —— on furlough in U. S. A. I have been the recipient of your magazine. I want to express my appreciation of "Grace and Truth." It is with much interest I am following the missionaries recently sent to Africa.

An itinerant missionary sends his word of appreciation:

> I appreciate greatly your kindness in continuing to send the valuable periodical, "Grace and Truth," for another year as per advice received through your lovely card. This magazine has arrived punctually at all the many places where I have laboured since October, 1937, when I started out especially as as an itinerating missionary. It has given me strength to teach also the native Christians in many widely scattered places.

Two testimonies from India follow:

> Greetings and our hearty thanks for your kindness in sending your esteemed magazine, "Grace and Truth." It has been a real blessing to our station and is read by all. Will you kindly convey to Mrs. —— who made this gift possible, our sincere appreciation. Through her instrumentality, we will have instilled into our hearts continually this year, courage, faith and hope, which is always to be found in the pages of "Grace and Truth."
>
> We have just returned from our furlough to find your kind letter unopened. For this long delay I am indeed sorry. Please convey my apologies and grateful thanks to Mr. —— for his further gift. Indeed my wife and I look forward with keenness to the arrival of "Grace and Truth," and those, too, who receive the issues after us must be the stronger in the Word of God after reading them. We thank God for His untold mercies and loving kindness to us during our furlough, and we look forward to another period of service for Him here in India.

Australia sends an encouraging word:

> I consider myself one of the "Grace and Truth" family, because I have been a regular subscriber since 1932 and look forward just as eagerly now as I did then to the coming of this excellent Christian magazine. It has been of untold blessing and help to me, and I hope it will, by the grace of God, carry right on until the blessed Lord catches up His own to meet Him in the air.

From Africa comes this testimonial of blessing received:

> Thank you, so much, for sending us your magazine during the past year. We do appreciate it. We enjoy reading the many articles and follow with interest and with our prayers the missionary group sent forth this past year. May the Lord continue to bless and strengthen each one while out in the great harvest field for Him.
>
> The enemy is busy out here as well as at home, yet we praise Him for the victories won.

The following question is often asked. It needs frequent and prayerful discussion:

> May I ask you to explain the meaning of John 3:5? Does this mean actual water baptism by immersion or is it a figure? Is baptism by immersion necessary to salvation? If not, why not, and if so, why?

The verse in question is: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The word here translated "and" is the Greek word "kai" and can be translated either "and" or "even" with equal accuracy (See Thayer and other Greek Lexicons). It should be translated in accordance with the context of the particular verse where it appears and also in agreement with the balance of Scripture. God tells us through Timothy that "All Scripture is given by inspiration of God," consequently, there can be no contradictions in God's Book.

As it reads in our King James version, this verse does indeed appear to teach that water baptism is necessary to salvation. However, this is contradicted by any number of other clear-cut, concise, unmistakable passages, such as; "For by grace are ye saved through faith; and that not of yourselves; it is the gift of of God: Not of works, lest any man should boast" (Eph. 2:8-9); "NOT BY WORKS of righteousness which we have done, but according to His mercy He saved us" (Titus 3:5); "But to him that WORKETH NOT, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5). It is clear, therefore, that neither water baptism nor any other thing which man can do is essential to salvation; everything was done when Christ cried out on Calvary's cross, "It is finished," and man's only part is to accept it.

We consequently learn that John 3:5, if translated in agreement with other Scriptures, will read, "Except a man be born of water even of the Spirit, he cannot enter into the kingdom of God." This translation of John 3:5, which shows that the water is only a symbol of the Holy Spirit, is

(CONTINUED ON PAGE 232)

BOOK REVIEWS



Conducted by the Editor

AND THOU PHILIP

A story which takes one from the early pioneer days in the U. S. A. on through the World War days and the following depression. The earlier pages center around Peter Morgan, and then continue with his son, Philip, as the central character. Philip goes through the trying experiences of the World War and then through the hard experiences of the depression. The Gospel is set forth as Philip finds Christ as Saviour and experiences His transforming power in his life.

"AND THOU PHILIP," by David P. Allison. Publishers, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. Price, $1.00, cloth. 184 pages.

ROMANS

Verse by Verse

This book can be very highly recommended as a clear and faithful exposition of this great foundational epistle. It sets forth the teaching of the grace of God in a very clear and blessed fashion. It is scholarly but written in a manner which even the ordinary student of Scripture can grasp. It may seem a bit detailed at first but this will later be found to lend valuable aid in difficult passages. It should have wide distribution among ministers, teachers and laymen as well. It is what it claims to be, a verse by verse exposition.

"ROMANS, Verse by Verse," by William R. Newell. Publishers, Grace Publications Inc., 100 W. Chicago Ave. Chicago, Illinois. Price, $1.50, cloth. 577 pages.

IT CAN BE DONE

A missionary story revealing God's blessing on one who went forth into pioneer work in Venezuela trusting God. Mr. Williams, the missionary, relates his pioneer experiences and witnesses to God's faithfulness evidenced in the salvation of souls. In his account he also gives many interesting and informing details concerning the country and the methods used in opening work in new territories.

"IT CAN BE DONE," by W. W. Williams. Publishers, John Ritchie, Ltd., Kilmarnock, Scotland. Price, $1.25, cloth. 253 pages.

THE GLENDEVON MYSTERY

If you like mystery stories, then you will want to read this book. The story centers around Brian Yorke, a fourteen year old boy who misses his train on his return trip to school by just five minutes. He is made to realize that "It is time to seek the Lord." You will find his experiences, which include being caught in a storm, encountering thieves and visiting a ruined castle, exciting and interesting.

"THE GLENDEVON MYSTERY," by Spencer Deane. Publishers, Pickering and Inglis, Ltd., 14 Paternoster Row, London, E. C. 4, England. Price, 60 cents, cloth. 188 pages.

THE KISS OF JUDAS AND OTHER SERMONS

Besides several other subjects, Dr. Biederwolf discusses scripturally the crucifixion, Peter's denial and the transfiguration. One chapter is given over to astronomy, and in the last chapter, he denounces and gives a warning note against atheism, modernism and communism, ending with a plea to the unsaved reader to accept the Saviour.

"THE KISS OF JUDAS and Other Sermons," by William Edward Biederwolf. Publishers, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. Price, $1.00, cloth. 142 pages.

HARVEST OF THE YEARS

The main setting for this novel is the mountainous regions of the Southeast. The leading characters are very earnest Christians laboring among the rough, neglected, mountain people. Many exciting events happen during the course of the story as intensive social service is carried on. The Gospel message is not emphasized as clearly as we believe opportunity affords in a book of this type. However, it is a good wholesome story for young people.

"HARVEST OF THE YEARS," by Hope Daring. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. Price, $1.00, cloth. 189 pages.

MUSINGS AT TWILIGHT

These striking anecdotes from nature and human experiences were given originally over Radio Station WMBI, Chicago. The author has the pleasing faculty of discovering the unusual and unique in the pageant of life. We especially like his chapter on the Band Concert. The ridiculous and disgusting scene which is painted for the reader as the band players refuse to follow the conductor is given a striking application to the present discordant Christian church.

"MUSINGS AT TWILIGHT," by George F. Santa. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. Price, $1.00, cloth; 60 cents, paper. 133 pages.

BOOKLETS AND PAMPHLETS

"THE ACTS OF THE APOSTLES," by W. H. Griffith Thomas. Publishers, The Bible Institute Colportage Ass'n, 843-845 North Wells St., Chicago, Illinois. This book of 93 pages presents an exceptionally helpful outline of prepared studies in Primitive Christianity. No attempt is made at settling any controversial issues but it simply presents an aid to a study of the book itself. It makes the Book of Acts very clear, understandable and easy to grasp. It will be found especially beneficial to any who are looking for a guide in teaching a Bible Class or to any who merely want to study the book for themselves. Price, 30 cents, paper.

"RICH RENDERINGS OF HOLY WRIT," by Keith L. Brooks. Publishers, American Prophetic League, Inc., Box BB, Sta. E. R., Los Angeles, California. One hundred and fifty disconnected Bible passages with helpful renderings and illuminating comment. Good for daily devotions. Sparkling, pithy, suggestive, terse, pointed. Price, 50 cents.

"THE 'TRUE' MYSTERY SOLVED," by Anna Potter Wright. Publishers, Bible Institute Colportage Association, 843-845 North Wells St., Chicago, Illinois. Who took that money? "Five-dollar bills don't just run away by themselves." It will not take you long to solve the mystery of Miss True's missing money because you will not want to lay this book down till you have finished reading it. "The 'True' Mystery Solved" is a good story for children, because it encourages Christian standards of living and the way of Salvation could never have been presented more clearly. Price, 20 cents, paper.

"LIVING CLOCKS," by G. M. Daniels. Publishers, Pickering and Inglis, Ltd., 14 Paternoster Row, London, E. C. 4, England. These lessons on daily living, comparing humans with common objects and incidents, make interesting reading for children of all ages. The message of salvation and eternal security is clearly set forth and the author makes a final plea for full-time service in the Lord's work. A helpful little book for Christian parents and teachers. 92 pages. Price, 40 cents, paper.

D. B. I. SILVER JUBILEE BULLETIN

Let's Continue To Lift the Burden of Debt From D. B. I.

We praise God for those who have caught the spirit of this campaign cry, and like the Corinthians of old have truly "abounded unto the riches of their liberality" in giving toward the liquidation of the Institute's indebtedness. Their "readiness" to give is heartening. Their "performance out of that which they have" is beyond expectation. Verily "this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God."

Foremost among this group of sacrificial givers are the three Bampende helpers at the missionary station of the Berean African Missionary Society in the Belgian Congo; Kitele, the native evangelist, Matayo, the carpenter, and Muquamo, the stone mason. For their indispensable services at the station they receive the sum of seventy-five cents to three dollars per month. Out of their tithe they recently sent their love-offering of $1.00 toward the Silver Jubilee Liquidation Fund. Their spirit of sacrificing for the Lord's work has deeply touched our hearts. May God grant that all who know Him Who loved us and gave Himself for us shall learn from these Bampende helpers a precious lesson in giving toward the cause of Christ.



The three Bampende givers

We lose what on ourselves we spend;
We have, as treasure without end,
Whatever, Lord, to Thee we lend
Who givest all.

Whatever, Lord, we lend to Thee,
Repaid a thousand-fold will be;
Then gladly will we give to Thee
Who givest all.

—Selected

OFFERINGS AND PLEDGES

An interested friend in Santa Fe writes, "We would like to know just how the Institute is making it on the Silver Jubilee Liquidation Fund. We feel that the Lord is blessing and answering our prayers in regard to this." Indeed, God has been wonderfully blessing and answering prayer. *One fifth of the needed amount has already been received in cash and pledges. We are happy to submit the itemized list below.

1.	E. & L. R., Illinois	$ 1.00	53.	N. L. V., Colorado	5.00
2.	W. N., Illinois	1.00	54.	E. S., Colorado	5.00
3.	F., Colorado	1.00	55.	A. E. H., Nebraska	5.00
4.	N. V., Colorado	1.00	56.	A. R. G., Iowa	5.00
5.	C. B., California	1.00	57.	E. N. & P., Colorado	5.00
6.	I. N., Pennsylvania	1.00	58.	E. C., Kansas	5.00
7.	W. M., Colorado	1.00	59.	A. M. T., Ohio	5.00
8.	W. F. C., Colorado	1.00	60.	T. J. G., Pennsylvania	5.00
9.	T. G., Colorado	1.00	61.	A. C. B., New York	5.00
10.	L. W. P., Canada	1.00	62.	S. B., Wisconsin	5.00
11.	N. V., Colorado	1.00	63.	F. H. E., Ohio	5.00
12.	A. H. G., Nebraska	1.00	64.	F. W. V., Indiana	5.00
13.	J. G. W., Illinois	1.00	65.	W. S. L., Colorado	5.00
14.	E. P., Illinois	1.00	66.	D. P. W., Mississippi	5.00
15.	E. F. B., Georgia	1.00	67.	G. A. P., California	5.00
16.	B. B., Africa	1.00	68.	T. J. G., Pennsylvania	5.00
17.	A. O., Colorado	1.00	69.	G. B., Colorado	5.00
18.	J. S., Wyoming	1.50	70.	R. G., Michigan	5.00
19.	R. T., Missouri	1.50	71.	D. J., Michigan	5.00
20.	I. H., Canada	2.00	72.	M. C., Colorado	5.00
21.	E. A. S., Massachusetts	2.00	73.	E. B., Kansas	5.00
22.	J. W. H., New York	2.00	74.	L. Q., Canada	5.00
23.	A. R. B., Iowa	2.00	75.	I. M. L., Africa	5.00
24.	R. H. S., New Mexico	2.50	76.	G. C., Colorado	10.00
25.	J. W., Colorado	3.00	77.	J. B., Michigan	10.00
26.	S. T., Colorado	4.60	78.	C. M. W., Colorado	10.00
27.	S. M., Missouri	5.00	79.	M. B. G., Pennsylvania	10.00
28.	H. S., Pennsylvania	5.00	80.	A. B., Colorado	10.00
29.	D. S. W., Colorado	5.00	81.	A. C., Colorado	10.00
30.	C. D., Pennsylvania	5.00	82.	E. H. C., Colorado	10.00
31.	G. A. P., California	5.00	83.	J. H. F., Colorado	10.00
32.	C. V., Colorado	5.00	84.	J. E., Colorado	10.00
33.	J. F., Colorado	5.00	85.	B. E. T., Colorado	10.00
34.	H. B. A., Colorado	5.00	86.	A. G. L., Colorado	10.00
35.	C. R., Colorado	5.00	87.	M. E., Colorado	10.00
36.	J. N. W., Colorado	5.00	88.	E. E., Colorado	10.00
37.	N. L., Colorado	5.00	89.	H. L. L., Illinois	10.00
38.	V. F. A., Colorado	5.00	90.	E. E. L., Colorado	10.00
39.	L. W., Colorado	5.00	91.	A. W., Colorado	10.00
40.	O. E. L., Colorado	5.00	92.	R. E., Colorado	10.00
41.	M. M., Ohio	5.00	93.	N. V. S., Colorado	10.00
42.	E. N. N., Florida	5.00	94.	C. H. N., Colorado	10.00
43.	M. A. C., California	5.00	95.	W. W. H., Wyoming	10.00
44.	L. L., Montana	5.00	96.	E. G. L., Colorado	10.00
45.	C. A. B., Canada	5.00	97.	F. F., Colorado	10.00
46.	V. O. K. S., Minnesota	5.00	98.	C. L. S., Oregon	10.00
47.	E. D. E., Missouri	5.00	99.	W. E. S., Kansas	10.00
48.	E. S., Colorado	5.00	100.	H. T. B., Colorado	10.00
49.	J. C. B., Colorado	5.00	101.	C. J., Colorado	10.00
50.	R. P., Wisconsin	5.00	102.	R. L. B., Pennsylvania	10.00
51.	I. W., Colorado	5.00	103.	E. H. G., Colorado	10.00
52.	L. P., Colorado	5.00	104.	E. J. L., Missouri	12.00

*Correction: This should read "one tenth"

105. A. V. & H. V., Colorado	15.00	115. A. H. Y., Colorado	50.00
106. P. P., Colorado	15.00	116. W. E. C., California	50.00
107. H. T. B., Colorado	15.00	117. R. S. B., Arizona	100.00
108. J. G., Montana	20.00	118. H. A. D., Colorado	100.00
109. H. D. B., Colorado	25.00	119. W. A. S., Kansas	100.00
110. B. S., New York	25.00	120. C. L. F., Colorado	100.16
111. J. E. S., Wyoming	25.00	121. O. C. R., Colorado	325.00
112. H. J. S., Ohio	25.00	122. D. B. I. S. B., Colorado	450.00
113. E. J. L., Illinois	25.00	123. F. D. H., Colorado	500.00
114. C. R. L., Colorado	25.00		

"The Lord is able to give . . . much more than this"
(II Chronicles 25:9).

EARNEST PLEDGERS

One godly Christian man who came personally to pay his substantial pledge in full, when appreciation was expressed for his sacrificial spirit in giving toward the needs of the Institute, replied, "Well, I am happy to do it."

Two other pledgers wrote on June 18, 1939,

> Silver Jubilee Committee
> Denver Bible Institute
> Denver, Colorado
>
> Dear Friends:
>
> Enclosed is our gift which we pledged for the D. B. I. Silver Jubilee Liquidation Fund ($20.00).
>
> We have several more pledge cards on hand which we will try to interest some other Christians in. Maybe it will be possible to give a little more ourselves a little later on. If so, we will use the cards ourselves.
>
> We are praying for you and your work. May the Lord's will be done concerning the matter of clearing D. B. I. of its debt.
>
> Yours in His Name,
>
> (signed) M. and E. E.

We are confident that we are going to see a real victory in the lifting of the burden of debt from D. B. I., in answer to the prayers of such earnest, godly Christians as these and many others.

ZEALOUS CO-LABORERS

One young man who generously pledged $15.00 wrote recently, "I would like for you to send me about six Liquidation Fund Pledge Cards. I think I can get that many to send some on the debt. I will be praying for D. B. I. and will do all that I can in lifting the debt."

A Christian school teacher who pledged $10.00, recently sent us a card saying that she had sent three pledge cards to friends seeking to interest them in giving toward the Liquidation Fund, and wrote further saying, "If you will send me more cards, three or four, I will endeavor to use them also."

Other such instances could be cited also, but space forbids. As a member of our "Grace and Truth" family, we appeal to you also to help "lift the burden of debt" by interesting others in the cause of Christ at D. B. I. A word in season from you may be the means God will use to answer the prayers of His people for the liquidation of the indebtedness of the Denver Bible Institute.

"ONE OF THE 500"

One dear saint of God wrote recently enclosing her offering of $5.00 toward the Silver Jubilee Liquidation Fund, stating in her letter that she wanted to be "one of the 500 individuals to give $5.00 each." Thinking that perhaps our friends would be interested in knowing how the offerings are coming in according to the tabulation given in a recent Silver Jubilee Bulletin, we submit the following:

THE SUGGESTED TABULATED PLAN:

500	individuals to give	$ 5.00 each	$2,500.00
500	" " "	10.00 "	5,000.00
200	" " "	25.00 "	5,000.00
50	" " "	50.00 "	2,500.00
25	" " "	100.00 "	2,500.00
10	" " "	250.00 "	2,500.00
6	" " "	500.00 "	3,000.00
2	" " "	1,000.00 "	2,000.00
	Needed by October 26		$25,000.00

PLEDGES AND CONTRIBUTIONS TO DATE:

52	individuals	$ 5.00 each	$260.00
33	"	10.00 "	330.00
7	"	25.00 "	175.00
2	"	50.00 "	100.00
9	"	100.00 "	900.16
1	"	250.00 "	250.00
1	"	500.00 "	500.00
29	"	Misc. "	50.10
			$2,585.26
	Amount received in cash		$1,206.02

OTHERS—YOU

Others are helping to lift the burden of debt from D. B. I. What would God have YOU do?

Sponsor a prayer band?
Sign a pledge?
Send in a love-gift?
Seek to interest Christian friends in giving?

"Whatsoever He saith unto you, do it" (John 2:5).

Clip and mail

1914 **D. B. I. SILVER JUBILEE LIQUIDATION FUND** 1939

Silver Jubilee Committee, Denver Bible Institute, Box 1617, Denver, Colorado

Earnestly desiring to see the burden of debt lifted from the work of the Denver Bible Institute I hereby enclose $..... pledge $..... designated for the Liquidation Fund of the Institute. If pledge, I understand that this amount can be remitted on or before October 26, 1939.

NAME .....

ADDRESS .....

.....

DATE .....



THE DAYS OF YOUTH

GRANDFATHER'S ROCK

By Berniece Sellers

Billy and Betty were staying at their grandfather's house, down by the sea. A thrill of joy ran through their hearts every time they thought of their escape from the awful summer heat of the city. They had never enjoyed themselves so much in all their eleven years.

It was grandfather who told Billy and Betty about Jesus, the Rock of Ages. One day when they were walking on the bright shiny sand down at the water's edge, grandfather had pointed out a huge roughened rock and had explained that though the tide came in every day and storms beat continually down upon it, it still stood as solid as it was when grandfather was a boy.

"Then the rock is like Jesus is, isn't it?" questioned Billy. "Jesus must have stood a lot of storms."

"Indeed He has," declared grandfather.

All this time Betty was holding on to grandfather's hand, skipping along beside him with shining eyes.

Every morning after that the two children ran first thing to the big window overlooking the sea to be sure the rock was still keeping watch over the sandy crags. They called it the "Rock of Ages."

One day grandfather went on a trip to the city. Before he went away he called Billy and Betty into his study and said:

"Children, I'm going away for the day. I want you to stay in the garden—and not go near the sea."

"But why, grandfather?" queried Betty wondering how they could possibly get through the day without visiting the blue shining sea.

"It is too dangerous, my dear," insisted grandfather. "You two stay where grandmother can keep an eye on you and tomorrow we'll visit the Rock of Ages."

Grandfather drove off not realizing that Billy had spoken not one word. Billy had decided that he could take care of Betty as well as grandfather could. Besides, he was almost a man himself. Of course, grandfather meant well, but Billy wasn't afraid of the sea and he was sure that nothing could happen—not that he intended to be disobedient, but just in case they ran out of something to do—well, there was really nothing to be afraid of.

Everything went along very smoothly until after lunch. Billy kept thinking of the sand and the sea—and the crags with their shadowy, mysterious caves. He was afraid to mention it to Betty for fear she wouldn't agree, but he decided that somehow he had to visit the crags before night. As they played hide-and-seek, he hid just a little nearer the crags each time.

The first time Billy hid outside the garden Betty protested, but, he declared, it was all right to play around the edge of the garden. Betty hardly noticed that before long they were down on the sand. Then she saw the rock.

"Oh, Billy," she exclaimed. "Here we are just where grandfather told us not to come. I'm afraid! Let's go back."

"Nonsense, Betty," he protested. "There's nothing whatever to be afraid of. I guess grandfather forgot that I'm almost a man and can take care of you."

"But, Billy—"

"There's nothing whatever to be afraid of, I tell you," Billy insisted. "Besides, we can play on the rock."

He knew that if he mentioned the rock, Betty couldn't and wouldn't resist any longer. Before long they were clambering up its rough jutting sides. It was lovely to be at last where they had wanted to be, for so long. There wasn't very much room on top, so they sat down and looked around them at the sand and the gulls. In the distance was the blue sea.

Billy kept thinking of the shadowy caves in the crags. Grandfather had forbidden him ever to go near the rocky precipices, but his curiosity was getting the best of him. He argued in his heart that if he ever visited those caves it would have to be now.

When Billy mentioned the caves to Betty, she refused to go.

"Besides, I want to stay up here," she argued. "I want to watch the gulls."

"Well, then, I'll go to the caves and you stay here. I'll come back in a little while and we'll go home."

The hot sun had made Betty a wee bit drowsy, so she didn't argue any longer. Off went Billy full of adventure. At last he could satisfy his secret longings and his insistent curiosity. He was glad that Betty had decided to stay on the rock. Girls were a nuisance sometimes, especially where climbing was concerned.

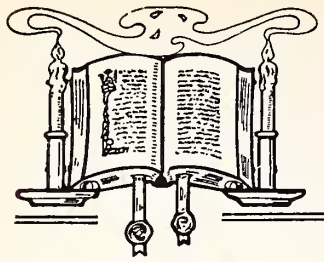
He played around, exploring what caves he could climb into, crawling where he couldn't stand until he had explored their shadowy depths to the best of his ability. He had even hoped that he might find a hidden treasure, but there didn't seem to be a sign of anything but bats and swallows who seemed very much to resent his presence so near their homes.

He was so interested in his speculations that he forgot almost everything until, all of a sudden, he realized that it must be getting late. He crawled to the mouth of the cave in which he had been sitting day-dreaming about pirates and dodging bats. He could hardly believe his eyes. He pinched himself to be sure that he was awake. Water! It hadn't been so near when he went into the cave. Then he realized what was happening. The tide was coming in! He jumped to the pile of rocks below the cave and started running, as best he could, along on the rocks toward the end of the crags. The water wasn't far off and he was a long way from the sandy slope that meant safety. The water came closer and closer until he had to splash through ankle deep waves before he reached the slope.

At last he was safe. Then he remembered Betty! He had completely forgotten her in thinking of his own safety. He whirled to look at the rock and his heart sank to his toes. There was Betty, asleep on the rock and water was all around it! It was then that he realized what he had done. He had deliberately disobeyed grandfather, thinking that he knew best—and now perhaps he could never get Betty back again. For the first time that day, in shame, he thought of Jesus. Grandfather had said that Jesus would help any time He was needed. But Billy had been a bad boy. Would Jesus help bad boys? He wondered what Jesus would do in a case like this, but realized that Jesus never sinned. If Billy had obeyed, things would not be like they were.

In his frenzy he tried to wade to the rock, but the water was far too deep and the rock seemed very far out in that foamy churning mass of waves. What could he possibly do? He knew that it was impossible to go to grandmother and

(CONTINUED ON PAGE 233)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

(The Sunday-school expositions for this month are written by Rev. V. F. Anderson)

Second Quarter, Lesson 6 **Sunday, August 6, 1939**

ELIJAH: A LIFE OF COURAGE

Lesson Text: I Kings 18:1-46
Printed Text: I Kings 18:30-39
Devotional Reading: Ephesians 6:10-20

Golden Text: "The Lord is far from the wicked; but He heareth the prayer of the righteous (Prov. 15:29).

King James Version

I Kings 18:30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name:

32 And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt-sacrifice, and on the wood.

34 And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

35 And the water ran round about the altar; and he filled the trench also with water.

36 And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word.

37 Hear me, O Lord, hear me, that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again.

38 Then the fire of the Lord fell and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39 And when all the people saw it, they fell on their faces: and they said, The Lord, He is the God; the Lord, He is the God.

LESSON EXPOSITION

Israel's condition at this time is critical. She is beginning to really suffer for her sins. After the reign of Jeroboam came the reign of his son, Nebat. He followed the wickness of Jeroboam. His reign was cut short by Baasha. Baasha murdered all the house of Jeroboam, so his dynasty was no more (I Kings 15:28-30). Baasha reigned 24 years. He sinned as badly as did the house of Jeroboam. Because of this, the Lord permitted the same judgment to befall him that befell Jeroboam and his posterity (I Kings 16:1-6). Such is God's justice and punishment, "For the wages of sin is death." His son, Elah, followed to the throne and was king for a period of two years. He was killed while in a drunken condition and Zimri, his assassin, reigned. His reign lasted only seven days. That was surely an ill-gotten throne. The only record of his reign is that his wrathful spirit prevailed and he murdered all the house of Baasha. Omri was next but, "Omri wrought evil in the eyes of the Lord, and did worse than all that were before him." What an awful picture! Nations fall far more rapidly than they build up and so do churches and so do human lives. Ahab, son of Omri, comes on the throne now to exceed all his predecessors, even his wicked father, in sin. This he accomplished by the alliance with the vile dynasty of Ethbaal in the marriage of Jezebel, a woman whose name throughout all history bespeaks the worst that can befall womanhood. By this marriage Baal-worship became the established religion of the nation and except for a few faithful ones the nation fell into deepest sin and idolatry. Not only did the nation turn from God but the house of Ahab persecuted the true servants of God. Our five-point outline is: I. God Speaks to Elijah (I Kings 18:1-2); II. Elijah Speaks to Obadiah (I Kings 18:3-16); III. Elijah Speaks to Ahab (I Kings 18:17-20); IV. Elijah Speaks to the People and the False Prophets (I Kings 18:21-41); V. Elijah Speaks to God (I Kings 18:42-46).

I. GOD SPEAKS TO ELIJAH
I Kings 18:1-2

A recent survey made of students in five representative seminaries of our country revealed the startling fact that 99 per cent of those students did not believe in Direct Revelation, i. e., that God really ever spoke in a direct way to any of the prophets or saints of old as the Bible records. How tragic that men with such infidelity will soon fill pulpits over the land and receive a fat salary for mutilating the Bible. If we can say that Elijah made a sudden disappearance we can also say he made the same kind of an entry. His announcement was startling. He boldly appeared in the court of Ahab, mentioned the name of Jehovah in the presence of blatant heathenism, stated his prophetic business, left without opportunity for questions or argument and left Ahab and the people to think the thing over for a period of three and one half years. As soon as his duty was executed the Lord led him into the brook Cherith (17:2-3) and gave him his meals at the "Black Raven Cafe." Three and one half years is a long time to have no rain but it does not seem that either the people or the king had repented. These years had been good training for Elijah. They had also been protection for him for as we learn later, the king had sought everywhere for the prophet. Other prophets were compelled to hide in caves. Jehovah now speaks to Elijah (18:1) and tells him to return and show himself to Ahab. He goes without fear for he is going at the command of the Lord. It is wonderful to notice that first the Lord speaks, then the prophet acts. This is the kind of a life that God needs to work through. Such a life misses much wrong, issues much good, possesses much power and accomplishes mighty things. We need such men and women in the world today when judgment is falling rapidly and men are prone to continue without repentance in their own sinful way. In the lesson before us, all that men could do to alleviate the suffering brought on by famine had been done but there was no relief and there was no thought of God. What a dreary time it must have been. Each morning the sun arose and each night it set without a cloud and without a ray of hope for relief. The weary days wore slowly on and on.

II. ELIJAH SPEAKS TO OBADIAH

I Kings 18:3-6

In this dark, sinful picture we now meet a pure soul. How wonderful that the Lord always has one or more of these planted in strategic places. Just how Obadiah received his appointment in the house of Ahab is not told but we rejoice that it was so. He and the other faithful ones in our lesson typify the faithful remnant during the days of Tribulation. Obadiah hid one hundred prophets in a cave and fed them. What a wonderful act. It meant the risking of his own life but he was unselfish and willing. The national situation must have been terrific at this time for even the king, now in accompaniment with Obadiah, sets out to look for a stream where the horses and mules may be watered. A people can sin so long but God finally calls things to a halt. It is about time for America to be called to that halt. Oh, for a revival! As Obadiah walked wearily over the grassless, hot, drought-stricken fields, no doubt his heart was breaking. He pondered Israel's wickedness and their suffering. His heart must have been heavy as he searched in vain for the tiniest rivulet; he found none. Suddenly he noticed a man; the man was Elijah. Obadiah was astonished. The king had searched for him through the land and in every adjoining country and he had not been found (18:10). Now Elijah appears in this fashion. Moreover, he wants Obadiah to announce his return to Ahab. Obadiah feared for he was apprehensive that Elijah might disappear again while he went on his journey and he knew if Ahab did not find him that his own life would be taken. It was not until Elijah vowed in the name of the Lord to keep his promise that he went. Obadiah then broke the great news to the king. The most sought for man in the kingdom had suddenly arrived.

III. ELIJAH SPEAKS TO AHAB

I Kings 18:17-20

What an interesting meeting! How brave and courageous Elijah was! How sinful, hard and unrepentant was Ahab! The purest and the vilest met. Perhaps Ahab thought Elijah would fall trembling at his feet and submit to whatever the king desired. If this was his thought, he was badly fooled. No doubt with a great deal of gruffness Ahab spoke, "Art thou he that troubleth Israel?" Elijah did not wilt. He responded, "I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." Note how Elijah does not refer to the famine which was in reality the result of a cause. He puts his finger, so to speak, on the cause. The cause was a spiritual one. They had forsaken God. Most troubles are spiritual troubles. Instead of Ahab dictating orders to Elijah, Elijah dictates to him. He tells Ahab to gather the prophets of Baal unto Mount Carmel for it is time for a showdown. Ahab submits. Perhaps he felt that something had to be done and that since the prophet had pronounced the curse on the nation that now he was the only one to remove it. We are told by some historians that on Mount Carmel there stood two altars, one to Baal and the other, now in bad condition from neglect, to Jehovah. Elijah begins the Recovery Program with a revival. That is the only permanent Recovery. Ahab, like many today, wanted the blessing of a revival but he didn't want the Blesser. Elijah's boldness here reminds us of the words of the Lord to Jeremiah (1:8), "Be not afraid of their faces." Elijah avoided controversy by attending strictly to the Lord's business. He never minced words or spoke unnecessarily. Neither did he fail to speak when necessary.

IV. ELIJAH SPEAKS TO THE PEOPLE AND THE FALSE PROPHETS

I Kings 18:21-41

Before facing the Baal prophets, Elijah wants to face Israel as a people. They had allowed leaders to mislead them. How much longer were they going to continue as they had been? The time for decision had come. It comes in every life. It has come for many church members who claim to love the Lord and continue to hold on to the world (I John 2:15-17). There is time for definite decisions in lives for full-time Christian service. Times for decisions are important times. If Baal was God, Israel should serve him wholeheartedly. If Jehovah was God, then they should serve Him, wholeheartedly. Israel, as all people who love God, was resting in a false security and they needed to be awakened. The people never answered for they knew from Deuteronomy 6:4-5 that Jehovah demanded and deserved undivided worship. Most of them were like thousands today who want to retain a certain amount of faith in God but who wish to be popular with the modernism of their churches at the same time. They attempt to worship God to please a stinging conscience but fall before the modernism of Baal to please the ecclesiastical Jezebels and Ahabs. Such people suffer from destruction of the backbone. No doubt Ahab thought Elijah would lift his hand in blessing on the land and lift his voice in prayer for the people. There was an inner issue that must be settled before this could take place (Ps. 10:17). When inner issues are settled the outer issues take care of themselves. Elijah stated the method of determination as to who the true God was. The great array of Baal prophets and the prophets of the groves, i. e., the leaders in the licentious practices of the religion of Baal, assembled before the prophet of God. All the earthly glory was on the side of evil. All the number was on that side. All the wealth was on that side. All the popularity was on that side. Over against them was the lone prophet. With the lone prophet was the God that the others had forgotten. "If God be for us who can be against us?" (Rom. 8:31). The fire was to be the test. Our God answers by fire. Fire speaks of the presence of God in holiness. Elijah permitted the Baalites to act first. They prepared the sacrifice. This was followed by their wild crying. This scene is described more vividly by the historian Edersheim, "Ancient writers have left us accounts of the Baal-festivals. First rose a comparatively moderate, though already wild, cry to Baal; followed by a dance around the altar, beginning with a swinging motion to and fro. The howl then became louder and louder, and the dance more frantic. They whirled round and round, ran wildly through each other's ranks, always keeping up a circular motion, the head low bent, so that their long dishevelled hair swept the ground. Ordinarily now the madness became infectious, and the onlookers joined in the frenzied dance." Elijah was not swung in but spoke to them with bitter irony and exhorted them to cry louder. This enraged them. "In their madness the priests bit their arms and cut themselves with the two-edged swords which they carried, and with lances. As blood began to flow the frenzy reached its highest pitch, when first one, then others, commenced to 'prophesy,' moaned and groaned, then burst into rhapsodic cries, accusing themselves or speaking to Baal, beat themselves with heavy scourges, loaded or armed sharp points, and cut themselves with swords and lances—sometimes even mutilated themselves—since the blood of the priests was supposed to be specially propitiatory with Baal. Two more hours had this terrible scene lasted, and their powers of endurance must have been all but exhausted." This kept up until the time of the evening sacrifice. In contrast, Elijah began quiet and solemn preparation of the broken altar. To make the scene more miraculous, twelve barrels of water were poured on the sacrifice. There was a quiet yet confident prayer in great contrast with the wild orgies of the Baalites. Elijah prayed in the name of the Lord God of Abraham, i. e., the Covenant-keeping God; the name of the God of Isaac, i. e., the God of the Resurrection, and the name of the God of Israel, i. e., the God that transforms men like Jacob into men like Israel, Prince of God. The fire fell. The people fell. They fell on their faces and claimed Jehovah as their God. The false prophets had lost their popularity and Jehovah was re-enthroned in the hearts of the people.

V. ELIJAH SPEAKS TO GOD

I Kings 18:42-46

Elijah had spoken to Ahab (verse 40) in faith because of the promise (18:1). God had spoken to the prophet. The prophet obeyed. Now the prophet can speak to the Lord. Note the elements here of Elijah's prayer. It was based on the promise of God. It was definite. It was earnest. It was humble. It was full of expectant faith. It was abundantly answered. Six times the servant looked for rain but the prophet's faith was unshaken. One more time and a small, insignificant cloud appeared. It was enough. Word was sent to Ahab. It would rain. It did rain. God give us more Elijahs.

VITAL TRUTH ILLUSTRATION

Say, fellows, a lump of coal, scientists tell us, has enough energy stored up in itself to propel it around the world at the equator, or more than 25,000 miles. That is a phenomenon of power in nature. My dear little mother weighed only ninety pounds, but one night on my twenty-first birthday she reached out across mountains, plains and rivers—from our little home town down in Georgia—to the great city of Chicago, and snatched me as a brand from the burning. At the very moment I was laboring in the toils of a great temptation, she was upon her knees asking God to bring me back home as clean as I had gone out from it. I learned this afterward. I had wondered what it could be that had caused her image to come before me just at that critical moment, for I could plainly see her kneeling in prayer. I stopped, turned and fled. It was a real turning point in my life.

That is the phenomenon of the power of prayer. It is just as real as the power in the lump of coal, but it is of far more importance to you and me. When (and if) the lump of coal propelled itself around the earth, it would lie exhausted, a cinder, its energy spent and done. But that which is accomplished by prayer goes on and on with ever-increasing and sustained power throughout eternity.

—Wade C. Smith in The Sunday School Times.

POINTED QUESTIONS ON THE LESSON

1. What noble deed did Obadiah perform? (I Kings 18:4)
2. Was Obadiah's life jeojardized because of the deed? (I Kings 18:13-14)
3. In what way was Obadiah's attitude toward Ahab inferior to that of Elijah's? (cf. I Kings 18:7-12 and Prov. 29:25a with I Kings 18:17-24, 36-39 and Prov. 24:24-25; 27:5, 6a; 28:23; 29:25b)
4. With what wicked prophets was Ahab associated? (I Kings 18:17-19)
5. What disciplinary testing did God send upon Israel because of their idolatry? (I Kings 18:2b, 17-18)
6. Do false religions bring confidence or confusion to their followers? (Cf. I Kings 18:21; Acts 17:22-23; John 4:20-22; 18:38 with Job 19:25; II Tim. 1:12; I John 5:13; Heb. 10:19-23)
7. Did Elijah's demonstration convince Israel that Jehovah was the true God? (I Kings 18:36-39)
8. Should Christians countenance sin? (I Kings 18:18; Gal. 6:1; I Thess. 5:14; II Tim. 2:24-26; 4:1-2; I Tim. 5:20)
9. What incentive do Christian's have for courageous living? (Josh. 1:5-9; Isa. 41:10)
10. What will insure courageous living? (Luke 18:1; I Kings 18:36-37; James 5:17-18; Eph. 6:10-19)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Elijah was a man of faith. He believed all that God said, and was willing to trust his all in the hands of God. A very important decision needed to be made by the nation Israel, and Elijah was God's instrument to bring about this decision. The people had been drawn away from the simple way of worshipping God, and began to offer sacrifices unto the idols of the prophet Baal. Elijah's heart was heavy because of the sin of the people, and he began to bring their sin out in the open. He knew that the worship connected with Baal was not of God, and so he put them to the test.

As we read the story in First Kings eighteen we see how sincere the people were as they called to Baal to hear them, but no matter what they did or what they said, nothing changed. When Elijah put them to the test, he said, "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him." And then we have this little statement following: "And the people answered him not a word." They were silent. They had nothing to say, but if God was God, then they must follow Him, but if Baal then they would follow him. Now the test was ready to prove how false the worship of Baal was, and how true Jehovah was.

Each group was to offer a sacrifice, and whichever one was burned with fire from above was to be the one the people would accept. The prophets of Baal made their altar and laid the sacrifice upon it, and then began to pray to Baal to hear them and accept their offering. They called and called, but no answer. They began to cut themselves and do everything in their power to get an answer from Baal, but still no answer. While all of this was going on, Elijah was present and reminding them to call a little louder, because their god might be asleep, or busy with something else. Still these poor darkened souls were sure that their god would hear. At last the evening came, and it was Elijah's turn to prove his God.

Elijah built an altar, and placed the sacrifice upon it. Then he had them dig a ditch all around the altar, and pour water around in the trench. When they had done that, he asked them to put more water there, and to cover the offering with water, so that everything was thoroughly wet. Then Elijah was ready to call upon His God to accept his offering with fire. Everyone knows that things soaked with water will not burn, and so the whole thing was prepared in such a way that only an almighty God could make the sacrifice burn. There was no possibility of fakery.

Elijah called upon God, and prayed in the midst of this assembly of people that the God of Abraham, Isaac and Jacob might be pleased to accept his offering. And God heard and answered his prayer. The fire came from above and consumed the offering and we are told that it even licked up all of the water, so that nothing was left. When the people saw it they fell on their faces and said, "The Lord, He is the God."

Although they were not willing to turn to God through the testimony of Elijah, they did turn when they saw the marvelous work done that day. They no longer halted between two opinions, but were ready to take their stand with Elijah. Elijah stood on the promise of God, and the Lord allowed him to lead the people in the right way.

May we never be led astray by those who claim they are right apart from the Bible. We should always be on the side of the Lord, and true to His Word. Then we can be sure that we are right.

Yours in trusting Him,

Aunt Anna

Sunday, August 13, 1939 **Second Quarter, Lesson VII**

ELISHA: A LIFE OF HELPFULNESS

Lesson Text: II Kings 5:1-27
Printed Text: II Kings 5:1-10, 14

Golden Text: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

King James Version

II Kings 5:1 Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

4 And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

LESSON EXPOSITION

After the removal of Elijah, Elisha is the prominent figure in Israel. He healed the bitter waters of Jericho, went up to Bethel, then to Mt. Carmel and then Samaria (II Kings 2:19-25). While at Samaria the war trumpet sounded again. The kings of Israel, Judah and Moab went forth to battle. Elisha accompanied the host. The armies went around the southern angle of the Dead Sea and advanced through Edom (II Kings 3:8) with Moab. A water shortage was suffered and the prayerful assistance of Elisha was sought. Through his intercession water was miraculously provided and the enemy totally defeated. There are many similarities in Elijah and Elisha. They were closely devoted and the spirit of Elijah was passed on to Elisha in double portion at the miraculous translation of Elijah (II Kings 2:13). From history we learn of a number of battles between Syria and Assyria. This gives us a background to the opening verse in our lesson. Naaman was captain of the Syrian army and had had some victories over the Assyrians who were at this time the rulers over Israel. Our four-point outline is: I. Naaman, The Leper (II Kings 5:1-8); II. Elisha's Message to Naaman (II Kings 5:9-14); III. Naaman's Gratitude (II Kings 5:15-19); IV. The Sin of Gehazi (II Kings 5:20-27).

I. NAAMAN, THE LEPER

II Kings 5:1-8

Naaman was a great man with his master. Evidently he was a great man with many but especially with Benhadad, king of Syria. He was captain of the Syrian army and was a Gentile. He had position and rank. He possessed authority and influence. Doubtless he had wealth. He was the envy of many a man. He was an honourable man. There are many to whom these other qualities can be ascribed but concerning whom it cannot be said that they are honourable. Of all the fine and noble things that can be said concerning this most noble man there is a "but" that tells the other side of his life. Nearly everyone has a "but" in his life which tells of a sickness or a weakness and indicates some darker side of his life. It is the element of the imperfect or the sign of a falling short. Naaman had many wonderful qualities but he was a leper. With his greatness he would doubtless have gladly exchanged skins with the lowest slave but it was impossible to make such a transaction. Here is a man enjoying the highest and the best but he is a leper. Leprosy is a type of sin. The natural man may rise high but he is still a condemned sinner unless he receives the New Birth by the power of the Holy Spirit; "Ye must be born again." Leprosy was a constant condemnation to Naaman. The disease kept him from life's greatest enjoyments. He must always face the solemn fact that he was the condemned victim of the loathsome disease. Every sinner must constantly face the fact that he is facing certain judgment.

How beautifully significant is the fact that here in Naaman's household lived the little Jewish maiden. The little girl had every natural reason to be angry with and to despise Naaman and the Syrians. The army had taken her from home, land, friends and relatives and had made her a slave. How beautiful her character and how sweet her disposition all seems in the light of her background when she shows such loving interest in Naaman. Naaman must have been kind to her which speaks well of him. The maid seems to speak to Mrs. Naaman with much kindness in her voice, "Would God, my lord (referring to Naaman) were with the prophet that is in Samaria for he would recover him of his leprosy." Here was one of the greatest in the land. Here was one of the humble of the land but the humblest of the land had knowledge of something which the greatest did not have but needed. How often we see this repeated. It is given only to the humble in heart to know the truly great things. The maid knew of One Who could give a remedy. Not only was she showing interest in the mighty Naaman but she was showing faithfulness to her mighty God. She was a true witness. A witness tells what he knows. She must have known something of the mighty works God had been doing through his servant Elisha. Would we as Christians have been as faithful to witness in the presence of the mighty of earth as this little maid? The grace of God filled her heart. She was happy as a captive. She had a longing to spread her happiness. Have you the same longing, dear reader? If you have, the Lord will surely give you the opportunity. How mighty do the simplest testimonies become when given in Jesus' name! This little simple witness was not only given to a man of influence but it was indirectly a witness to the Syrian nation that there was a living and true God in Israel, yet, not simply in Israel but everywhere. It is the privilege of every believer in these dark days to let men know that we know there is a living God and that He can heal the soul of all its bruises and sores. It is for us to realize that it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6).

Someone referred the testimony of the maid to Naaman. Somehow the Syrian king, Benhadad, learned of Naaman's condition. Since Naaman was such a valuable person to the king, he was naturally interested in a quick and effective remedy. Through the testimony of the maid, even the king got hold of the "Good News." A slave reached a king. Paul, a prisoner, reached into the palace of Caesar (Phil. 1:13). The king learned of the promised recovery for Naaman. It seems striking indeed that just the testimony of a slave Jewess should be so clear, striking and definite as to move two men like Naaman and King Benhadad. It must have been a witness of unusual character. How grand! The king decided to send Naaman with a letter to the king of Israel, who was probably Joram. It seems that the reason for this action lay in the fact that the heathen king was always the religious as well as the political chief of the people. Joram, king of Israel, suspected trouble and deceit in view of the existing trouble between the nations. However, the king of Israel misinterpreted the message. He was not seeking trouble but mercy. We often become involved in terrible perplexity because we misinterpret the intentions of others. It seems that Benhadad must have known that it was the prophet rather than the king who possessed the Divine power but he evidently thought it diplomatic and wise to work through the royal channel. If the king had known Elisha as he should, he would not have been disturbed for he would have turned the case over to him at once. He should have known this was a case for the Lord and not for man. His lack of knowledge of God and God's prophet was the cause of his deep anxiety. This can truly be said to be at the root of much trouble and anxiety within the human race today. If the king of Israel had known the prophet and his work for God as the humble little maid did, there would have been no trouble.

It is significant to watch the departure of Naaman. Just think, he is moved to seek help from God. He is a heathen but the tesimony of a slave girl has moved him toward God. He is going to the prophet instead of calling the prophet to him. He is going into the enemy's land. He is humbled to a degree, though not as he will be later. He is the

picture of a sinner coming to the Lord. He goes to meet the prophet, however, without the proper conception of things. He desires to buy his blessing. Many would come if they could have something of which to boast. He departed with ten talents of silver (about $18,000) and six thousand pieces of gold (about $40,000), besides ten changes of raiment. He was going with great pomp and glory and style. Elisha, hearing of the action of the king of Israel, immediately came to the rescue of the king by quieting his fears, "Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there is a prophet in Israel." He came not only to the rescue of the king but he came to the rescue of poor Naaman for the king was as helpless to meet the need of the leper as any other ungodly person. Elisha was not exalting self here but was exalting the Lord, "And he shall know that there is a prophet in Israel." The knowledge of the prophet, of course, meant the knowledge of God.

II. ELISHA'S MESSAGE TO NAAMAN
II Kings 5:9-14

Naaman with his royal retinue rode up to the home of the prophet, which was evidently in Samaria (verse 3). There was a wide contrast between the splendor and the riches of Naaman and his retinue and the humble cottage of the prophet. Naaman looked for as great a display on the part of Elisha. He expected special attention. He had to learn what every man must learn, "For there is no difference, for all have sinned and come short of the glory of God" (Romans 3:22-23). He had to learn that God knows only two classes of mankind: the saved and the unsaved. Elisha was very humble. From all indications he lived in a humble home. He made no display of himself. He was the servant of the Lord. He knew that Naaman needed a deeper humility. He hadn't come down enough. Instead of feeding his pride, Elisha gave him a dose to break his pride. He simply sent directions to him by a messenger. This was most unexpected, unusual and disappointing to Naaman. The direction caused Naaman to become enraged. His pride took the lead. Elisha said that he must dip in Jordan seven times. Leprosy is a type of sin. Naaman is, therefore, a type of the sinner. Jordan is a type of the cross or of death. The sinner must die to sin since Christ has both died FOR the sinner and AS the sinner (II Cor. 5:14). This is hard on the flesh life. Men are proud by nature. Naaman was not desirous of humble obedience. He did not want leprosy and its consequences but he did not want the remedy, he wished to choose his own. Men want to escape Hell and go to Heaven but they want to choose their own way. He wanted to choose his own rivers if it had to be rivers. He would choose Abana and Pharpar, rivers near Damascus, which have a reputation for being clear and beautiful. No doubt he considered the directions too simple to be of any effect. Many scorn the Gospel because of its simplicity which to natural man is foolishness (I Cor. 1:23). It mattered not, there was no choice. It was Jordan or leprosy. There is no choice for man in Salvation. Jesus said, "I am the Way." It is not left for man to blunder nor to choose. Naaman was foolish and turned away in a rage. In this action he was about to forsake his own mercy (Jonah 2:8).

But what a blessing his servant became! There were three individuals directly working on his case: the maid, the prophet and the servant. Sometimes it takes the testimonies, prayers and efforts of several to lead a soul to Christ. The servant's appeal is a very sensible one. Many are willing to do a great thing. Few are willing to do the humble things. They who will be humble will be great. The servant prevailed. Naaman reconsidered. He obeyed. Seven times he dipped in the muddy water. It seemed a great price to pay but the leprosy was gone when he came up the seventh time. Seven is the number of perfection. God does not work except in perfection. Full obedience resulted in full recovery. Full obedience to the Word of God will result in full blessing and spiritual recovery. When the transaction was fully completed, Naaman was very happy. His happiness resulted in a desire for expression. This is the result of the yielded soul.

III. NAAMAN'S GRATITUDE
II Kings 5:15-19

How blessed it is that Naaman returned to Elisha. He did not forget. He had truly experienced a change. He saw things differently. He returned with a changed spirit. He was not defiant but humble. He offered gifts to Elisha out of deep appreciation, but Elisha, out of a heart set on glorifying God, refused them. He thus made a greater testimony before the heathen no doubt than if he had taken the gifts. He would not commercialize the work of God. Naaman wanted two mules' burden of earth (verse 17) in order that he might with it build an altar of worship of the true God in Syria. Note his tendered conscience (verse 18). Even though his position might demand his going into the heathen temple, he would not go there to worship. He was a changed soul. Elisha, pleased with the testimony of Naaman, bade him depart in peace.

IV. THE SIN OF GEHAZI
II Kings 5:20-27

Gehazi might be called the Judas of the Old Testament. He was selfish and covetous. He loved money. It stirred his old covetous being to see Elisha so unselfishly deny his privilege of taking a gift. In order to get his desires he went from one sin to another. Covetousness led to a lie to Naaman. The lie to Naaman led to a lie to his master, Elisha. The whole thing led to the awful disease of leprosy being put upon Gehazi. This led to the disease being passed on to his succeeding generations. How tragic that when a man sins, that sin passes on to those who follow in his posterity. Gehazi lost health, wealth, peace and his soul. Read here Proverbs 21:6.

The lesson presents Elisha as a type of Christ, the Syrian as Salvation to the Gentiles, Jordan as the cross and Naaman returning to his people as the witnessing Christian.

VITAL TRUTH ILLUSTRATION

It is years ago since a young man, known to the writer, sat at his work in a town in the west of England. He was a telegrapher, but it was not his work that absorbed him at the time, but the all-important question of his soul's destiny. He knew he was not right with God, and being anxious and troubled, he longed for the rest and peace which he knew others possessed. It was Monday morning. The previous day he had attended three services, deeply desiring to hear something to set his heart at rest, but alas, he was disappointed. After a sleepless night he had gone to his daily work. He felt he would go out of his mind unless some relief came, and finally decided to pray. While praying, the ticking of his instrument let him know that his station was called. Immediately he took the instrument and a pencil and wrote down the name and address of the one who sent the message, and of the addressee. Then tick, tick, came the message: "Behold the Lamb of God, Which taketh away the sin of the world (John 1:29). In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace (Eph. 1:7)."

Repeating the message to himself, he cried, "Thank God, I am saved; I've got it! I see it!" He now wanted to know the circumstances of this strange message being sent, so he delivered it himself. When he arrived at the address, the door was opened by a young girl, to whom he said, "I have a telegram for so-and-so." "That's me," said the girl. He waited while she opened it, the message coming to her also as from God. As she read, she too found peace. Asking her the meaning of this strange message over the wire, she said she had been anxious about her soul for some time, as the result of hearing the Scriptures read by the brother of the master for whom she worked—the latter not being a Christian but his brother an earnest believer. In deep interest, one Sunday afternoon she had made bold to write her master's brother and tell him her anxiety, asking him to please write and tell her how she might be saved. Instead of writing he used the telegraph.

—From "Life and Light"

POINTED QUESTIONS ON THE LESSON

1. Of what army was Naaman captain? (II Kings 5:1)
2. How did the little Jewish maid happen to be in Syria? (II Kings 5:2)
3. Did Elisha serve the Lord for earthly gain? (II Kings

5:5, 15-16; I Pet. 5:2)

4. What caused Naaman to react as he did to Elisha's instructions? (Pride: II Kings 5:11-12; I John 2:16; Prov. 13:10; 21:4; 28:25a)

5. What caused Gehazi's downfall? (Covetousness: II Kings 5:20-26; I Tim. 6:9-10)

6. Of what is leprosy a type? (Sin: Isa. 1:4-6)

7. Can sinners be cleansed apart from the blood of Christ? (Acts 4:12; I Pet. 1:18-19; Heb. 9:22-26; 10:4-12; Eph. 1:7; Rev. 1:5)

8. How may Christians show their gratitude to God for cleansing them from sin? (Rom. 12:1-2; I Cor. 6:19-20)

9. Is humility essential to a life blessed of God? (Isa. 57:15; James 4:6,10; I Pet. 5:5-6)

10. Is soul-winning an insignificant task in God's sight? (Dan. 12:3; Prov. 11:30; James 5:19-20; II Cor. 5:18-20)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

In the lesson today we read of a man named Naaman. He was a captain in the army of the king of Syria. He had a lofty position, and great honor, but we are told that he was a leper. Although people considered his high position in the king's army, they did not come near him because he was a leper. Any one who has the disease of leprosy is filled with terrible sores all over the body, which eat away the flesh, until the victim finally dies. This was the condition of the man Naaman. All his high honors were lost in the fact that he was a leper.

After one of the mighty battles when many captives were taken as slaves, there was a little girl taken among the captives, and placed as a maid in the house of Naaman, to help Naaman's wife. This little girl knew the Lord Jesus as her Saviour, and was ready to testify to those around her of her wonderful Saviour. One day she told Naaman's wife that there was a prophet of God that could help Naaman, and could tell him what to do to rid himself of this awful leprosy. The news was carried to Naaman, who immediately became interested, and went to the king of Syria to ask him to help him. The king sent him to the prophet Elisha

As Naaman comes to Elisha, he is encouraged, for he is sure that because he is of such high rank, his goodness will help him. But to his surprise, Elisha tells him to go down to the river Jordan, and dip within the waters seven times, and that when he arises he will be clean. What a surprise must have been his, for he never thought that such a command would be given to him. For a moment he is very angry, for he knows of several different pools of water, that are not as muddy as the Jordan, and wonders why Elisha does not send him there. Naaman forgets that God's way is not man's way. Indeed it would be humiliating to have to be healed in such a manner. But faithful friends began to tell him to obey Elisha's command. Naaman, although a man of high honors, does as he is bidden, and dips in the Jordan seven times, and when he rises the seventh time his leprosy is gone. How his heart rejoices, in knowing that his filthy body is clean, and that he is as other men. He now returns to the prophet Elisha, and wants to pay him for the kindness done, but Elisha refuses. Elisha was only God's instrument to be a blessing to Naaman, and to God belongs the glory.

How true this story is, and what a picture it gives us of those who are dead in trespasses and sins. Their souls are filthy and they need to be cleansed. They are told of the Lord Jesus Who takes away every stain of sin, because He washes them white in the blood that was shed on the cross of Calvary. Many are ready to hear the news that there is a way to be cleansed, but when they are told that it is not by all the good which they have done but by the shedding of His precious blood, they become like Naaman—they want to have it done some other way. But once a man sees that God's way is the only way, and takes the step of faith and answers to His invitation, "Come," then he finds rest for his soul. Nothing that we can do will pay the price of our redemption. Salvation is of God, and all that a guilty sinner can do is "come" to the Lord Jesus and receive His pardon through the shed blood.

We cannot pay for our salvation, but we can live a life that pleases Him that others may find Him as their Saviour, too.

Yours in His grace,

Aunt Anna

Third Quarter, Lesson 8 **Sunday, August 20, 1939**

BEVERAGE ALCOHOL AND THE COMMUNITY

Lesson Text: Joel 1:5-7; Daniel 5:1-5, 17, 25-28
Devotional Reading: Isaiah 28:1-6

Golden Text: "Woe unto him that giveth his neighbor to drink" (Hab. 2:15).

King James Version

Joel 1:5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

6 For a nation is come up upon My land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.

7 He hath laid My vine waste, and barked My fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white.

Dan. 5:1 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem: and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

25 And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided and given to the Medes and Persians.

LESSON EXPOSITION

The name "Joel" means "Jehovah is God." Of his history we know nothing save what we glean from his book. He seems to have prophesied during the reign of Joash (II Chron. 22—24). He was a contemporary of Elisha. If it be true that Joel prophesied during the reign of Joash, then we have a bit of introductory background. Joash began his reign well. For some time he walked a straight life after the pattern of his great-grandfather, Jehoshaphat. At the death of Jehoiada, however, he lapsed into great sin. The king and nation went into deep sin. Hazael, king of Syria, made an attack on Gath and would have besieged Jerusalem had he not been bribed by treasures from the house of the Lord. His own servants conspired against him and killed him on his bed.

The circumstances of his testimony seem to be that the land of Israel had been visited by a plague of locusts which

had devoured every green thing, leaving only barrenness and famine in their wake. Joel, led of the Holy Spirit, presses home upon the conscience of Judah the fact that this was a visitation from the Lord, because of Israel's sin. He desires that the people shall realize the state of their own souls. It is a truth revealed throughout sacred Scripture as well as in everyday life and experience that, "Whatsoever a man soweth that shall he also reap." Men seem never to learn this. God permits no accidents. "And we know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28).

Our four-point outline is: I. Joel Calls upon the Memories of the Ancients (Joel 1:1-4); II. A Thousand and One on a Drunk (Dan. 5:1-4); III. The Handwriting on the Wall (Dan. 5:5-16); IV. The Interpretation, and Judgment Pronounced (Dan. 5:17-31).

I. JOEL CALLS UPON THE MEMORIES OF THE ANCIENTS

Joel 1:1-4

The prophet asks if the older ones can recall such days. He even asks if their fathers can recall such days. The thought seems to be that Judah is going through such perilous times as were never before known in all her history. Evidently judgments are falling because the nation has forsaken God. Very often we hear it remarked that these days that are with us are different and more sinful and severe than any through which the world has ever passed. We believe it. These things tell us that God is about to visit the world with calamity for the sin of rejecting Jesus Christ as Saviour.

Next, it seems in verse three that the prophet would have the people tell their children and pass the word to succeeding generations about the manner in which God was now visiting the people with judgments. This would serve to warn them of the wages of sin. It should warn men today of the wages of sin (Rom. 6:23). According to verse four, there had been a complete destruction of every green thing. Famine and starvation stared at them. It is thought by most scholars that the various forms of insect life here mentioned, were not different and unrelated creatures but the same insect, the locust, in various stages of development. This plague must have presented a desolate scene throughout the entire land. It is very possible in such a time that people will not hear the voice of God in such an experience. Folk often see only the rod and hear no voice speaking from the Father. In Hebrews 12:5, 11 we read that some despise it; i. e., they disregard it or cast it aside as meaningless. They are simply indifferent. Then we are told that some faint; i. e., they quit. They cease to act. The third way is the right way; i. e., to be "exercised thereby." This means that the believer learns his lesson through that which seems, at least, to be judgment. It is blessed to know that God's judgments are remedial. He will have nothing come upon the Christian that is not good for him.

Joel calls upon the drunken pleasure-lovers to awaken to their actual sin and condition before the Lord. He begins by crying, "Awake." This is the message needed by thousands today who live only for themselves. Awake to the tragedy of sin! Awake to the consequences of sin! There needs to be such an alarm sounded among professing Christendom. Awake, O Christian, to your opportunity to witness for our Saviour! Awake to the surrounding need! Most people have gone so far into pleasure seeking that God is left out. They must awaken if judgment is to be averted. He calls for an awakening since the intoxicants have dulled the mind. Liquor stupefies and dulls. Any sin, constantly practiced, dulls and stupefies. It sears the conscience (I Tim. 4:2). This is why many seem to do most anything and everything and never feel a pang. The source of wine is now gone. The drought has dried the vines. Such is a picture of earth's pleasure. It is soon gone. We live in a world perplexed and haunted by fears. Long shadows loom over our most cherished possessions. Men and nations are lost and know not where to turn. Around the world international banditry is going on. War, butchery and hell face men but they turn a deaf ear and say, "Let's have another drink." They seek to drown the conscience. It is ours to take the simple message of Christ to these souls that they might have a light in their night and a song in their sadness.

This was a locust plague so terrible that Joel likens it to an army, strong and without number, with teeth like a lion. Such a plague would be very destructive. Man boasts, but even a tiny insect often causes him untold trouble and cost. Verses 13-14 should be read here. Joel calls for a repentant and solemn assembly. The indication is very strong here that the prophet is laying much blame at the feet of Judah's religious leaders. Condemnation could be rightly placed in the same place today. The message is to all, "Awake!"

II. A THOUSAND AND ONE ON A DRUNK

Daniel 5:1-4

Belshazzar and a thousand of his lords had a riotous party. Like many today, they felt that no party could be a success without liquor. More than thirty years lie between chapters four and five. Nebuchadnezzar reigned 44 years His son, Evil-Merodach, succeeded him and ruled two years over Babylon (II Kings 25:27-30; Jer. 52:31-35). He was assassinated by his brother-in-law, Neriglissar, who ascended the throne and reigned only a short time. His son, Labashi Marduk, followed but was killed within less than one year. In 555 B. C., Nabonidas took the throne. He was the father of Belshazzar and seems to have been the real king at the time of our lesson. It appears that he had centered his labors elsewhere and had placed Belshazzar over Babylon as a sort of vice-regent. At any rate, he was apparently in the same position in power and authority as king. Daniel writes of Belshazzar as the son of Nebuchadnezzar. This is no discrepancy for Semitic languages have no word for grandfather or grandson.

As Nebuchadnezzar was the personification of pride, so Belshazzar was the personification of profanity. Nebuchadnezzar's pride led him to banishment and humiliation. Belshazzar's profanity was to lead him and the nation to destruction. Matters in the kingdom had gone from bad to worse. A feast was held with great splendor. Luxury coupled with licentiousness ran to its height. The guests all went to extreme indulgence. They seemed to have hit a high climax when there appeared some danger that the party would drag. At this point Belshazzar felt he would spur the situation onward. There was only one way this could be done. They must go to farther extremes with blasphemy and sin. This, Belshazzar did. When men attempt to find pleasure out of Christ, one extreme calls for another, and so on until a tragic climax is finally reached. The picture is one of tragedy, not only from the standpoint of sin in practice, but also from the fact that the head of the nation was indulging. He was not only indulging but leading in the indulgence. When supposed-to-be leadership sinks so low as to drink and advocate the drinking of liquor and the practice of similar sins, the nation is sure to collapse in a short time. Belshazzar would never have it said that his party became dull; he therefore commanded that the House of God be desecrated. It seems that men are not just satisfied at sinning, but they feel God must be ridiculously blasphemed. The gold and silver vessels which had been sanctified for the temple were brought forth that the godless gang might fill them with hellish liquor and drink in silly glee.

In verse four there seems to have come to them a slight sense of sin and a need for recognition of some supreme power. They knew not God. They had no room for Him. Where there is no room for God, there is always room for gods. They drank and praised idols, i. e. gods of gold and silver, of brass, or iron, of wood, and of stone. Many today make a profession of religion and even of Christianity with the same lips that quaff wine and liquor.

III. THE HANDWRITING ON THE WALL

Daniel 5:5-16

The party had reached its height. Hilarity had been climaxed with terrible blasphemy followed by idolatry. It is significant to see how sin works: "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace." The hand wrote and Belshazzar saw it. It often appears that God's judgments are slow in coming but when they begin they move rapidly. "In the same hour" that sin reached its height, God wrote doom over Belshazzar and the kingdom. Friend, if you are prone to follow the foolishness of sin, remember it might be that "in the same hour" doom may come to you. This ended the feast. Most wild parties end in tragedy. In fact, all

of them are tragic before they start. Joy gave way to fear. Even the wicked and blatant fear when God moves. The king, a moment before the bold leader in the drunken, debauched party, now fears and shakes. What a leader he is now! He becomes pale. The astrologers are called forth to read the writing. They are as helpless as Belshazzar or any of the inebriated guests. It is a message from God and none are close enough to God to read it. The wife of Nebuchadnezzar appears, the aged queen; she evidently had no sympathy for the feast. She reminds them of the forgotten prophet. She can remember how he interpreted Nebuchadnezzar's dream and she knows him to be a man of God. Belshazzar has lived so far from God, he has forgotten the man of God. Now his worldly advisers and friends are impotent. So it always is; without God men are helpless in the most trying hour.

IV. THE INTERPRETATION, AND JUDGMENT PRONOUNCED

Daniel 5:17-31

Daniel was introduced. He was about 87 years old. How patient he must have been to have remained in seclusion so long. Many years had passed since he had interpreted the dream of Nebuchadnezzar. In the intervening time he had waited for another opportunity to glorify his God before the heathen. He never pushed himself. Now the door is opened. How glorious it all appears. Daniel, in humility of spirit, refused all the king's honors. Daniel could have, naturally speaking, been very sarcastic and reminded the king that since he cared nothing for him except in times of distress, he could find another to assist. He did not resort to such tactics but with a beautiful spirit he came out to the service. His service was rendered more for the glory of God than for benefit to Belshazzar. Oh, that Christians would be more often reminded that their work is for the glory of God and not for men. Daniel read the writing clearly. It was written by the finger of God and it therefore took a man of God to read it.

Note here again the rapid succession of judgments. "In the same hour" (verse 5); "In that night was Belshazzar . . . slain (verse 30); "And Darius the Median took the kingdom" (verse 31). While the king and his cohorts drank and carried on in sin, judgment was at their gates. By drunkenness and revelry in sin, Belshazzar lost his power of leadership. He lost respect. He lost the kingdom. He lost his life. Sin never pays good wages. Think of the solemn words: NUMBERED, WEIGHED, DIVIDED. Remember, God keeps accurate books. Judgment always follows sin (Heb. 9:27).

VITAL TRUTH ILLUSTRATION

On a busy avenue in one of the old towns of Washington County, Pennsylvania, there is a picture ad. A young man and his girl friend are seated at a table in a roadhouse. On the table are two drinking glasses and two bottles of beer. Underneath the picture in large letters are these words: "Thanks to our courageous President and sound thinking members of Congress and U. S. Senators." Of course it is not to be supposed that high officials in government know that their names are being used on a liquor poster, but a disconcerting thing about it is that a protest or reprimand is not likely to be made. The dealers are reasonably safe. —Christian Union Herald

At a church meeting a discussion was taking place on temperance, and an influential clergyman arose and made a vehement argument in favor of wine. When he had resumed his seat a layman rose and said, "Mr. Moderator. it is not my purpose to answer the learned arguments that you have listened to. My arguments are more humble. I knew a father who at great inconvenience educated his son at college. The son was dissipated, but reformed and remained steady for several years. One day he was invited to dine with a neighboring clergyman. He was offered wine. but refused until he was ridiculed. That he could not stand so he drank, and has long since found a drunkard's grave I am that father, and it was at the table of that clergyman who has just taken his seat that my son took the fatal glass of wine." —Sunday School Times

POINTED QUESTIONS ON THE LESSON

1. Why does the Scripture contain records of the drunkenness and debauchery of Israel and the Gentiles?

2. Is intoxicating liquor conducive to godly living? (Dan. 5:1-4; Prov. 20:1; Isa. 28:7; Hosea 4:6-11; I Cor. 10:5-11)

3. Why is it futile for men to seek to "drown" their sorrows by strong drink? (Prov. 23:29-32)

4. Does strong drink impair judgment? (Prov. 31:4-5)

5. Should Christians associate with those who are given to strong drink? (Prov. 23:20-21; I Cor. 15:33; II Cor. 6:14-18)

6. In dealing with drunkards, should reformation or regeneration be stressed? (I Cor. 2:1-2; Rom. 1:16; John 3:3-7; II Cor. 5:17; II Pet. 1:3-4; Gal. 5:16-24)

7. What reveals that Daniel's interpretation of the handwriting was for the glory of God and not for the praise of man? (Dan. 5:13-17)

8. Should Christians abstain from questionable things for the sake of others? (Hab. 2:15; Rom. 14:12-21; I Cor. 8)

9. Did Daniel regard wine-drinking as defiling? (Dan. 1:8)

10. Did Daniel lose or gain by living up to his God-given convictions? (Dan. 1:8-20; 5:17, 29; 6:1-28)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Belshazzar was the king of Babylon. His father, Nebuchadnezzar, had stolen from Jerusalem all of the golden vessels used for worship and placed them in his own kingdom for personal use. God dealt with Nebuchadnezzar for his sin, but when his son came to the throne, he was no better than his father.

Belshazzar decided to have a great feast, and in planning the feast, he was reminded of the golden and silver vessels that his father had taken from Jerusalem. He decided that it would be adding something unusual to the feast to have the wine served in these golden and silver vessels and so he proceeded to plan his feast accordingly.

It is true that kings are ordained of God and allowed to rule, even though many do not rule as God would have them. When a ruler goes to the throne and rules against God's plan, he is sure to have to stand the judgment of God against his ungodly rulership. So it was with Belshazzar.

The Lord allowed him to go ahead with his plans for the feast, but in the midst of all the ungodly conduct, the Lord called a halt. You can imagine the king gathering in all of his guests and serving the wine in the vessels once used in the temple for worship. They thought only of the novelty of such a thing, but, when God began to work, they changed their minds. While all of this was going on, a hand appeared in the room, and began to write on the wall. The king saw the part of the hand that wrote. His whole face was changed. The one who was laughing and boasting of what he had done, was now serious and quite concerned. He was dealing with God, and he stood without excuse for his deeds.

The Jewish man, Daniel, who was a prisoner in Belshazzar's court, was brought in to tell the king what the words on the wall meant. Daniel was now God's mouthpiece. Although a prisoner, he was bold to speak to the king the words which God had sent in the handwriting on the wall. It meant that God's judgment was on Belshazzar, and before that night was over judgment fell, for the king was slain.

Sin is sin, and God judges sin. His Son Jesus came to bear your sin and mine when He died on the cross of Calvary. When we put our trust in Him, and let Him become our sin-Bearer, we need never stand before God condemned. But when we reject Him as our Saviour, we already stand condemned before God. Belshazzar that night stood condemned. His sin condemned him. He was found wanting.

Every soul without the Lord Jesus will stand before God wanting. But today Jesus offers you salvation from sin, by simply trusting in His work on the cross of Calvary. He paid the debt of sin for you, and all He asks of you is to take Him at His Word. If you have never trusted Him as your Saviour, will you trust Him today?

Yours in the crucified One,

Aunt Anna

UZZIAH: A KING WHO FORGOT GOD

Lesson Text: II Chron. 26:3-5, 16-21
Devotional Reading: Psa. 112:1-7

Golden Text: "Everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 18:14).

King James Version

II Chron. 26:3 Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem.

4 And he did that which was right in the sight of the Lord, according to all that his father Amaziah did.

5 And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the Lord, God made him to prosper.

16 But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense.

17 And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men:

18 And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the Lord God.

19 Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him.

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the Lord: and Jotham his son was over the king's house, judging the people of the land.

LESSON EXPOSITION

The name "Uzziah" means "strength from Jehovah." Amaziah had reigned over Judah twenty-nine years. He began his reign by walking with the Lord but he ended it with the practice of idolatry. The kingdom was now showing a marked decline since the days of Jehoshaphat. Amaziah met a violent death (II Kings 14:19). Uzziah became Amaziah's successor. He had the longest reign of any preceding king of Judah; reigning fifty-two years. He possessed remarkable ability and activity, in some ways reminding us of David. He possessed outstanding ability as an agriculturist and as an engineer. Like many men, he began well but ended bad. Pride preceded his fall as it so often does with those who have mounted high on the ladder of success. Solomon wrote a great truth, "Pride goeth before destruction, and an haughty spirit before a fall" (Prov. 16:18). Failure in the best things of time and eternity is the inevitable result of pride in the heart. The cure for pride is meditation upon the Word of God (Ps. 1:2). The Word is the mirror which shows us what our real self is like and when we really see, we cease to be proud. (Many folk have a small Bible and a large mirror!) Then we look to Jesus Whom Paul chose to call "the Author and Finisher of our faith" (Heb. 12:2). How glorious it is to look to Him! In self we see failure, inconsistency, shortcoming and sin. In Jesus we see success, consistency, perfection and the One Who supplies every need of the human heart and life. Let us praise God that He has shown us Jesus.

Isaiah was the prophet during the reign of Uzziah (Isa. 1:1). Isaiah seems to have mounted to a higher spiritual plane when the king died (Isa. 6:1). Hosea, Amos and Zechariah were also prophets during his reign.

Let us look at this lesson before us from five viewpoints: I. The Ascension of the Young King (Vss. 1-3); II. The Eary Devotion of the Young King (Vss. 4-5); III. The Achievements of the King (Vss. 6-15); IV. The Sins and Punishment of the King (Vss. 16-21); V. The Death of the King (Vss. 22-23).

I. THE ASCENSION OF THE YOUNG KING
II Chronicles 26:1-3

Uzziah was made king at a very early age. He ascended the throne at the age of sixteen. He is also named Azariah (II Kings 15:1-2). "Azariah" means "Jehovah helps," while "Uzziah" means "My strength is Jehovah," or "strength from Jehovah." Edersheim, the Jewish historian, suggests that the king's correct name might have been "Azariah" and that his name may have been changed to "Uzziah" to mark his despondency after his intrusion into the sanctuary (II Chron. 26:16-20). In verse two we have a record of some of the works of this great young king. "He built Eloth and restored it to Judah." This city is also named "Elath" and was a seaport on the Red Sea in Edom. David had conquered Edom and Elath had become the servant of Israel (II Sam. 8:14). According to First Kings 9:26 this spot held considerable importance during the reign of Solomon. Edom, however, revolted and gained her freedom from Judah during the reign of Joram and made a king over themselves (II Kings 8:20-21). Now we see the young Uzziah regaining and re-establishing Judah's lost possession. This, no doubt, made the young king somewhat popular with Judah. The only remains of Elath, according to Edersheim, is a tower and the ruins of wretched hovels and a few date palms. Uzziah evidently achieved this feat in the early days of his reign. The recapture of this port must have revived Judah in a commercial way. There is no doubt some significance to the fact that Jecoliah, the mother of the king, is mentioned. We know the Holy Spirit would have nothing unimportant recorded, so she must have possessed some importance as a mother. She must have been a real mother indeed. The Divine Record reveals a long honored list of mothers whose personal righteousness resulted in a great son. There is a real, crying need in these days for more mothers of this kind.

II. THE EARLY DEVOTION OF THE KING
II Chronicles 26:4-5

In the early part of his reign, the young king followed the Lord very closely. He walked in the ways of his father. He walked in the way his father walked in the early part of his reign, but his father backslid and ended his reign an idol worshipper. His son was destined to walk the same way. A certain man of God named "Zechariah" exerted much influence over the king. In Second Chronicles 24:2 we read of a similar case where young Joash did right during all the days of Jehoiada, the priest. Zechariah must have been the advisor of the king. He perhaps advised in both religious and political matters but he evidently exerted an especially strong religious influence because the king sought God all the days of Zechariah's life. Any man who is so in touch with God that he can cause the king and leader of a nation to seek God, is a man of great value. We need many of them today. The statement concerning Zechariah is that he was one "who had understanding in the visions of God." This Zechariah is not to be confused with the great prophet who wrote the Old Testament book which bears his name. There are several Old Testament characters who bear this name. This man had a very great gift of spiritual insight and discernment. This is a gift which every saint of God should earnestly and sincerely seek to develop and cultivate. It comes only after much prayer and study of Scripture. Zechariah's understanding no doubt concerned the prophecies of the past prophets and it no doubt concerned his daily touch with God and heaven. There are many prophecy fiends who are constantly concerned about the developments in prophetic realms but who know little or nothing of the daily personal

touch with God. Prophecy is extremely important but that student of prophecy who fails in his daily personal Christian living has missed the real heart and purpose of this great Bible theme. We must study prophecy. We must preach prophecy. We must teach prophecy. Let us remember also, unless we live in the light of the application of prophetic truths, the rest of our prophetic ministry, no matter how fine, will collapse. Zechariah knew prophecy; Zechariah lived prophecy and he therefore wielded a tremendous influence. The last part of verse five is a mighty and powerful word, "and as long as he (Uzziah) sought the Lord, God made him to prosper." In this sentence there is a "condition." If a man or a nation wants the blessing of God, he must walk with the Lord. This does not speak of partiality. It is not that God wants to bless one more than another. It is that God does not give His best to those who will not walk with Him. When a child becomes disobedient, he loses out on the secrets of the family household. This is not that father and mother show partiality but because there is an issue to be settled before anything else. The child can still be a member of the family, sit at the table and fall heir to the inheritance, but he cannot enter into the deeper fellowship of the family because his disposition of heart and mind forbids it. Such is very true in a spiritual way. Christian, you have many blessings but if you will walk closer to Him, your blessing, power and influence will most certainly be increased. Salvation is not conditional. Blessing in the daily life is conditional. As long as Zechariah lived, Uzziah sought the Lord and as long as he sought the Lord, the Lord saw to it that the king prospered. I do not think Scripture testifies anywhere that the person who fully yields his life to the Lord will always prosper financially, i. e., as the world designates prosperity. The promise is definite, however, that the Lord will provide such a Christian's needs (Phil. 4:19). Such a person has the BEST. That is surely prosperity in the REAL. Such a person has the most coveted possession. He has peace (Eph. 2:14), life (Col. 3:4), and hope (Titus 2:13-14). There are those also whom the Lord does see fit to prosper in a financial and material way. They must not be numerous because too few handle these things for the glory of God (II Cor. 9:11-14; Gal. 6:6). From the chapter before us, the indication is that God blessed Uzziah both in a material way and in a spiritual way. Because the king was blessed, the nation was blessed. A group, no matter how small or how large, never rises above their leadership. Let us pray for the leaders of our nation.

III. THE ACHIEVEMENTS OF THE KING
II Chronicles 26:6-15

We now view the king from the military angle. The first move after the recapture of Eloth was the Philistine expedition. They had submitted to Jehoshaphat (II Chron. 17:11) but rebelled under Jehoram (II Chron. 21:16-17). Now the young king feels the urge to return them to subjection. One by one the cities fell. Gath fell first. Jabneh, nine miles to the northeast of it, fell next. These cities were in the section of the Sea of Ashdod and here the king built cities. He did this possibly for two reasons. First, he no doubt populated these with citizens from Judah. Second, this road was the main route from Egypt. From this expedition he pushed on against Arabia. It is an age-long story of the hundreds of battles between Judea and Arabia and it lasts to this present hour. The children of Ishmael and the children of Isaac have been at variance throughout the centuries and will be until the establishment of the Millennium. It is important to note the opening thought of verse seven, "And God helped him against the Philistines." These enemies were brought into subjection once again by the people of God. He forced the Ammonites to pay him tribute. There is an indication here of the weakening of Israel. Israel had been holding this territory and now that the Ammonites paid tribute to Uzziah, King of Judah, he evidently had taken or was very soon to take them into subjection. Verse ten is a strong indication that he did take the land. God was greatly prospering the king and nation. Uzziah's aggressiveness abroad was accompanied by wise domestic activity. It is always true in the military or ecclesiastical world, the home base must be fortified before there can be strong outposts. He strengthened Jerusalem at its three weakest points. He rebuilt the north wall of Jerusalem which had been broken during the reign of Amaziah (II Chron. 25:23). He built three towers: "at the lower gate," in the northwest corner of the city; at "the valley gate," which is the present Jaffa gate; and at the opposite of the north wall, and slightly south to protect the "horse gate" (Neh. 3:28; Jer. 31:40). Thus the city was defended on the north, west, south and at its northeastern angle. Moreover, these forts were armed with new and powerful engines for projecting arrows and great stones upon an advancing army. According to verse ten, he built towers in the desert in which the population could take refuge in case of a sudden raid. He digged wells also for the securing and storing of water which aided in the productivity of the land. He organized, equipped and disciplined the military force. He organized a group of picked men to the number of of 2,600. These men were especially brave and well equipped for their work, for they were called "mighty men of valour." The remainder of the fighting force amounted to 307,500 men and they were under a captain named Hananiah whose assistants were Jeiel, the scribe, and Maaseiah, the ruler. These leaders made out and kept a register of the army. Their war implements consisted of shields, spears, helmets, habergeons, bows and arrows and slings. The king also collected a number of military engines such as the Assyrians and Egyptians had been employing for a long time.

Uzziah loved husbandry. He bought flocks and had vine dressers. This seemed to be his hobby and was evidently for his own use and purpose.

Uzziah was a great genius. He was great in aggressiveness. He was great in his home projects but it seems that almost every time when men turn to such works and fortifications they turn from God. This is the record which many a historian gives us of many a great man. The Divine Record here is faithful in relating that Uzziah became strong because he was marvelously helped of the Lord (vs. 15). The writer of Chronicles recognizes this truth but it seems Uzziah forgot it. When he forgot it, destruction followed.

IV. THE SINS AND PUNISHMENT OF THE KING
II Chronicles 26:16-21

Pride had now taken hold upon the king. Notice that the sins of the former kings had been the turning away entirely from the House of God unto idols and false gods. Here the sin of the king was different. He did not go away from the temple but went in farther than was divinely permissible. Instead of lifting up the name of God, he now lifts up himself and selfish interests. When Uzziah entered the temple to offer sacrifice, the priest, Azariah, withstood him and reminded him of his place and also of the position and work of the Aaronic priesthood. Uzziah became angry. He felt if he could build up a nation, he could intrude into the temple worship. How foolish are the boastings of vanity and pride! Priesthood and royalty were two different offices and could not be mixed. He was warned by the priest but refused to heed. With the censer full of burning coals in his hand and looks of wrath on his face, the hand of the Lord smote him with leprosy. The priests then, in obedience to the Levitical law, thrust him out of the sanctuary and separated him (Leviticus 13:46; Numbers 5:2). Oh, how often men rise while humble, and then because of a heart lifted in pride, they raise self and fall. The way up is down. The great king, once mighty and blessed, is now humbled and a segregated leper because he sought to do something which was entirely out of God's will for him. Many are the applications of this today in Christian work.

V. THE DEATH OF THE KING
II Chronicles 26:22-23

A glorious death could and have come to Uzziah if he had stayed with God. It is one thing, and a great thing, to live a glorious life, but it is often different to die a glorious death. Much is said about the glorious life of Jesus, but God speaks more of His glorious death (John 13:31). Uzziah lived a great life but died a pitiful and defeated death. May we pray for a great life, lived for the glory of our Lord. May we pray for that continuance with Him that will result in a glorious death. Let us watch and pray for the daily cleansing from pride.

VITAL TRUTH ILLUSTRATION

It is related of Notker Balbalous that he was remarkable for two things—musical ability and knowledge of theology.

He became a favorite of Charles the Fat, emperor of the Franks. This preference was much to the chagrin of the proud and jealous Chaplain. This man thought to humble Notker publicly, so he approached the composer as he was playing on his psaltery, saying to the company, "We will put a puzzling question to this most sapient and profound theologian." Then to Notker: "Master, solve us a point in divinity, we pray. What is God Almighty doing now? The answer was, " God Almighty is doing now what He has been doing in the past ages, and will do as long as the world lasts; He is casting down the proud and exalting the humble." —The Illustrator

In Dr. Parker's famous lecture on "Clocks and Watches," he told the following story: A little watch so delicately strung, dissatisfied with its little sphere in a lady's purse, envied Big Ben, the great tower clock, one day as it passed with her ladyship over Westminster Bridge. "You shall have your opportunity, little watch," said the lecturer, and he dramatically described the little watch drawn up the tower by a slender thread. When it reached the top, the lecturer said, "Where are you, little watch? I cannot see you." Then pausing in his dramatic style, he said, "Its elevation has become its annihilation."

—The Sunday School Times

POINTED QUESTIONS ON THE LESSON

1. Under what condition did God prosper Uzziah? (II Chron. 26:5, 7, 15; Ps. 119:2; 1:1-3; 34:10; Prov. 28:5)

2. What led to Uzziah's destruction? (II Chron. 26:16; Prov. 16:18; 18:12a; I Tim. 3:6 with II Chron. 26:3)

3. Compare the fall of Satan with the transgression of Uzziah. (cf. Isa. 14:12-15 with II Chron. 26:16)

4. Did Azariah do wrong in rebuking Uzziah? (II Chron. 26:17-18; Gal. 6:1; 2:11-14; II Cor. 2:1-9; I Tim. 5:20; II Tim. 2:24-26; 4:1-2; Prov. 24:24-25)

5. Did Uzziah profit by the rebuke? (II Chron. 26:19; Prov. 9:8a; 13:18a; 15:12)

6. Can a believer drift so far from God as to lose his salvation? (II Tim. 2:13; John 10:28; Rom. 8:35-39; I Cor. 3:11-15)

7. How may Christians avail themselves of God's promised help? (Heb. 4:16; Ps. 46:1; 121:1-2; Isa. 41:10)

8. Contrast the life records of King Uzziah and the Apostle Paul. (cf. II Chron. 26 with Acts 7:59-60; 8:1; 9:1-6; II Cor. 11:22-28; Gal. 1:13-24; II Tim. 4:6-8)

9. What other king of Israel was disqualified for kingship because of rebellion? (I Sam. 15:13-26)

10. How was carnal mindedness manifested in Uzziah's life? (Rom. 8:5-8; II Chron. 26:16-19)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Today we study about another king of Israel. This king's name was Uzziah. He was only sixteen years old when he began to reign. His father was a great ruler and had made the kingdom prosperous. Uzziah followed in the steps of his father, and God prospered him. Uzziah reigned for fifty-two years. We are told that some of the things which this king did were as great as that of any other. He ruled most of the time according to God's plan and whenever God is given first place, blessing is poured upon His people.

But because Uzziah accomplished so much in his reign as king, his heart was lifted up. He became proud of what he had done, and failed to give the glory to God. As long as he gave God the glory, he was blessed, but the moment he began to give the credit to himself, he drifted from God's way of ruling. Forgetting God, he was filled with his own ways, and took upon himself the office of priest. In God's plan, a king was never to be a priest, neither a priest to take the office of a king. Each duty was separate, for God had planned it so. Uzziah went within the temple, and performed the duties of a priest. While there the priests came to him and rebuked him. As king they respected him, but when he went against God's law, then they lost respect for him. King Uzziah was very angry when they spoke to him about it, and would not listen to their advice, for he had forgotten that he was accountable to God. At this moment God sent leprosy upon Uzziah, and we find that he had to remain a leper until he died. Uzziah thought he was good enough to be priest and king, but when he had leprosy, he knew that he vas unclean and immediately he left the temple.

This mighty king who before had wrought many wonderful things, was now a leper, separated from his people by that awful disease. He forgot God, and followed his own ways, only to find himself separated forever from his kingdom. What a blessing could have been his of ruling his kingdom well, but because he dared to step into that which God forbade, he suffered the loss of blessings during the remainder of his reign. We are told that he remained a leper until the day of his death. His leprosy was a constant reminder of his disobedience to God.

Yours in His will,

Aunt Anna

THE EDITOR'S MAIL BAG

(CONTINUED FROM PAGE 219)

strongly confirmed in its message by the words of our Lord in John 7:38-39:

> He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water (vs. 38).

Here again our Saviour employs the symbol "water." The very next words inform us as to his meaning, and tell us what the water symbolized.

> But this spake He of the Spirit (vs. 39a).

This is simplicity personified. Such clarity of explanation makes further exposition a superfluity. In chapter seven our Lord has employed "water" as a symbol of the Spirit. The Scripture says so. It is unproved and gratuitous to assume that He would employ the same symbol in a radically different fastion in chapter three. In fact, such an assumption casts an aspersion upon His sincerity and His consistency.

Salvation by water baptism would be baptismal regeneration. Baptismal regeneration brings to man's heart an utterly hopeless hope. Baptismal regeneration is one of the various satanic methods whereby man in his folly has sought to substitute "salvation by works" for "salvation by grace." This is wickedness, and blasphemy. Let us away with it forever, "For by grace are ye saved."

> Jesus paid it all,
> All to Him I owe;
> Sin had left a crimson stain—
> He washed it white as snow.

Thus we see that Jesus said to Nicodemus in the third of John,

> Except a man be born of water even (that is to say) the Spirit, he cannot enter into the kingdom of God.

When rendered thus the passage is in perfect harmony with the entire Word of God. Those who claim that this passage teaches baptismal regeneration do so without good ground. They show that they have not given the passage itself sufficient study, and they also show that there is a need in their own souls to become acquainted with the grace of God. The passage has nothing whatsoever to say about baptism. It is simply saying that if a man is born again, he must receive that blessing through the operation of the Spirit, which Spirit is symbolized by "water"—"BORN OF WATER EVEN THE SPIRIT."

BEREAN AFRICAN MISSIONARY SOCIETY

(CONTINUED FROM PAGE 216)

offering for the Lord making you a good boy, and he did that very thing. I called the other mission boys together and told them about the incident and that that was what made us glad, and that they, too, should learn to be honest. They gasped with surprise, as such a thing is so foreign to them."

NEIGHBORING MISSIONARY NEWS

We are happy to report that Rev. Hunt, for whom we asked prayer last month, is iimproving from his sleeping sickness. However, it will be several months before the condition can be entirely cleared up.

Mr. and Mrs. Patterson, missionaries who have been laboring at the E. S. A. M. at Shabunda for several years, have been forced to return to the homeland because of Mrs. Patterson's ill health. They have visited our station several times with the view of bringing first-hand news from our missionaries. We ask for the continued prayers of our readers for Mr. Hunt, and also for Mr. and Mrs. Patterson.

And last but not least, we ask for the prayers of our readers for Rev. P. Ayres of the Protestant Mission at Tunda, who lost his wife while Mr. and Mrs. Jansen were still at Tunda, through the accidental discharge of his gun. Mrs. Ayres was one of the most efficient workers in the Methodist Mission, having been Mission Treasurer for all their stations. Both Mr. and Mrs. Ayres showed every courtesy and kindness to Mr. and Mrs. Jansen while they were at Tunda, and the Jansens were very much touched by the tragedy. They commented on Mr. Ayres' God-given courage, and wonderful testimony at the funeral which was attended by natives and white officials from all around that section. They said it was most impressive and helpful. Our heartfelt sympathy goes out to Mr. Ayres in his bereavement, as well as to the loved ones of Mrs. Ayres.

THE DAYS OF YOUTH

(CONTINUED FROM PAGE 221)

expect her to help. She was much too frail. Besides, time was precious. He decided to put his pride in his pocket and ask the Lord Jesus if He wouldn't please help him rescue Betty before the water washed her away.

He bowed his sandy head and locked his grimy hands over his heart and prayed more earnestly than he had ever prayed in all his life before.

"Dear Jesus," he sobbed, "You know how AWFUL I acted today. I don't suppose you want to help a bad boy, but dear God, please, PLEASE, help me save my sister. Grandfather said You would help me when I needed You, and if I ever will need You in my whole life, I need You now. Betty needs You too, and I'm sorry—" Here he he sobbed and sobbed, and then when he had managed to control his shaking little body, he cried out, "Please, God, tell me what to do, and I'll try to do exactly as grandfather says from now on. In Jesus' Name—PLEASE—Amen."

As he raised his head, he slowly opened his eyes. All at once the cove ahead had a new meaning for him. Of course, why hadn't he thought of it before! Jesus was helping him already. Mr. Greene! His boat house was just around the sandy bend ahead. As he ran toward it as fast as his tired wet legs could carry him, he thanked Jesus from the very bottom of his heart.

It seemed as if he would never reach the boat house, but when he did, Mr. Green was just tying a boat up to the dock.

"Mr. Green," panted Billy. "Please DON'T!"

"Don't what, my boy?" asked the bewildered man.

"Please don't tie up your boat. My sister's asleep on the rock and the water's all around."

"Where? What rock?"

"The big rock—the Rock of Ages!"

"Never heard of it."

"Please hurry—you know! —the big rock in front of the slope!"

"Land sakes, why didn't you tell me?" exclaimed the now excited Mr. Green. "Tide's almost in—sometimes covers the rock. Hurry, boy! Don't stand there gaping! Grab that rope and jump into this jalopy."

The engine sputtered, then began a steady "put-put" as they started to move all too slowly through the water toward the rock.

Billy prayed and fumed and cried. He hoped Mr. Green would think the salty tears that ran their unbidden course down his flushed cheeks were bits of ocean spray, but the wise man seemed not to notice at all. Billy had plenty of time to remember what a thoroughly bad boy he had been and to realize how much he really loved Betty. Just to think that not three hours ago he had thought she was a nuisance!

Betty slept on, unaware of any danger whatever. As the boat pulled alongside the rock, Billy sprang to the top easily. The water was nearly over it. He woke Betty gently and pointed to the boat. As Betty looked around and realized that she was completely surrounded by water, she started screaming, but Billy pulled her to her feet and toward the boat, pointing to it all the while. The boat, she realized, meant safety.

Mr. Green took them back to his dock and helped them out of the boat.

"Now leave me tie up my boat, will you, young squirt?" He grinned and winked wisely at Billy.

The two children, with heart-felt thanks to Mr. Green and to God, started home—hand in hand. Billy was so thankful that Mr. Green hadn't asked any questions. He was very much disgusted with himself and his almost disastrous deeds. He hung his head in shame. But at the same time, he was thankful to Jesus and God up in heaven for saving Betty.

As they rounded the cove, who did they see coming to meet them but grandfather, himself. Betty pulled her hand from Billy's and ran eagerly to meet him, but Billy couldn't look up and stopped where he was. He kept his eyes glued to the ground and stood with his hands locked behind him, standing on one foot, circling the other in the sand. What could he say? Then, with a burst of courage, and a loud sob, he, too, ran to grandfather's outstretched arms. He laid his head on that dear old shoulder and sobbed brokenly.

"Oh, grandfather—I've been awful—I disobeyed you because I thought I could take care of Betty all right. She went to sleep on the rock and the water came. Oh, grandfather—I'm not a man at all, I'm just a sissy."

"No, son, not necessarily. You see, the same thing could have happened to Betty if I had been taking care of her. The thing is, Billy, you disobeyed and endangered the life of someone else—your own sister. That's what sin does—it not only hurts the person who sins, it very often causes harm to others."

"Grandfather—" this from Billy.

"Yes, my boy?"

"Does Jesus love bad boys?"

"Indeed He does. That's why He helped you today. He never fails to help us, even when we have sinned. He hates sin, but He died that sinners might be safe."

Betty lifted her head from her grandfather's arm.

"Oh, that's wonderful!" she exclaimed, wide eyed.

"What is?" smirked Billy, who was almost his old self by this time.

"When we accepted Jesus as our Saviour, we accepted the Rock of Ages, and He'll hold us up out of the storms. He does that to everybody that accepts Him. We ought to pray for people who are out in the water of sin without the Rock!"

"Indeed we should," agreed grandfather. "And Billy, did you ask your sister's pardon, and ask Jesus to forgive you for disobeying?"

"Betty, I'm sorry I led you to the rock and then left you, and I'm glad Jesus helped me to save you. I already thanked Jesus in my heart a long time ago, but, grandfather, I'm sorry that I didn't do as you wanted me to." He sighed, then: "I guess," he pondered, "that you and Jesus will have to take care of Betty and me forever."

WHY I PREACH THE OLD-FASHIONED GOSPEL

(CONTINUED FROM PAGE 209)

marks. No one is quite sure where the train is going, or whether it will get there. Such a state of affairs reminds us forcibly of that statement in God's Word concerning the reprobates in the last days, of whom He said, "Ever learning, and never able to come to the knowledge of the truth" (II Tim. 3:7). It also brings to mind the indictment of

Jeremiah, "They have rejected the Word of the Lord, and what wisdom is in them?" Those who reject the Word of the Lord may continue to learn, but apart from Him Who is the Fullness of the Godhead bodily, and apart from that Word which is able to make one perfect and throughly furnished, they will never reach finality. They are like one lost in a great maze. They are constantly finding new and promising ways, but NONE of them lead to liberty. Necessarily, when there is only one way, those who reject that way will find no other, though they be ever so sure they have found one.

3. Because God and man are still the SAME. God declares of Himself, "I am the Lord, I CHANGE NOT" (Mal. 3:6). Of Christ it is written that He is "the same yesterday, today, and for ever." Now God is the One with Whom we must deal, the One with Whom we must reckon, and the One on Whom we must depend. It is chiefly important, therefore, that we adjust ourselves in keeping with His unchangeableness. A God Who is unchangeable in essence, is of necessity unchangeable in purpose and conduct, and equally unchangeable in His expectations of us. When He alters in character and conduct, it will be time enough to alter our approach to Him, or to introduce another Gospel.

But man, too, is unchanged. He still has all the characteristics which he has been known to have from all time. In common with all his ancestors, he gives evidence of hate, greed, lust, jealousy, fear, appetite, joy, love, sorrow, pain, sickness, sin, covetousness, pride, vanity, scorn and many other such passions, caprices, etc. There is no indication of change, except in degree, and that is not in his favour. His degree of wickedness is greater, and his degree of righteousness is less. Man is full of old-fashioned sin!

Therefore, since God is still the same in character and conduct, being perfectly pure and holy; and man is still the sinful being that he has always been, why should the old-fashioned method of salvation be modified, or, why should I, as a servant of God, use different tactics from those which the Lord has ordained, and which His servants of old have used successfully? Now, God has not added to, or taken from, repealed, revised, or ammended His PHYSICAL laws. They stand today exactly as they have always stood. They are as sufficient for the complexity of our day as they were for the simplicity of the dawn of time. No scientist would dream of having them altered. Now, the SPIRITUAL world is as orderly and precise as the PHYSICAL world, and its laws are as exempt of modification. When it is proved to me that God has changed, that man has changed; and that God's physical laws have changed, I shall consider the adoption of a modern theology. "Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; THEN may also my covenant be broken with David my servant . . ." God here clearly declares that His covenants with man are as unchangeable as the mechanics of the universe!

4. Because God has WARNED us against changing. I am not at liberty to preach anything I please. As a servant of God, I have been given my orders. These orders do not admit of deviation. God's Word comes to every servant of His, "Preach the WORD!" Every true servant of His is KNOWN by his preaching this Word, "For He whom God hath sent speaketh the words of God" (John 3:34). This was spoken of Christ in particular, but it is relatively true of any one whom He has sent. Paul's command to Timothy was, "CONTINUE thou in the things which thou hast learned and hast been assured of . . ." And then, as a reason for so doing, he declares that "all Scripture is given BY INSPIRATION OF GOD, and is profitable for doctrine, for reproof, for correction, for instruction in rightcousness: That the man of God may be PERFECT (complete), throughly furnished unto all good works" (II Tim. 3:14-17). These Scriptures are inspired by a God of unchanging perfection, and consequently, they are like Him in that unchanging perfection, and if we as His servants would be perfect and throughly furnished, we must abide by and preach the perfect Word. "If any man speak, let him speak as the oracles of God (i. e. in style and substance); if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to Whom be praise and dominion for ever and ever. Amen (I Pet. 4:11).

5. Because the old-fashioned Gospel still WORKS. Nothing is worn out that does its work as well as when it was new. The Gospel is neither shabby nor effete, any more than the sun is shabby and effete. Furthermore, the Gospel is the only thing on earth that can MAKE anything absolutely NEW. So, instead of being an outmoded relic of the past, it is the only thing that is truly new. It is both living and life-giving. Though the Gospel is ancient of days, it still has upon it the dew of its youth. Not only so, but it is the true Fountain of Youth to all who bathe in its living waters. When one sees the Gospel as it really is, it will have all the glory, beauty and freshness of a creation just from the hand of God. After centuries of use, and untold opposition and hatred, it is STILL the power of God unto salvation unto all who believe. The Bread of Life has not molded. The Water of Life has not become stagnant. The Way of Life has not become blockaded. The NEW and LIVING Way into the Holiest is still open. After all, only ARTIFICIAL things become old, worn out, and, therefore discarded. The land, water, trees, birds, animals, plants, flowers, rivers, etc. are as new today as ever. No one would want to improve them if they could. The Gospel is just as old and just as new as nature itself, and just as much alive.

6. Because God has spoken ONCE FOR ALL. The faith was once for all delivered unto the saints (Jude 3). If we throw the old Book aside, He will not give us another. God does not bring out a new edition for each new generation, but the one edition was designed to serve for all ages, for all peoples, and for all climes. Though yesterday's newspaper is stale today; the writings of God, though penned centuries and milenniums ago, are as fresh in interest as though they were written in and for our day alone. Aside from all the other wonders of the Word, it is a masterpiece of PERMANENCY. However, such is the adaptability of the Word that it exactly suits my need just as it suited the needs of our fathers. Though it has one permanent and fixed interpretation, it is manifold in its applications, and no contingency may arise for which it is not sufficient, and which God did not foresee. We are not impoverished in that we have only one Book. It covers the entire field of our requirements.

Authorship is everything. If men bring out a new Bible, as they say they shall, it will be MAN'S Bible and not God's Word. One might as well complain of Shakespeare, and write new classics as we think he should have written them, and then offer to the public the NEW SHAKESPEARE! They would not be Shakespeare at all. He had nothing to do with them! Even though they were improvements on his writings, they could not be associated with him. If man produces a new Bible, who will back it up? Who will make it good? The chief value of the Bible consists in its PROMISES. Who will make and keep as great or greater promises to us? Man truly may devise other schemes of salvation, but who will put them into effect and give them force? The Bible is nothing without its AUTHOR. It is the only book in the world that depends for its value on the continuance of the life of its Author. They both must live or die together. Without a living God to make it good, it is like a check that is issued when there is no money in the bank. The check may be ever so correct in form and attractive in appearance, but it is a scrap of paper. If Shakespeare had written the Bible JUST AS IT IS, I would be the first one to throw it away. It would be a mocking delusion. God will not hold Himself responsible for making good a man-made Bible. Rather, His holy wrath is upon all who would substitute the schemes of men for the verities of God. Whether you like the Bible or not, it is the only writing we have from the hand of God. It is His LAST will and Testament.

Now, I propose to stand by the old Book until someone shows me a greater. I will only accept a change for the BETTER. It must have a better AUTHOR. It must have higher STANDARDS. It must be PURER. It must be WISER. It must present a greater SALVATION. It must have greater and fuller PROMISES. And, lastly, it must have greater EFFECTIVENESS. An invention must constitute an IMPROVEMENT. WHO can improve on the old Book or the the old Gospel? May God help us to heartily embrace it and give new voice to its eternal truths!

HIS SOVEREIGNTY IN RELATION TO THE GOSPEL

(CONTINUED FROM PAGE 210)

Again, in Acts three, with a new-born courage born of Pentecost, Peter boldly declares that the "Holy One and the Just," Whom they had denied, was the PRINCE OF LIFE, WHOM GOD HAD RAISED FROM THE DEAD. By HIS NAME, and faith in His, a lame man had miraculously been made strong. Down through the ages since, men who are lamed by sin have found spiritual healing through the Gospel of resurrection life.

Further (in verse 19), the preaching of the RISEN LORD was marvellously effective:

> The multitudte of them that believed were of one heart and one soul . . . and with great power gave the apostles witness of the RESURRECTION of the Lord Jesus: and great Grace was upon them all (Acts 4:32-33).

In Peter's sermon to the Gentile hearers recorded in chapter ten, we read in verse thirty-six that the Sovereignty of the risen Christ is his predominant theme. It is certain that, with the Apostle Paul, Peter would rather speak five words with understanding than ten thousand words unintelligibly (I Cor. 14:19). In his wonderful sermon there is a sentence of five words which encompasses all the blessings and implications of the Gospel message. "HE IS LORD OF ALL" (verse 36). This was Jesus of Nazareth, anointed with the Holy Ghost, continually evidencing His sovereignty, Who went about doing good, Whom they slew and hanged on a tree. "HIM GOD HATH RAISED UP the third day and showed Him openly" (verses 39-40). Notice again the effect of this preaching. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word" (verse 44).

Passing on to Acts seventeen, we read of Paul establishing the church at Thessalonica. Observe the basis of his appeal and the spiritual philosophy of his reasoning with them "out of the Scriptures" (verse 2). He alleges "This Jesus, Whom I preach unto you, IS CHRIST (verse 3).

III. ONE GOSPEL ONLY

Reference may profitably be made at this stage to the distinction often made between the "Gospel of the Grace of God" and the "Gospel of the Kingdom." A danger which continually besets the Gospel preacher is the tendency to over-emphasize one side of Divine truth at the expense of another. Some prophetic interpretations have led to certain divisions of truth, in emphasizing which there is danger of forfeiting a proper Scriptural perspective. What is the Gospel of God's Grace but the Gospel of HIS SOVEREIGNTY? And wherein lies the vital efficacy of the Gospel of Grace unless it relates to HIS KINGDOM and leads the individual soul to an acknowledgment of His sovereignty?

At the same time, there is no controversy whatever in the matter of DISTINCT DISPENSATIONAL ASPECTS of the Gospel, and no doubt this is the intention of these segregations of the evangel according to its varying titles in the Word. But is it not important to guard against the possibility of such unbalanced distinctions that we minimize the one and only objective of Grace, i. e. HIS SOVEREIGNTY? It is earnestly affirmed that there is ONLY ONE GOSPEL in the Scriptures, and this supremely unique Evangel must of necessity result, at all times and to whomsoever declared, in the enthronement of the Lord Jesus. Whether it has to do with the Kingdom in mystery in this age, or the Kingdom in manifestation in the golden age to come, it is vitally of one and the same substance—the Gospel of His sovereignty.

Notice, further, how precise the Holy Spirit is in the manifold designations by which He describes this Gospel. Though many appellations are used, it is significant that each one conveys the essential truth of the resurrection and the Godhead. Here are some:

> The Gospel of JESUS CHRIST (Mark 1:1)
> The Gospel of the Grace of GOD (Acts 20:24)
> The Gospel of GOD (Romans 1:1)
> The Gospel of CHRIST (Romans 1:16)
> The Gospel of the GLORY OF GOD (II Cor. 4:4 R. V.)
> The Gospel of our LORD Jesus Christ (II Thess. 1:8)
> CHRIST'S Gospel (II Cor. 2:12)

All these link Grace to Glory, and insist that the Gospel of His love is inseparable from His preeminence. In the phraseology of our popular twentieth century "Christian religion," we are forced to observe a sad and striking contrast. Much is heard today of the "Gospel of Jesus," the "Jesus of history," the "Social Gospel," etc., etc. Indeed, these seem to be the popular slogans of Christendom in these days of apostasy and spiritual decline. The Gospel entrusted to the King's ambassadors is never called "the Gospel of Jesus." This Evangel bears all the dynamic and dignity of the Throne of God. Its demands cause the sinner to bow in humble submission, worship and obedience before the exalted One Who fills heaven with His Glory! It is "the Gospel of the Glory" (II Cor. 4:4 R. V.). This is "the Gospel of your Salvation." Whilst believers must refuse bondage to mere phraseology, it is felt that care should be exercised, when alluding to the Saviour, to give Him His title as "LORD," using such Scripture designations as "The Lord Jesus," "The Lord Jesus Christ," "The Lord Christ," "Christ the Lord," or just "The Lord."

Of course, there are devoted believers who, in conversation and in preaching, make constant reference to the Saviour as "Jesus." It is not suggested that any derogation of His lordship or majesty is either introduced or resultant. It will be agreed, however, that it is not erring on the side of reverence and worship to give Him the glory due unto Him as we take that precious name upon our lips.

IV. THE PREACHER'S THEME

The paramount theme of the Gospel preacher is therefore the death, resurrection, ascension and return of our Lord Jesus Christ, and the Divine objective to be realized through His redemptive work. This can be nothing less than the proclamation of His sovereignty in relation to the redemption of men. "For to this end, Christ both died, and rose, and revived, that He MIGHT BE LORD both of the dead and of the living" (Rom. 14:9).

It is the "Gospel of the GLORY OF CHRIST" (II Cor. 4:4 R. V.). Any "Gospel," however orthodox in its presentation, which falls short of the "resurrection," either expressly or by implication, is not the true Gospel of Salvation. Of course, every true preacher of the Gospel rejoices in the glorious fact that He Who died also ROSE AGAIN AND IS ALIVE TO DIE NO MORE. This fact is undoubtedly assumed or implied in every faithful Gospel message. There is a subtle danger, however, which needs to be honestly faced and overcome. It is the tendency to declare the Saviour's death on the cross for sinners, and THAT ALONE! Blessed and glorious as this truth is, it is not a complete Gospel, and may even be the means of counterfeit results. Whilst the essential basis of the true Gospel appeal must ever be "Christ CRUCIFIED," it must never leave the hearers with a CRUCIFIED Christ." The plain fact is that CHRIST ON THE CROSS can save nobody. He was "crucified in weakness." The atoning sacrifice of Calvary is ever the eternal basis of salvation, but it is THE RISEN LORD, and He alone, Who saves.

May it not be that much of the dissappointment accruing from our Gospel testimony could be traced primarily to the inadequacy of the message preached? The Gospel is not a message of death, but of LIFE, Life in the RISEN LORD, and that only because He died for sinners. A dead Christ, or a crucifix, can only be a symbol of darkness and despair. How often a test question is put to a seeking soul: "Do you believe that Jesus DIED for you?" "Oh, yes." "Then you are saved." But IS that adequate? Such a "belief" may lead a soul only out of one hiding place into another. As we have seen already, true faith relates to the crucified and RISEN LORD as a Person, and is not merely the acceptance of FACTS.

Of course, the Word of God is not bound, nor is the Holy Spirit necessarily circumscribed by the limitations of the message or the messenger. Indeed, such a message has often been blessed of God to the salvation of souls. Thank God, true conversion is SPIRITUAL REVELATION, and may be granted by the Holy Spirit through the most inadequate agency. Light may enter the soul



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through an individual sentence, or just a word, or even without the preacher's message at all! God in His Sovereignty will have mercy upon whom He will have mercy, and so as far as the messenger is concerned, more may depend upon his personal sanctification as a vessel than upon his actual emphasis or method in presenting the Gospel.

It is not suggested for a moment that every aspect of Gospel truth can (or should) be incorporated into one message. Such would be well nigh an impossibility, but it is suggested the RESURRECTED CHRIST is the One Whom we preach, and that the Sovereignty of the risen Lord is the dominating principle forming the background of every true evangelistic appeal.

Whilst Calvary must ever be supreme in the message, it should be remembered that the intrinsic value of the blood of Christ and His atoning sacrifice is primarily GODWARD, and it is the resurrection of the One Who hung there which attests and secures its undying significance to needy sinners. The Gospel of the Glory is essentially the Gospel of the cross. It is THE LAMB Who is "in the midst of the Throne." It is impossible to preach the Gospel of His Sovereignty without recognizing the cross as fundamentally basic and contrary. But "if Christ be not raised, ye are yet in your sins and your faith is vain."

The cross and the crown cannot be logically separated. In the wonderful types and shadows of the Old Testament, all of which are "concerning Himself" as the crucified and risen LORD, the central fact of the atonement is prominent. See how "holy men of God" prophesied not only of His sufferings, but also of the GLORY that should follow. The cross and the glory are inseparable. As in the case of Thomas, an adequate vision of the nail-pierced hands and feet must ever lead to the worshipful exclamation, "MY LORD AND MY GOD." There the doubter found an answer to all his fears and questionings. Multitudes since have found the same blessings in the same way. The Gospel of the Resurrection has never lost its power.

Thus, the Holy Spirit witnesses to the saving power of the risen Lord. The preacher's theme is still the same today. It is not only the DOCTRINE of the atoning sacrifice of Calvary, but the inseparable corollary that He "rose again on the third day according to the Scriptures" (I Cor. 15:4). In full compatibility with this all-embracing theme, the Apostle sums up his own main emphasis and that of all Divinely-ordained ambassadors. "We preach not ourselves, but Christ Jesus the Lord" (II Cor. 4:5). The R. V. is more accurate and very significant in the change of the little word: "Christ Jesus AS Lord" Is it not clearly conclusive that preaching the Saviourhood of Christ is synonymous with the proclamation of His Lordship?

Further, let the preacher never forget that his own personal and EXPERIENTAL union with Christ in death and resurrection can alone qualify him to such a ministry. IT TAKES A CRUCIFIED AND RISEN CHRISTIAN TO EFFECTUALLY PREACH A CRUCIFIED AND RISEN CHRIST. It involves the subjective outworking of the cross in practical experience day by day, for manifestly there can be no evincing of RESURRECTION life apart from death. HIS death, yes, but also that of every believer. Is it not only as he mortifies that which is of the "natural" that he can share the life of the Heavenlies? No flesh can glory in that realm. To see Him is to fall at His feet as one dead. Surely a full and glad consent to His Sovereignty is the vital need of the Church of God today. Efficiency of administration or orthodoxy of message—important as these may be—are not synonymous with spiritual effectiveness nor must they be allowed to supplant the vital essential of a corporate and individual "Amen" to HIS PREEMINENCE. Dr. Scofield once said:

> I shall never forget when a passage in Joshua concerning the captain of the Lord's host came home to me. I had begun to take a certain pleasure or pride, far more than I suspected, in being the pastor of a growing and working church. I was not very conscious of it, but there was a kind of complacency in beginning to be talked about a little. And then I came across the passage in Joshua, and do you know what I did? I resigned my pastorate immediately—not to the church; I said not a word to the church about it for two years, but I said to the Lord: "I have been figuring around before these people as Captain of the Lord's host. Now I resign. Be Thou Captain." And from that day until the day I regretfully laid that pastorate down, I never felt an hour's burden of it.

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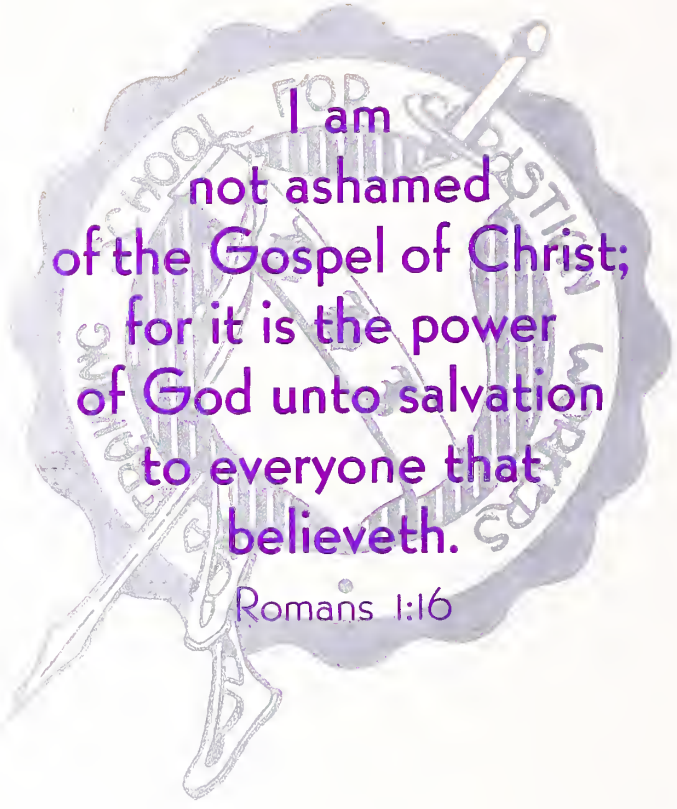


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not ashamed
of the Gospel of Christ;
for it is the power
of God unto salvation
to everyone that
believeth.

Romans 1:16

GRACE AND TRUTH

CHRIST NUMBER



August 1939

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REV. ROSENBERG WITH THE D. B. I. FAMILY. HE IS EIGHTH FROM THE RIGHT IN THE FRONT ROW.

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June 6, 1939

Rev. C. Reuben Lindquist
Dean of Denver Bible Institute
Denver, Colorado

Dear Brother Lindquist:

"He is leading me." Of this I recently again had proof while visiting the Denver Bible Institute . . . I am grateful for the cordial reception and hospitality extended me at your institution.

What a beautiful sight upon approaching the campus of D. B. I., to see the snow-capped mountains in the distance, flanked by the Rockies. THIS IS A UNIQUE LOCATION FOR A BIBLE SCHOOL: AWAY FROM THE NOISE OF THE CITY, WHICH PROVIDES THE STUDENTS WITH THE NECESSARY QUIET FOR STUDY AND MEDITATION, and the vast surrounding fields providing plenty of fresh air.

The spiritual atmosphere is thoroughly wholesome and the teaching scripturally sound and fundamental.

Gladly, I add my word of testimony to the value of the work done by the Denver Bible Institute to the honor and glory of our Lord in preparation of men and women for the ministry in the various corners of the Lord's vineyard.

One thing grieved my heart, however; that such an institution in a land of plenty should pass through deep waters because of lack of funds. To the credit of the hostess, I may say that it is remarkable that she manages, in spite of scarcity, to provide very tasty meals for such a large family. The Lord adds His blessing, of course; still, I feel burdened to pray that the Lord will remind those stewards to whom He has entrusted "means," of the privilege of being His channels in helping maintain this and similar institutions.

Yours in Him and in His service,

Leon Rosenberg

Bethel Mission of Poland

Leon I. Rosenberg, born in Russia, the son of an orthodox Jewish rabbi, was saved when he became persuaded that Jesus was the Messiah of Israel. Naturally when the Russian revolution occurred, he became the object of bitter persecution, was sentenced to death and confined to a prison dungeon from which God miraculously delivered him. He escaped to Germany, but finding anti-Semitism very evident, he proceeded to Lodz, Poland, where he established the Bethel Mission to the Jews. The mission has a downtown preaching center where many Jews have found Christ as their Saviour, as well as a children's home where unfortunate Jewish children are fed not only with material bread but also with the Bread of Life. This work is soundly fundamental, conducted along faith lines, and has been marked by the blessing of God.

"GRACE AND TRUTH"

Entered as Second Class Matter, October 27, 1922, at the Post Office at Denver, Colo., under the Act of March 3, 1879

VOL. XVII AUGUST, 1939 No. 8

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THE TRINITY
The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan—Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST
The personal, premillenial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH
All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AT THE HELM

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AS THE EDITOR SEES IT



THE CHRIST NUMBER

THE man who gives to Christ the same preeminent place that God accords Him in the Bible will always be a successful and fruitful Christian. It is almost with apologies that we present three studies in this issue about the matchless Son of God. It would take more books than the world knows about to cover the tremendous scope of the theme, the name of which this issue bears. Christ is the same yesterday, today and forever and our aspirations, thoughts, time, energies, anticipations and devotions should be wrapped up and centered in this same Christ, yesterday, today and forever. —E. E. L.

DR. E. J. PACE

IT was the rare privilege of Denver Christians to hear Dr. E. J. Pace of Christian cartoon fame in the latter part of July. Speaking and presenting slides at the Denver Bible Institute Auditorium, he brought rich blessing and spiritual uplift to the many people who attended. His world-famous illustrated lecture on "The Law of the Octave" and reproductions of his series of "Sunday School Times" cartoons on the screen, thrilled and inspired the fine audiences of earnest Christians who supported this four day Silver Jubilee Bible Conference. Dr. and Mrs. Pace will always have a hearty welcome at the Denver Bible Institute.

—E. E. L.

THE DROUGHT

THE protracted drought which has greatly affected the crops throughout a large area in the central part of the United States has also reached into the Rocky Mountain Region with the result that the Institute has suffered the loss of foodstuffs which in former years have been produced on its farm and garden.

Realizing what this loss of garden truck means to the work of the school, two Christian men recently made gifts of ten dollars each to be used in replenishing the Institute larder. As we look forward to the opening of another school year, the provision for our dining room table is a major issue. Perhaps there are others of God's children who would like to have a definite part in meeting this great need. Gifts in money or donations of vegetables would be most acceptable. Let's pray about it. —C. R. L.

REV. CARL L. PORRITT

IT IS with sorrow that we again record a death in the Johnson family of Momence, Illinois. On July 14, 1939, at 7:30 A.M., the Rev. Carl L. Porritt, husband of Mrs. Hilma Johnson Porritt, died of bacterial endocarditis at Johnson City, New York. Interment was at Flint, Michigan. Mr. Porritt had been ill for some months, having entered the hospital at Johnson City on November 28, 1938. One week after his home going there was born to Mrs. Hilma Porritt a baby boy, David Martin. There is also a little girl about two and one half years old, Jean Louise. The funeral of Mr. Porritt was delayed for several days in order to make it possible for Mrs. Porritt to attend.

Mrs. Hilma Porritt is the youngest sister of our beloved missionary in the Congo, Miss Amanda Johnson. When last we heard, plans for the home of the mother and two fatherless children had not been made.

The Christian friends at D. B. I., the Editorial Staff of "Grace and Truth," and the Berean African Missionary Society extend loving sympathy in Jesus' name to the bereaved wife and to all the members of the family, specially bearing in mind the missionary sister at Musuku, Congo Belge. These last several months have been tragic months in the lives of the beloved friends who are members of this sorely stricken family. With united hearts we beseech the heavenly Father to bestow special encouragement and special strength upon each sorrowing heart that they might, everyone, find solace and consolation in Him Who is the ever living Lord and Who "doeth all things well." "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21). "And we know that all things work together for good to them that love God" (Rom. 8:28).

WITHOUT WAX

THE prayers of the apostle Paul are of untold value for meditation and thought. His prayer in Philippians 1:8-11 is of special significance. It is a prayer for the power of discernment. Any Christian in this day realizes the need for discernment and the perils that accompany the lack of it. The apostle claims in verse 9 that the ability to put things to a real test is found in the abounding of love in the heart. In other words, Paul clearly shows that *love* is basic. In verse 10 he extends this prayer and requests that these Christians put things that differ, to a real test, in order that they "may be sincere and without offence till the day of Christ." These last words are of special interest in that the word, "sincere" is said to be an anglicized Latin word meaning, "without wax." It is a word used to translate the Greek word,

"sin-tested." This word is connected with an interesting story. The ancients made a very fine and valuable porcelain. This ware was very difficult to make without cracking. After some time the dishonest makers of this porcelain manufactured a wax, which if the vessel were broken in the process of manufacture, it could be repaired with this wax in such a perfect order that no one could possibly tell that it had been broken without holding it up to the sunlight. When held before the rays of the sun, the blemish became very apparent. Paul is pleading that the Philippian saints may be so spiritually pure that when exposed to the gaze of the Blessed Sun (Son) of God in the day of His appearing, they may be found without wax, i. e. without any blemish. It is so easy and we are so prone to hide things in our lives, minds and hearts. Let us remember that in His presence, every department of the soul is clearly seen. May we permit His love to so abound in us that we may possess the blessed experience of discernment, that we may be in that day, without wax. Thus we will miss untold peril in our personal life and, most of all, we will glorify Him.

—V. F. A.

SUBSCRIPTION DRIVE

The "Grace and Truth" magazine according to the main speaker for both last and this year's Bible Conference at the Denver Bible Institute, is second to none in its field.

> Of twelve magazines that I receive from Canada, United States and Great Britain, "Grace and Truth" is the outstanding Topical Bible Study magazine. It should be in every preacher's library.
>
> Rev. Andrew Telford
> Pastor, Metropolitan Tabernacle
> Ottawa, Canada

Turn to the inside back cover of this issue and read all about our Silver Jubilee subscription drive and the extravagant premium offers. Pray, then start working.

WE PRAYED . . . GOD ANSWERED!

About twelve years ago, two men stood beside an old Dodge truck and lifted their hearts to God in earnest prayer. These men were Clifton L. Fowler, now President Emeritus of the Denver Bible Institute, and C. Reuben Lindquist, the present President of the Institute. They had just finished going over a beautiful 160 acre mountain ranch near Pinecliffe, and their souls were thrilled by the possibilities it presented as a Bible conference ground. So the burden of their prayer was that God would give this land to the Denver Bible Institute for this purpose.

The Lord marvelously undertook, and as they called, He answered and showed to us some of His mighty things. He enabled us to procure the property for a ridiculously low price by putting it into the heart of the owner, an earnest Christian man, to discount the price in most amazing fashion. But God's time for the launching of the Bible conference at Institute Park, as it was named, had not yet come. It was not until this year that the Board of Directors of the Denver Bible Institute felt led to launch this new movement—the Christian Conquerors Youth Conference at Institute Park.

Consequently, from August 7 to 13, thirty-five people registered at the first Christian Conquerors Youth Conference. Eight states were represented. The attendance at the evening services and the Sunday services were swelled by visiting friends from Denver, reaching a peak of eighty. Rev. W. P. Whittemore, pastor of the First Baptist Church of Bisbee, Arizona, Rev. V. F. Anderson, Evangelist of Phoenix, Arizona, and President C. Reuben Lindquist were the speakers. Rev. E. E. Lott, Director of Music at D. B. I. led the music. As the conference progressed, the spirit mounted higher. Hearts were stirred to a fresh realization of the reality of sin, the riches of grace and victory in Christ Jesus, and the responsibility of every Christian to yield un-

(CONTINUED ON PAGE 267)



Young people and visitors at the First Annual Christian Conquerors Youth Conference at the D. B. I. Park near Pinecliffe, Colo. Kitchen completed this season shown at right.



THE CONDESCENSION OF CHRIST

The most sacred event that has ever taken place under the auspices of heaven is the divine incarnation of the Lord of Glory. This subject has such a stupendous scope that the human mind can hardly encompass it. Man, without the aid of the Holy Spirit, would not be able to understand this mystery, for "great is the mystery of godliness: God manifest in the flesh" (I Tim. 3:16).

If we open the rusty doors of ancient dynasties and peer into the gloom of past achievements, of former grandeur, of musty traditions, we hear of other incarnations. But these incarnations are incongruous with the personality of God. They are ludicrous in the light of truth and reason. They are but the shambles of a distorted superstition. They show an inherent desire for sovereignty of a divine being, but they fall far short of the "mystery of godliness."

We do not know the real meaning of incarnation until we come to that night in which Mary, with nothing more than a smelly stable for a home and stale straw for a bed, touched her feet to the icy shores of death in motherhood, and brought forth One Who has healing in his wings, for,

That night when in Judean skies
The mystic star dispensed its light,
A blind man moved in his sleep
And dreamed that he had sight.

That night when shepherds heard the song
Of angelic hosts choiring near,
A deaf man stirred in slumber's spell
And dreamed that he could hear.

That night when to the mother's breast
The little King was held secure,
A harlot slept a happy sleep
And dreamed that she was pure.

That night when in the manger lay
The Sanctified Who came to save,
A man moved in the sleep of death
And dreamed there was no grave.

But first let us consider the Glory which He had with the Father before the foundation of the world (John 17:5).

I. HIS PRE-EXISTENT POWER AS THE LORD OF GLORY

A. His pre-existence declared.

Men have dared to say great things about themselves, but what pompous egotism has resounded against the ears of humanity. Spiritual quacks have roared their opinion of sin's cure across the centuries, but what hollowness in their raucous voices. Would-be world deliverers speak pious platitudes about the social scheme of reform, but what emptiness in their honeyed words. But when Jesus, in answer to the Jews' sarcastic query, "Hast thou seen Abraham?" (John 8:57), said, "Before Abraham was, I am" (John 8:58), He declared Himself to be the "Alpha and Omega, the Beginning and the Ending, Which is, and Which was, and Which is to come, the Almighty" (Rev. 1:8). This tremendous statement from His own lips not only declared Him to be the one superlative and unique Character of all the ages, but stamped Him as the eternal, immutable Lord of all. John, mastered by the Spirit of God while caught between two eternities, wrote in his matchless prologue to the Gospel, "In the beginning was the Word" (John 1:1). Not content with making us see the eternity of the Word, He brings us face to face with the divine oneness of the Word. Still reaching into the heavenlies for his thought, he brings us to the third statement of that mighty verse when he says, "And the Word was God." Paul, writing his Christ-exalting epistle to the Colossian Church, speaks of the Lord Jesus as "Before all things" (Col. 1:17). Before the universe was contemplated in the mind of God, before the power of Deity was expressed in matter, before the cataclysm of the original creation which resulted in the earth being "without form, and void" (Gen. 1:2), before "the Spirit of God moved upon the face of the waters" (Gen. 1:2), before the first star was fixed in the firmament, before the first blade of grass lifted its head above the earth, before the furthest scientific presumption can be dated, *Jesus was.*

B. His pre-existent creative power

"All things were made by Him; and without Him was not anything made that was made" (John 1:3). "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him" (Col. 1:16). "Without Him was not anything made," for there is not a butterfly winging through the air but what was colored by His divine brush; not a rose blooming but what was perfumed by His fragrant breath; not a majestic lily opening its bosom to the light of day, but what was poised by His strong hand; not a mountain standing, nor a river flowing, nor a tree growing, but what had its source in His creative mind. Jesus, stepping up to the angel artist's pallet, took the saffron and

WE OFTEN speak of the willingness of Christians but forget about the willingness of Christ. Christ had the power of choice. Let your soul be fed as Mr. Whittemore tells you about it.

BY W. P. WHITTEMORE

Pastor, First Baptist Church, Bisbee, Arizona

the wine, the rose and the topaz, the crimson and the lavender, and wove them all into the loom of an autumn twilight. Jesus, reaching up into the music room of heaven, took golden notes from seraphs and divine harmonies from angelic choruses, and compressed them into the throat of the nightingale, and filled the forests with their song. Jesus "drew the blue curtain of night for the first time across the heavens and pinned them together with a star cluster" to hide the mysteries of God, and threw out the planets into their eternal orbits as easily as He flings out the dewdrops in the morning.

But not only was Jesus the Creator of all things, but all things were made "for Him" (Col. 1:16). At that moment in eternity when He was creating the universe, He was shaping those parts of the world which were to be used in His vicarious death and triumphant resurrection victory, for,

His holy fingers formed the bough
Where grew the thorns which crowned His brow.
The nails which pierced His hands were mined
In secret places He designed.

He made the forest whence there sprung
The tree upon which His body hung.
He died upon a cross of wood,
Yet made the hill upon which it stood.

The spear which spilt His precious blood
Was tempered in the fires of God.
The grave in which His body laid
Was hewn in rocks His hands had made.

II. HIS INCARNATE PRESENCE AS THE SON OF GOD

This divine, eternal Christ was "made flesh, and dwelt among us" (John 1:14). Someone has beautifully said, "Every nerve was divine handwriting, every muscle was a pulley divinely swung, every bone was divinely sculptured, every breath was a holy whisper, every heart beat was divine pulsation." The marvel and wonder of it all is that Jesus was so low born. He could have had a chandelier-illuminated palace, but He chose a stable. He could have had a royal suite for His coming but He chose a cattle trough. He could have had a bed of finest laces and linens upon which to sleep the sleep of the mighty, but He chose a bed of stable straw. He could have come in the clouds of great glory, but He chose to be born of a "mother." And so He, "Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men" (Phil. 2:6-7). But though He gave up the robes of heaven for the rags of humanity, He was not a partaker of fallen nature. Great danger there is in the teaching that robs Jesus of all royal power. He was "made of a woman," but also "conceived of the Holy Ghost." Born of woman, He compressed infinity into the span of years. Born of God, He still remained the eternal Christ. Born of woman, He "was made in the likeness of men" (Phil. 2:7). Born of God, He was "the image of the invisible God." Born of woman, He was "despised and rejected of men" (Isa. 53:3). Born of God, He was the "Desire of all nations." Born of woman, he was invited to a wedding feast. Born of God, He turned the dirty malarial water into sparkling crimson wine. Born of woman, "He was tempted in all points like as we are" (Heb. 4:15). Born of God, He was "yet without sin" (Heb. 4:15). Born of woman, He wept at the grave of Lazarus. Born of God, He broke the spell of death and Lazarus came forth from the grave. He was all that the Son of Man could be. He was all that the Son of God could be. He was the God-Man.

III. HIS DIVINE PURPOSE AS THE SAVIOUR OF THE WORLD

Jesus came "not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. 20:28). What a ministry it was! What suffering alleviated! What sorrow assuaged! What hope given! What mighty promises made! He resurrected the hopes of men from the charnel-house of failure. He righted the wrongs of countless multitudes dominated by passion, pride and prejudice. He walked into the desolate temple of the human heart and healed its sin-creviced walls.

The Pharisaism of the day cried out against Him because He was the Friend of sinners. He ate with publicans. He banqueted at the home of a notorious thief. He let a harlot wash His feet with her hair. He rubbed elbows with the lowest. He scraped the gutter for His friends and followers. He came "to seek and to save that which was lost" (Luke 19:10). He came not "to call the righteous, but sinners to repentance" (Matt. 9:13). The "lost" compose the constituency of Jesus. When we speak of those who are "lost," we think only of the "down-and-outs" and not of the up-and-outs," yet both belong to the boundless circle of the "lost." There is no rank of royalty among the mighty throng who are adrift on the swelling tide of judgment. To the mighty financier, cultured, brilliant, powerful in world-wide enterprise, directing gigantic forces of men, as well as to the poor slut, broken and twisted by sin, come the pointed words of Jesus, "Ye must be born again" (John 3:3). We are all one, "guilty before God" (Rom. 3:19).

For the purpose of uniting this multitude to God, Jesus came into the world to die upon the cross. Today there are many vagaries regarding salvation. People are looking at the incomparable life of Jesus and making that the focal point of redemption. But no man can even attempt to live like Him until first the Lord Jesus has made His abode within. The sublime teachings of Jesus are set up as a standard and men are exhorted to keep them. But how impossible to reach the standard

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The Testimony of Christ to the Scriptures

BY A. M. HODGKIN

ONE of the greatest of discoveries is that Christ is in all the Scriptures. This study is used by permission from Mr. Hodgkin's book "Christ in All the Scriptures," published by Pickering and Inglis, London.

"Abraham rejoiced to see My day." "Moses wrote of Me." "David called (Me) Lord" (John 8:56; 5:46; Matt. 22:45). We have in these words of our Saviour abundant authority for seeking Him in the Old Testament, and also a confirmation of the truth of the Scriptures themselves. To those of us who believe in Christ as truly God, as well as truly Man, His word on these matters is authoritative. He would not have said, "Abraham rejoiced to see My day," if Abraham had been a mythological character; He would not have said, "Moses wrote of Me," if the Books of Moses had been written hundreds of years later; nor would He have quoted from the one hundred tenth Psalm to prove that David called Him Lord, if that Psalm had not been written till the time of the Maccabees.

With regard to our Lord's reference to the Books of Moses, the testimony is peculiarly emphatic. It was no mere passing reference to them. The whole force of the argument again and again lies in the fact that He regarded Moses, not as a mere title by which certain books were known, but as personally the actor in the history which they record and the author of the legislation which they contain. "Did not Moses give you the law, and yet none of you keepeth the law?" (John 7:19). "Had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" (John 5:46-47). He condemned the traditions with which the Pharisees overlaid the laws and teaching of Moses as "making the Word of God of none effect" (Mark 7:13). To the leper He said, "Go thy way, show thyself to the priest, and offer the gift that Moses commanded" (Matt. 8:4). That command of Moses is found in the very heart of the priestly code which some would have us believe was framed centuries after the days of Moses.*

From a careful study of the Gospels we cannot fail to see that the Old Testament Scriptures were continually upon Christ's lips because always hidden in His heart. In the temptation in the wilderness He defeated the devil, not with any manifestation of His Divine glory, not by a power which we cannot wield, not even by His own words; but He fell back upon written words which had strengthened the saints of many ages, thus showing us how we also may meet and foil our great adversary. It is specially helpful to note that it is out of Deuteronomy that our Lord selects, "as pebbles from the clear brook," His three conclusive answers to the tempter (Deut. 8:3; 6:13-14; 6:16). For we have been told that this Book of Deuteronomy is a pious forgery of the time of Josiah, purporting to be written by Moses to give it greater weight in bringing about the much-needed reforms. Would our Lord—Who is Himself the Truth—have thus countenanced a book full of untruths, and have used it in the critical moment of His conflict with the devil? And would not "the father of lies" have known perfectly well if the book had been a forgery?

When Christ commenced His public ministry in the synagogue at Nazareth with the words of Isaiah, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor," He said, "This day is this Scripture fulfilled in your ears" (Luke 4:17-21). In the Sermon on the Mount our Lord said, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17-19).

In these days we have many books *about* the Bible, but very little searching of the Scriptures themselves. A careful study of what Jesus Himself says about the Old Testament Scriptures, asking for the light of the Holy Spirit upon the pages, would well repay the Bible student. Very few realize how abundant are our Lord's quotations from the Old Testament. He refers to twenty Old Testament characters. He quotes from nineteen different books. He refers to the creation of man, to the institution of marriage, to the history of Noah, of Abraham, of Lot, and to the overthrow of Sodom and Gomorrah as described in Genesis; to the appearing of God to Moses in the bush, to the manna, to the ten commandments, the tribute money mentioned in Exodus. He refers to the ceremonial law for the purification of lepers, and to the great moral law, "Thou shalt love thy neighbor as thyself," both contained

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*See "Old Testament Criticism and the Rights of the Unlearned." J. Kennedy, M.A., D.D.

Christ . . .

Creator
Conservator
Consummator

BY W. LEON TUCKER

THOUGH now with his Redeemer, Dr. Tucker continues to preach through the printed page. This rich Bible study about Christ is used by permission from his book on "Ephesians," published by John V. Young, Binghamton, N. Y.

> The universe was created to reach its perfection in Christ, and the eternal thought of God has been moving through countless ages of imperfection, development, pain and conflict, toward this great end. Crossed, resisted, defied, apparently thwarted by moral evil, the divine purpose has been steadfast, has never been surrendered. Its energy has been wonderfully revealed in the incarnation and death of the Lord Jesus Christ. Its final triumph is secure.
> —R. W. Dale of Birmingham

Christ is the divine goal! To Him all things move, as by Him "all things were made!" He is not only Creator, but Conservator and Consummator! He is the *Alpha* and also the *Omega*. He is the "Beginning" and the "End." Here is the title of all titles. The Lord Jesus Christ A.Z., the *Alpha* and *Omega*, the First and the Last, and all that the alphabet may spell out between.

Surely John Robertson is right when, speaking of Christ in the Scriptures, he says, "He is revealed by this revelation, the center and circumference of the 66."

In Him is the Centralization of Creation and Revelation. The created works of God and the revealed Word of God are both Christo-centric. In Him is Originality, Instrumentality, Centrality and Finality.

Those things which were made by Him in Creation are now held by Him in Conservation and in time fulness will be brought by Him to Divine Consummation. He is the Governor directing all things to the Goal. Jesus Christ is in charge of the universe. He is "before all things," refers to position in person and power, as well as to priority in plan and time. There is a "forward movement" in all Scripture. There is no "going back to Christ," but going on to Christ. There is progress in the plan of God. God trusted in Christ before He asked any of His creatures to do so. He imposed upon Him and invested with Him, His eternal purpose.

The Eternal Word is, therefore, the goal of the universe, as He was the starting point. Things must end in unity as they proceeded in unity, and the center of this unity is Christ. The Scriptures open with "In the beginning God." They will end with "God" (I Cor. 15:28).

This is the subject of which Ephesians 1:10 is the summary.

"That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him" (Eph. 1:10).

It is Christ Consummator!

As we write we are not unconscious of much that is written today in a "show of wisdom" and must say once for all and here, that the "summing up of all things in Christ" does not give us explicit information in regard to the destiny of all creatures in eternity. This remains in Christ's hands (John 5:24). Besides, we have never found any way to logically, etymologically or theologically make the word "things" to mean "persons." We are slow to yield our New Testament in its present versions. We believe that much that is called "version" is "perversion." We are not willing to receive a translation of our New Testament from the Greek at the hands of a novice. In attempting to "arrive at the text" let us be careful we do not receive a "pretext." Some think it is a high-sounding phrase—"the Greek says—so-and-so," but it will be found often to cover a multitude of ignorance rather than to display master wisdom.

But now the passage under consideration (vs. 10).

1. "That in the dispensation of the fulness of times." The word rendered "dispensations" is literally "stewardship" or "house management." The word in the New Testament occurs in Luke 16:2, 3, 4, in the general sense of "stewardship." "Oikonomia" is used with special reference to the Gospel and sometimes describes it as an arrangement or dispensaton under charge of the Apostles or "stewards" (I Cor. 4:1,2; 9:17; Eph. 3:2; Col. 1:25; Titus 1:7; I Peter 4:10). Says Alford, "After a long and careful search I am unable to find a word which will express the full meaning of *'Oikonomia.'* " The mistake which has misled most commentators (save Stier) has been in taking it as a fixed *terminus a quo*, the coming of Christ as Galatians 4:4, whereas usage and sense determine it to mean the whole duration of the Gospel times. We believe this word speaks both of duration and termination. Jesus Christ is the Dispenser or Steward over the scheme of the ages. As the "firstborn" He stands as a responsible Trustee unto God. In Him is the plan of the ages and in Him their prosecution and perfection also (Heb. 11:3). As "House Manager" or Administrator He has purpose and plan which moves on to perfection. He is putting the disordered house in order. It marks God's time, a time prearranged by Him, and to which time all other "times" have been, under the administrative activity of the Administrator of

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Building the Dispensations

BY THE EDITOR — Third Installment

WE CONTINUE to study and build the Dispensations with the Editor. The fourth dispensation covers a lot of important events and the last thirty years are particularly difficult to expound since they cover the highly controversial Transition Period. All assertions are logically presented and supported by ample proof. —E. E. L.

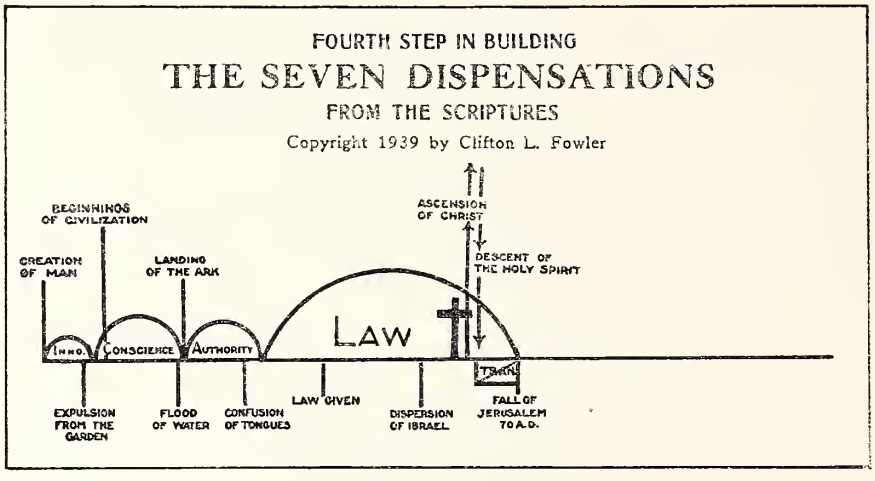
As we enter the study of the fourth dispensation, it is well for us to see what must be demonstrated and made most clear because of the various misunderstandings which have arisen concerning the age which begins with the call of Abram. There seems to be the fullest agreement as to the opening event of this important and interesting age. But when that is said, all is said. The widest disagreement prevails as to when the age comes to its end. Many students believe the fourth dispensation ends with the giving of the law, four hundred and thirty years after the call of Abram. This group give to this so-called dispensation the name "Dispensation of Promise." Those who hold this view constitute a very large number of deeply spiritual, sincerely loved, and internationally influential brethren in the Lord. There are several other views taught by various groups as to the event which marks the end of the fourth age, but no view has been so largely accepted as the one just spoken of, which places the end of this dispensational period at Sinai.

It will aid the reader for us to clarify what points we purpose to discuss in the study of this dispensation.

1. The opening date of the Fourth Dispensation
2. The family to whom God has committed the Fourth Dispensation
3. The first subordinate period of the Fourth Dispensation
4. The governmental theory being tested in the Fourth Dispensation
5. The closing date of the Fourth Dispensation

A scriptural setting forth of these five angles of approach to the study of the fourth dispensation should furnish satisfactory answers to the major questions which inhere in this subject.

We first consider,



I. THE OPENING DATE OF THE FOURTH DISPENSATION

We have already indicated what, according to the clear narrative of Scripture, is the opening date of the fourth age. We feel that a little further expansion of the subject is warranted because of its importance. As has been said, there is delightful agreement among Bible students as to the opening date of the fourth age. The Genesis narrative is so clear it would seem almost impossible to arrive at an erroneous conclusion. In fact, the first verses of Genesis twelve, (which we have already studied) constitute a major demonstration that the fourth dispensation opens with the call of Abram and the events which stand immediately connected with that call.

The dispensational changes are self-evident. In the first three ages God has had no special group through whom He manifested Himself. But as God calls Abram in Genesis twelve, He specifically declares, "I (Jehovah) will make of thee a great nation." Here is God's blessed promise of the chosen people. In the first three ages God's method of communicating spiritual truth was (as we have already seen) through the starry heavens. But when God

calls Abraham He plainly says, "In thee shall all the families of the earth be blessed." It is God's purpose in the fourth dispensation to communicate through Israel, instead of through the stars, the spiritual truth which brings blessing to souls. So vital are the dispensational changes which God here introduces that we take the space to reiterate them.

We see from the very words of Genesis twelve, where God calls Abram, that the two outstanding changes which the fourth dispensation brings in are,

1. God establishes a chosen nation.

2. God gives a spiritual responsibility. (This responsibility is placed squarely upon the God-chosen nation.

From the simple statement of these two dispensational changes with which God inaugurated the fourth age, a casual observer would not anticipate how drastic is the world-wide readjustment which is called for. The chosen nation was Israel, and the spiritual responsibility God laid upon His people was the task of communicating spiritual truth to the Gentiles. That was four thousand years ago and the Gentiles are not adjusted yet. They still despise the Jew and the thought of receiving spiritual truth and blessing from that hated nation is indescribably repugnant to the unregenerate Gentile heart. When God threw open the fourth dispensation, He introduced two dispensational changes which were, to the Gentiles, superlatively unwelcome. They remain unwelcome to this hour.

The spiritual responsibility God gave Israel is not difficult to apprehend. She was to bless all nations. Rather a large order, but God's commands are His enablings. Every thoughtful and prayerful student knows that the propagation of any idea or doctrine, be it religious, moral, social or political, calls for at least two foundational elements. *There must be a leader and a message.* If there is no leader, the strongest conceivable message will fail. If there is no message, the best of leadership will collapse for the lack of purpose and a goal. If the nation made up of Abraham's decendants is to be the channel of spiritual blessing to a world of depraved human beings, then through that despised channel must come forth a powerful leader, and a worthy message. And that is exactly what "God hath wrought," for out of Israel has arisen a Saviour, even Jesus the Lord, and out of Israel has sprung forth the glorious message of the Book of books. Under the providence of God, the hated Jew has given to the world the incomparable double blessing of a wondrous leader and a soul-thrilling message—the Christ and the Bible! The world of hell-doomed sinners have access to a saving message and a loving Saviour—the written Word and the Living Word! And this is what God has done for the Gentiles through Abraham's seed, the children of Israel.

When any Gentile power says, "We intend to get rid of everything which pertains to the Jew," that is tantamount to saying, "We intend to get rid of Jesus Christ and the Bible" because Jesus is a Jew of purest blood, and every word of the Bible has come to us through Jewish penmen. Anti-Semitism at heart is atheism, no matter how cleverly it may camouflage itself with draperies of high-sounding religious verbiage.

God has used His chosen people as His channel of blessing in spite of their stiff-neckedness and their driftings from Him, to give to a world, drunk in sin and staggering in darkness, a glorious Saviour and an inspired Bible.

The Holy Spirit's use of the word "Israel" is most illuminating in connection with discovering the opening date of the fourth dispensation. Abraham lived his life and died at the ripe old age of one hundred seventy-five (Gen. 25:7) without ever hearing his descendants called, "Israel." The boy, Jacob, who finally became Israel, was only fifteen years old when his grandfather, Abraham, died. When the word Israel first appears in Scripture, it is in the passage where the Lord changes the name of Jacob to Israel:

> And He said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed (Gen. 32:28).

The meaning of the word is, *He will rule* (See Strong), and thus this new name becomes a prophecy of Israel's ascendency over the nations in the future Kingdom. But while it is most remarkable to discover that the meaning of the word, "Israel" contains a prediction which comprehends the glory and wonder of Israel's future, it is even more remarkable that God so uses the word in Scripture as to penetrate Israel's past and to give the exact hour of her beginning. The passage where the word is thus employed is Exodus 12:40-41. It is self-evident that such a passage will have strong dispensational value. It reads as follows:

> Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.
>
> And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.

Here is a passage giving us invaluable chronological information as well as shedding startling light upon God's use of the word, "Israel." It is a comparatively simple matter to figure out the entire four hundred and thirty years because the opening event and the closing event of the period are clearly named and because in other Scripture passages the Holy Spirit has given sufficient chronological information to make possible the figuring of the entire period.

The period is called by the Holy Spirit, the "sojourning." Can we determine from the narrative when the sojourning of the Abrahamic family began? We can. The sojourning had not begun when Terah and Abraham moved from Ur of the Chaldees and settled in Haran. The passage (Gen. 11:31) says they "dwelt there." A sojourner is a "bird of passage." But when his father died, and Abraham was no longer under the shelter of Terah's rooftree, then the "delay" was ended, Abraham responded to the divine call and became a sojourner, the new dispensation began, and the revolu-

tionary dispensational purposes of God started in their steady, onward, irresistible march. The Scripture says Abraham was seventy-five years old when he left Haran. And that was when the "sojourning" began. These facts instantly give us a starting point from which we may solve the four hundred and thirty year period.

*From the beginning of Abraham's "sojourning" when he was 75 years old to the birth of Isaac (Gen. 12:4 with Gen. 21:5)	25 years
From the birth of Isaac to the birth of Jacob (Gen. 25:26)	60 years
From the birth of Jacob to the birth of Joseph (Gen. 41:29, 30; 41:46; 47:9; 45:6; 47:28)	91 years
From the birth of Joseph to his death (Gen. 50:26)	110 years
(Here enters a period concerning which the inspired Record does not give figures, but we shall presently learn the correct length of this period by means of a subtraction.)	
From the birth of Moses to the Exodus and the giving of the law—the two great events which occurred in the same year (Exod. 12:40-41; 7:7; Acts 7:20 with 7:29-30; Gal. 3:17; Gen. 15:13; Acts 7:6)	80 years
	366 years

The foregoing figures account for 366 years of the 430 year period. By performing the simple subtraction we find that 64 years are not accounted for in the passages which appear in the Bible, thus we see at once that these remaining years are the years which elapsed between the death of Joseph and the birth of Moses. A summary reiteration and clarification of the entire period of 430 years would be stated thus:

1. From the beginning of the "sojourning" when Abraham answered the call of God to the birth of Isaac	25 years
2. From the birth of Isaac to the birth of Jacob	60 years
3. From the birth of Jacob to the birth of Joseph	91 years
4. From the birth of Joseph to his death	110 years
5. From the death of Joseph to the birth of Moses	64 years
6. From the birth of Moses to the year of the Exodus and the giving of the Law	80 years
	430 years

And this brings us to the place where we can see the astounding meaning which God put in the word "Israel" when He said, "The sojourning of *the children of Israel* was four hundred and thirty years." We have seen the mathematical demonstration of the fact that the four hundred and thirty years *go back to Abraham's seventy-fifth year*—and throughout the period God calls every member of this chosen race the "children of Israel." Abraham himself is called one of the "children of Israel." Isaac is included in the "children of Israel." All of the members of the rapidly growing family are called, "children of Israel," even though Jacob, the man who is to be called "Israel" and who is to be the father of the twelve tribes, has not yet been born. This astonishing passage teaches us that our blessed Lord sees the end from the beginning and consequently when He looked down on the city of Haran on that wondrous day about four thousand years ago and saw Abraham in the obedience of faith go forth not knowing whither he went (Hebrews 11:8), *God saw the beginning of the "sojourning" of the children of Israel.*

These thrillingly interesting considerations have vital value to us in building the dispensations from the Scripture, for here we have the indubitable and inescapable proof that in the mind of God *Israel* began in Abraham's seventy-fifth year, when he came out of Haran. The beginning of the fourth dispensation and the beginning of God's chosen people "Israel" were at the same moment. They began together.

There comes a very real sense of peace and satisfaction to the heart of the earnest student of God's Word and an entering into joy in the Holy Spirit when he realizes that God's Word makes most plain that the hour when Deity opens the fourth dispensation is when Terah dies and Abraham "pulls up stakes." Then it is that the Holy Covenant is given and precious promises bestowed, and then it is that Abraham trusts God and goes forward, and the new dispensation gets under way, and the four hundred and thirty years of the sojourning of the children of Israel begin to unfold.

Never, throughout Scripture, does the Holy Spirit carry the significance of the word "Israel" back of Abraham's seventy-fifth year, hence we have followed the trail all the way back to its starting point. This is a clear and satisfying confirmation of the conclusion to which we have been led by the teaching of the twelfth of Genesis. Upon the authority of Scripture we can say with the quiet assurance of faith that the fourth dispensation begins when Abraham departs from Haran and begins his momentous and significant "sojourning." It is indeed a comfort as we behold the now demonstrated fact that dispensational truth does not rest in the wisdom of man, but has the reliability of a mathematical certainty supported by divine revelation.

II. THE FAMILY OR NATION TO WHOM GOD HAS COMMITTED THE FOURTH DISPENSATION

Our study of the Scripture statements concerning the fourth dispensation has already made clear that the age which begins with Abraham is the age of Israel. It is of most convincing significance that God so uses the word "Israel" as to carry its meaning straight back to the opening moment of the dispensation. The fourth age is Israel's age. This fact can be readily verified and confirmed from many other Scripture passages. The words of Moses, addressed to the nation of Israel in Deuteronomy 7:6 support this conclusion. They are,

> Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth.

The fact that Israel had been lifted to a place of su-

premacy is the vital fact of the fourth dispensation. God has a chosen people, and God, throughout the dispensation, is watching over them, supporting them, enriching them, blessing them, and when necessary, chastening them, but always loving them with an overwhelming and an everlasting love. In still another place the Scriptures aver the supremacy of Israel:

> For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? (Deut. 4:7-8)

And these startling utterances placing Israel in a position far above all other nations were no secret. On the contrary, Israel boasted in the possession of these great promises and the effect upon her neighbor nations can be easily conjectured. Another one of these amazing inspired utterances occurs in Deuteronomy 7:14,

> Thou shalt be blessed above all people.

These quotations are, of course, interesting and valuable from the national standpoint, but their importance from the dispensational standpoint can scarcely be overstated because they reveal the family or nation to whom God has committed the fourth dispensation. As the first dispensation was given by God to Adam, and as the second dispensation was committed to Cain and his descendants, and as the third dispensation was committed to Noah and his family, just so definitely is the fourth dispensation given over to the nation of Israel. The entire Old Testament places Israel in a class by itself. The Psalms assert, "He hath not dealt so with any nation" (Ps. 147:20).

Paul, in the Romans letter, reveals some of the heavy responsibilities as well as blessings which came to Israel because God had committed unto her the fourth dispensation.

> . . . Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, Who is over all, God blessed forever. Amen (Rom. 9:4-5).

This amazing category sets forth in part the advantages and burdens which befell Israel because God gave her a dispensation—a stewardship, in which she is placed in charge of God's property. The property which God entrusts to Israel is the spiritual things which belong in the fourth age—the adoption, the glory, the covenants, the law, etc. It is for the proper administration of these that Israel is held responsible.

It is also in the Romans letter that Paul points out another blessing which belongs to Israel, which He designates as Israel's chief "advantage." It is that the heavenly Father has committed to the Jew the "oracles of God" (Rom. 3:1-2). This means that the Scriptures are to be given to the world through the Jewish men who lived in the fourth dispensation.

It is a fact worthy of special note that every line of our Bible as we have it today was written by a Jew and that the men who wrote, without exception, lived in the fourth dispensation. In the case of the book of the Revelation, the actual writing (so far as we can learn) took place after the close of the age, but the author, well advanced in years, was John, a man whose active years had been lived in the fourth age, and who in young manhood had been one of the disciples of our blessed Lord.

Once this fact is recognized, the claim of inspiration made by such charlatans as Mrs. Eddy, Joseph Smith, Mrs. Ellen G. White, Mrs. Amie Semple McPherson and others instantly stands forth as fraud. None of these cult leaders are Jews, nor did they spend any portion of their lives in the fourth dispensation. "From such turn away" (2 Tim. 3:5).

There is a statement back in the Psalms which clinches this truth in remarkable fashion:

> He sheweth His Word unto Jacob, His statutes and His judgments unto Israel (Ps. 147:19).

If there were no other passage than this one, it alone should be sufficient to satisfy and silence the most skeptical soul. The Creator of the universe and the Author of eternal redemption actually says in one of the books of the Bible especially written for the fourth age that He shows (or reveals) His *Word*, and His *Statutes*, and His *Judgments* to the nation of Israel. That would mean that if the Gentiles find out anything about these wondrous and important things of God they will have to get it from the Jews.

So clear is the teaching of the Word on this subject as to who it is to whom God hath given the fourth age, that it is indeed folly to seek to side-step the inescapable facts in the case. *God gave the fourth dispensation to Israel.*

III. THE FIRST SUBORDINATE PERIOD OF THE FOURTH DISPENSATION

The fourth dispensation is the most lengthy of all the dispensations thus far. It was in the neighborhood of two thousand years long. Throughout the entire dispensation, God would divide off, here and there, smaller groups of years to remind Israel of some particular point in her history, or to point to some valuable lesson, or in some cases, to predict some of the events of the future. We submit an incomplete group of these subordinate periods which God has scattered throughout the length of the Jewish dispensation.

1. 430 years of "sojourning" ..... Exod. 12:40-41
   430 years spoken of by Paul in Galatian letter identical with the period of "sojourning" ..... Gal. 3:17
2. 400 years specially designated as the "sojourning of the seed" ..... Gen. 15:13
3. 450 years of Judges ..... Acts 13:20
4. 300 years—the period spoken of by Jephthah ..... Judges 11:26
5. 480 years of I Kings ..... I Kings 6:1
6. 390 year period of Ezekiel ..... Ezekiel 4:1-5
7. 490 years of Daniel ..... Dan. 9:24-27

There are several more of these subordinate periods in the age which we are studying, but those set forth in the foregoing list will be sufficient to make clear that

these subordinate periods were common in the fourth dispensation, and that nothing could be further from the thought of the Holy Spirit than to begin calling these subordinate periods dispensations. They are not dispensations. But if we should call one of them a dispensation, then by the same token we would have the right to call them all dispensations, for they all bear similar relationships to the fourth age.

It is of interest to observe that the so-called "Promise Dispensation" which finds recognition in so many quarters is the first one of these subordinate periods of the fourth dispensation. This much discussed "Dispensation of Promise" was the four hundred thirty years of Israel's "sojourning." It is not a dispensation.

It is the passage in the third of Galatians which has been used to prove that there was a promise dispensation. But we believe that if the passage is approached with "all readiness of mind," the attitude of the Bereans, that instead of feeling that the passage teaches the "Promise Dispensation" the conviction will soon lay hold of the soul that the passage makes that dispensation an impossibility. We quote:

> And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect (Gal. 3:17).

The reader will immediately recognize the reference to the four hundred thirty year period which we studied under our first point. It is interesting that this subordinate period should be spoken of twice in Scripture, once in the Old Testament and once in the New Testament (Exod. 12:40-41; Gal. 3:17), and the exact length of the period given both times. In this Pauline reference to the four hundred thirty year period He gives the beginning event (the confirming of the covenant) and the closing event (the giving of the law). This shows that the passage covers the exact period of the "sojourning."

Now let us study with special care what Paul says about the law, the giving of which marks the end of the so-called "Promise Period." He says, "The law . . . cannot disannul the covenant thus making the promise of none effect." The word translated "disannul" means *"set aside,"* or *"bring to naught,"* or *"put an end to."* This is what the law cannot do to promise. But Paul could not have made this clear statement if the "Promise Period" had been "brought to naught," or had "an end" put to it by the law. He says explicitly that the law not only did not do this, he says it *could not!* In other words, the wonderful covenants and promises of God which had been running during the four hundred thirty years of the "sojourning" did not stop when the law came, but rather kept on in full and glorious force. In fact, Israel needed the comfort of the promises more after the coming of the law than she did before. The law is a death-dealing potency, but God's promises bring lift and light and life. The covenants and promises, extending as they did throughout the entire length of the fourth dispensation, were vitally important channels through which God made known His grace to His chosen people. Thus we see that what Paul says in effect in Galatians 3:17 is, "the law cannot 'put an end to' the grace of God." Hallelujah! This is good and precious truth for us to know for the growth and development of the soul, and when viewed dispensationally, it lets us know that the coming of the law did not put a stop to the dispensation that was already started but rather continued the Israelitish age which God had so effectively begun the day that He sent Abram forth from Haran trustingly leaning on the promises of God. From the coming of the law, straight on through the remaining years of the fourth dispensation, the two principles of law and grace were both present in God's dealing with Israel. Grace was present as the only way ever revealed whereby the soul of the individual sinner may be saved. And the law was present in an especial way because that was the principle of government which God was putting to the test in the fourth age. (This truth will be more fully discussed under the next point.)

There are those who are perplexed by the two words "covenant" and "promise." They raise the question, "What is the difference between a covenant and a promise?" The Scripture makes the answer very simple. The promises of God rest upon His naked Word alone. The covenants of God may cover exactly the same ground that the promises do, but when God makes a covenant He adds a sacred ceremony to confirm and back up His Word. The ceremony which attended all of God's covenants (and man's covenants as well) was a cutting of flesh and a shedding of blood. The result is that in the Old Testament when the Holy Spirit speaks of "making a covenant" it invariably reads in the Hebrew "cutting a covenant." In the four hundred thirty years of Israel's "sojourning" God gave His people some promises which rested only upon the Word of the mighty One Who gave them. He also gave them certain covenants and when He gave a covenant it was attended by a "cutting" either of an animal or in some cases of the individuals involved in the covenant. This produced a blood-letting and became typical of God's wondrous grace covenant with every believing sinner. Under God's grace covenant with sinners, the Lord Jesus Himself is "cut" and blood is shed, and thus He becomes the surety that God will keep His covenant of grace and bestow eternal salvation on the one who has trusted in this wondrous Saviour Whom God has provided. Back in the period of Israel's "sojourning" when God made His covenant with Abraham, the literal translation of the Hebrew would read,

> The Lord cut a covenant with Abram* (Gen. 15:18).

As a matter of fact, God's standards of honor are so high that He regards His promises just as binding as His covenants, but man, because of his own depravity, often feels the need of the sacred ceremony and the confirma-

*The truth concerning the "cutting" of covenants is strongly and helpfully discussed by H. Clay Trumbull in "The Blood Covenant."

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tion which are added when a covenant is made. So God, in grace, meets man's deep need and makes glorious covenants of grace with him.

Thus we have seen that the apostle Paul says definitely that the law which came four hundred thirty years after, cannot put an end to the covenant which was confirmed of God. The plain language of this remarkable passage in Galatians 3:17 permanently disposes of the "Promise Dispensation" idea. Instead of there being a "Promise Dispensation" which came to an end and a new dispensation arising to take its place, the four hundred thirty year period is the first one of several subordinate periods of the fourth dispensation.

Perhaps the most unique proof that there is no such thing as an age of "Promise" is found in the first chapter of Luke. It is the passage in which Zacharias, the father of John the Baptist, prophesies, being filled with the Holy Spirit. He employs the word *"aion"* which we have already seen means, "age" when it occurs in contexts which call for a rendition signifying limited duration. And such is the context in Zacharias' prophecy. The A. V. gives Zacharias' words thus,

> Blessed be the Lord God of Israel; for He hath visited and redeemed His people,
> And hath raised up an horn of salvation for us in the house of His servant David;
> As he spake by the mouth of His holy prophets, which have been since the WORLD began (Luke 1:68-70).

There are certain Scripture expressions using the word "prophet" which expressions are indubitably Jewish. They refer to the fourth dispensation. Many of these expressions are very familiar to the student of the Bible. The following examples will illustrate what we are referring to: "spoken by the prophet," "the law and the prophets," "the mouth of all His prophets" or "the mouth of His holy prophets," "the children of the prophets," "the book of the prophets," "the blood of the prophets," etc. There are many more such expressions. Straight through the Scripture they set forth some feature of a Jewish dispensation because the gift of prophecy itself is essentially Jewish. When the student of Scripture comes upon one of these expressions in his study, he may know immediately that he is reading material which stands in some important relationship to a Jewish dispensation.

The words of Zacharias which call for special attention were,

> He (God) spake by the mouth of His holy prophets, which have been since the world (aion—age) began.

Notice the definite statement concerning the holy prophets. We already know them to belong to Israel, and here they are definitely confined to "the age" that Zacharias was living in, i.e. the Jewish age. We are specially told that Zacharias was "filled with the Holy Spirit" when he spake, thus giving particular emphasis to his utterance when he said, "His (God's) holy prophets which have been since the age (or dispensation) began." Zacharias is saying in so many words, "The prophets began when the Jewish age began." The teaching could not be clearer. At once the question arises, *"When did the prophets begin?"* Turning to God's Word we soon discover that the first occurrence of the word for "prophet" in any of its various forms is in Genesis 20:7. God is speaking, His words are addressed to King Abimelech, and He is speaking about none other than Abraham, the man whom God called out of Haran and thus started the Israelitish dispensation. God's words are,

> He (Abraham) is a prophet (Gen. 20:7).

Demonstration could not be more satisfying. Zacharias, a prophet living in the life time of Jesus, declares that the prophets began when the Jewish age began. We already know that the Jewish age began with Abraham. We turn to Scripture and find that the first time the Holy Spirit ever uses the word "prophet" is in direct connection with Abraham. We not only have a striking scriptural confirmation as to who the fourth dispensation begins with, but we have the absolute information from Spirit-filled Zacharias that there is no dispensation of Promise, because the age that he, Zacharias, lived in was the age that was started by Abraham. If the dispensation of Promise were a reality, Zacharias would have been forced to place the beginning of the age that he lived in at the giving of the law. But he did not do this, but rather made it most plain that the Jewish age began with father Abraham.

From these several biblical considerations, it would seem that there is only one conclusion for us to accept. It is this. The first four hundred thirty years of the fourth age do not constitute a dispensation, but are to be recognized as simply one of the various subordinate periods which God has recorded as belonging in the Jewish dispensation. There never was a Promise dispensation.

IV. THE GOVERNMENTAL THEORY BEING TESTED IN THE FOURTH DISPENSATION

The test which is placed upon Israel in the fourth dispensation is the law. Man's theory has ever been that perfect government will be obtained if man could only be placed under perfect legislation. So God produced an ideal condition for this dispensational test. He raised up a chosen people. He gave them prophets to speak God's words and messages to them. He then gave them through His servant Moses, God's own law—perfect legislation indeed and in truth.

Let it be clearly understood that God is not, in these dispensational tests, casting any reflection on the principles tested. For instance, innocence is not to be despised because man failed under the first dispensational test. Innocence is beautiful, refreshing, lovely, desirable. But what God wants us to learn from the first dispensation is that innocence *alone* cannot save the individual soul nor produce a pure government. The need of man in every age is Jesus. Our Lord Jesus is the secret of personal salvation and the only One Who can ever bring to this old earth peace and abiding good will.

Again, in the second dispensation, God does not want us to think disparagingly of conscience because man's

(Continued on Page 251)

BOOK REVIEWS



Conducted by the Editor

PRINCIPLES OF CHRISTIAN FAITH

This book presents Christianity in a clear and concise manner. It shows the reasonableness of the claims of the Bible. It is especially written to effect faith in the younger generation. It can be endorsed as a defense of Christian faith. It is written, however, from a strong denominational viewpoint and is not pre-millennial in its reference to the return of the Lord. In one chapter it also makes claims for the ordinances of the church which (I consider) belong only to the shed blood of Christ. With these two exceptions the book can be accepted and will surely help many souls who are having an honest struggle trying to reconcile the claims of Christianity with many modern theories.

"PRINCIPLES OF CHRISTIAN FAITH," by E. J. Braulick, Ph. D. Publishers, The Lutheran Book Concern, Columbus, Ohio. It contains 235 pages with a large bibliography in the back. Price, $1.50.

LET THE FIRE FALL

This book should have a wide circulation. It is simply a compilation of a large number of short editorials which have appeared in the King's Business from time to time, with some personal touches added. The book is intended to stir the heart and it certainly does that very thing. It is not a doctrinal exposition of any Bible theme but is written to produce action in the heart and life of the ones who know the truth but who need to act upon that which they know. The book is refreshing, convicting, vital and most practical for this hour. Every Christian should read it in order to be revived. It should be in constant circulation.

"LET THE FIRE FALL" by Paul W. Rood, President of the World's Fundamental Association. Publishers, Zondervan Publishing House, 815 Franklin St., Grand Rapids, Michigan. 131 pages. Price, $1.00, cloth.

THE DOOR OF HOPE

This book with its short articles, headed by a good memory verse and ending with a short prayer by the author, who is herself a sufferer, adapts itself very profitably for daily readings. It makes a splendid gift-book for a shut-in. There are special chapters for the holidays. It can be a source of comfort to any Christian.

"THE DOOR OF HOPE," by Frieda J. Schneider. Published by the Lutheran Book Concern, Columbus, Ohio. 192 pages. Price, 75 cents, cloth.

THE INCONVENIENT UNCLE

This is a thrilling story of four mischievous school-boys and a very much misunderstood uncle. The mysterious actions of the uncle aroused the curiosity of every one, including the four nephews. The clearing up of the mystery, coupled with other surprises, make it very interesting reading for a boy.

Though the need of salvation is spoken of, and conversions are mentioned, we would suggest that the Gospel message could be presented more clearly.

"THE INCONVENIENT UNCLE," by K. M. MacLeod, Publishers, Pickering and Inglis, London, England. 284 pages. Price, $1.25, cloth.

ANTI-CHRISTIAN SPIRITISM

A scriptural discussion on Spiritism, proving that not all of the manifestations are fraudulent, but that some are actual demonstrations of demons. The Spiritists themselves admit that the witches mentioned in the Old Testament were mediums, and Exodus 22:18 is a much hated text with them.

In exposing Spiritism in all of its gruesome phases, the writer quotes from the various Spiritist authors, showing the dangers and blasphemy of the cult, and warning the Lord's people against it.

"ANTI-CHRISTIAN SPIRITISM," by J. Naylor. Publishers, Thynne and Co., 28-30 White Friars St., London, England. 171 pages. Price, $1.00, cloth.

CHRIST INDWELLING AND ENTHRONED

This is a selection of addresses which were delivered at the Keswick conventions. They are scriptural discussions of the Lordship of Christ, the yielded life, the Holy Spirit, and other subjects. Clearly setting forth such truths as salvation by grace, eternal security, the all-sufficiency of Christ, separation, the indwelling of the Spirit, and others.

"CHRIST INDWELLING AND ENTHRONED," by J. Oswald Saunders. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 155 pages. Price, $1.00, cloth.

A LIFE IN THE LOVE OF GOD

This is a very interesting account of Mrs. Scroggie's conversion and marriage. Also of Mr. and Mrs. Scroggie's Christian work, trials, blessings and the Lord's provision. May this book be greatly used of the Lord to lead souls to Him and to encourage Christians along the way as there is in its pages no exaltation of man or man's work, but only praise to the Lord for His wonderful works and watchful care for His own.

"A LIFE IN THE LOVE OF GOD," by W. Graham Scroggie, the son, who edits the volume, a compilation of his mother's diary notes. Publishers, Pickering and Inglis, London, England. 125 pages. Price, $1.00, cloth.

THE HOLY SPIRIT

This is another of the many books that have been written on the Holy Spirit. The writer covers a lot of ground in the volume. It is not a Bible study of the subjects presented, but rather a series of sermons with a measure of application. The reader will find it thought provoking and it will add to his knowledge some of the activities of the Holy Spirit's working. The titles used for each chapter are helpful in showing the relation of the Holy Spirit to various subjects of Scripture.

"THE HOLY SPIRIT," by H. Carroll. Published by Zondervan Publishing House, Grand Rapids, Michigan. 174 pages. Price, $1.50, cloth.

THE ADVENTURES OF A MODERN YOUNG MAN

This book contains a series of Gospel addresses which find their setting in the experiences of the "Prodigal Son." Dr. Shields mines new material and truth from this well worn New Testament Gospel story. The application to life is most vivid. He makes the story live. He unfolds to the reader the great storehouse of wealth there is in this story for the Gospel preacher. It will stir the soul to behold the greatness of the grace of God for sinners.

The last chapter on the prodigal's brother is a stirring message to indifferent Christians.

"THE ADVENTURES OF A MODERN YOUNG MAN," by T. T. Shields. Published by the Zondervan Publishing House, Grand Rapids, Michigan. 132 pages. Price, $1.00, cloth.

WHEN GOD DIED

The central theme of this splendid book is Calvary, exalting the One Who died on Calvary. It carries a message of salvation for the lost, comfort for the sorrowing and exhortation for all. The message of the book has an appeal which must of necessity create in the Christian a greater love for the Saviour, and a desire for a greater yieldedness to Him.

"WHEN GOD DIED," by Herbert S. Lockyer. Publishers, Wm. B. Eerdman's Publishing Co., Grand Rapids, Michigan. 118 pages. Price, $1.00, cloth.

BOOKLETS AND PAMPHLETS

"A SIX YEAR PLAN IN BIBLE TEACHING," by D. A. S. Candy. Publishers, Zondervan Publishing House, 815 Franklin St., Grand Rapids, Michigan. The writer gives some good suggestions on systematic Bible study, in conducting Bible classes for Juniors, Intermediates and Seniors. Also suggestions on how to deal with individuals of the different groups, exhorting teachers and all who would be soul-winners to a life of brokenness, in order to be successful. 60 pages. Price, 40 cents.

"THE NEW WALK," by Reginald Wallis. Publishers, Pickering and Inglis, London, England. The first chapter of this booklet is a clear message on the eternal security of the believer. This is followed by practical, scriptural discussions on a life of separation from the world. Chapters on dancing, smoking, flirtations and sport are very helpful and sensible. Legitimate questions about life insurance, investments, etc. are raised and wisely and scripturally answered. We like Mr. Wallis' sanctified common sense. 79 pages. Price 40 cents.

"THE DEVIL GOES A-FISHIN'," by Harry Von Bruch. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. The author of this booklet points out and discusses the evils of present day fashions, movies, and other abominations which the devil uses for bait. This message for young people is a note of warning to parents of very young children as well, that they may heed the warning of Proverbs 22:6, "Train up a child in the way he should go: and when he is old, he will not depart from it." 29 pages. Price, 25 cents.

"THE PRAYER LIFE," by Andrew Murray. Publishers, Bible Institute Colportage Association, 843-845 North Wells St., Chicago, Illinois. Dr. Murray sounds a special note of exhortation to ministers of the Gospel and to Christians in general emphasizing the fact that a successful prayer life is attained only through a prayerful study of the Word and occupation in the Saviour. He includes a brief chapter on the prayer life of George Muller, and another devoted to the faith and answers to prayers of Hudson Taylor. It is a book which should spur the Christian reader on to more prayerful study of the Word and occupation in the Saviour. This is one of the many reprints which this book has enjoyed. Its inexpensive binding is characteristic of the Colportage Association, making creditable Christian literature available to people of small means. 153 pages. Price, 35 cents, paper.

"CHIP," by G. A. Neilson, Publishers, Pickering & Inglis, Ltd., 229 Bothwell St., Glasgow, Scotland. The stirring experiences of Chip, Tony and Louise, during their residence in Black Alley, and the delightful reunions at the end of the story, interwoven with a clear message of salvation, will hold the interest of any boy or girl, and may be the means of untold blessing in their lives. Suitable as a gift, or for a Sunday school library. 95 pages. Price, 40 cents, cloth.

The following series of booklets, "Our Answer to the Modern Infidel," are written by Newman Watts and published by Britain for Christ Crusade, 29 Paternoster Row, London, E. C. 4, England.

No. 1. "IS RELIGION BORN OF FEAR?" This pamphlet discredits the evolution theory as well as the statement that religion is born of fear.

No. 2. "IS RELIGION A BAR TO PROGRESS?" This one gives proof that religion is not a bar, but a handmaid to progress.

No. 3. "DOES RELIGION CAUSE WAR?" Here it is shown that "the very effort to lay at the feet of Christ the responsibility of war, is only another evidence of human rebellion against the truth."

No. 4. "IS RELIGION AGAINST REASON?" Though faith takes a foremost part, reason is essential to the apprehension of truth. The writer shows that no new scientific discovery was made on reason alone.

No. 5. "IS RELIGION THE FOE OF FREEDOM?" What is freedom? Here is a comparison between Christian freedom and what the worldling considers freedom.

No. 6. "IS RELIGION THE ENEMY OF SCIENCE?" In spite of the popular belief to the contrary, religion is not the enemy of true science, nor true science the enemy of religion.

These pamphlets are four pages in length and sell for 10 cents a dozen.

BUILDING THE DISPENSATIONS

(CONTINUED FROM PAGE 249)

failure under the conscience test was so abject. The conscience is still that wonderful faculty of the soul whose admonishing voice is sorely needed in every exigency of life. But the heavenly Father wants us to learn the lesson that there is no salvation for the individual and only tottering governments for society, if men have nothing stronger to fall back on than conscience. The conscience alone will but lead to ruin. God has given conscience its dispensational test and demonstrated that when it is alone it is WORTHLESS.

And observations of the same general character may be made concerning authority. In the dispensation of authority God is not seeking to demonstrate the failure of authority in order to cause us to regard those in authority with disdain. God is not advocating rebellion against authority. On the contrary "order is heaven's first law" and God Himself is the very personification of authority. A condition of lawlessness and anarchy is the antipode to the will of God. God does not endorse there being no king in Israel and every man doing that which is right in his own eyes (Judges 21:25). Authority is necessary to the regulation of life. But what God desires for us to learn from the failure of authority in the third dispensation is that AUTHORITY ALONE cannot reach the awful need of the individual soul nor solve the problems of government. Authority without Christ is impotent.

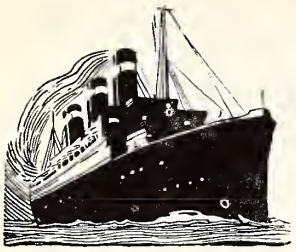
The concept of government which God tested in the fourth age was law. God gave to His chosen people perfect, flawless and impeccable legislation. For time immemorial man has believed that if mankind could be placed under the right kind of laws all would be well—the problems of government would be solved. So God stages the dispensational test of law in the fourth age. And there was nothing wrong with the law. The Scripture says, "The law is holy, and the commandment holy, and just, and good" (Rom. 7:12). But Israel's awful failure and collapse under the law is a matter of history. The Jew failed to see that the law was to be his schoolmaster to lead him to Christ (Gal. 3:24). He expected the law to save without Christ. The charge laid at the door of the Jew by Paul was "Thou art called a Jew, and restest in the law" (Rom. 2:17). It was the wrong place to rest. "If there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3:21). The fourth dispensation becomes God's irrefragable proof that law, when alone, is powerless to save man's poor lost soul or to bring about a prosperous and successful government.

V. THE CLOSING DATE OF THE FOURTH DISPENSATION

Many have been the more or less heated controversies concerning the date of the end of the fourth dispensation. But if we listen to God's Word we will find that the testimony of the Book will quickly settle every problem.

Some have said the fourth age ended with John the

(CONTINUED ON PAGE 267)



The Berean African Missionary Society



The Foreign Missionary Department of the Denver Bible Institute

Rose Encinas, Home Secretary

JANSEN EVANGELISTIC TRIP

In a letter received from Rev. Irving M. Lindquist, dated July 4, he stated that Mr. and Mrs. Jansen were planning to leave on their evangelistic trip the next morning. He says, "The Jansens plan to leave early in the morning on their trip. We are sending several school boys along to help carry their baggage and to help in the singing in the villages. Mr. Jansen has no reserve strength yet. He tires very easily and is still gripped with spasms of coughing quite frequently. Mrs. Jansen seems to be quite strong and has been making feverish preparations for the trip the past few days." We understand that Kitele, our native preacher, is going along with the Jansens to help with the preaching. The group will be bearing the message to the Bakwami people, north of our station, from whom several requests have come for the Gospel. They will be gone for about two months. Since Mr. Jansen has not yet fully regained his strength, we ask for the special prayers of our B. A. M. friends, not only for him but for the entire party, that their efforts shall be rewarded with the salvation of many precious souls.

MINISTERING

Mr. Lindquist relates an interesting incident, which afterward proved to be of value to our missionaries. He says, "Last Sunday night, as we were commencing our devotions by singing a few choruses, there was a knock at the back door and a voice calling 'Keta' (that is my name). By the tone of voice we could tell that there was something wrong. So we all rushed to the door and found one of our deacons with a badly burned hand. He lives at Basoga, the mission native village, just below us. It seems that his wife was cooking supper and had a pan of palm oil on the fire. It started to tip and the deacon tried to catch it and it spilled all over his hand. He was in agony when he got here. Mrs. Amie put Unguentine liberally on the burn and bandaged it. I made a sling for his arm out of a tea towel. Mrs. Amie also gave him some Aspirin because he was in such pain that the cold perspiration was standing out on his forehead. He got relief, and next morning he was up here with the earliest group that came to the dispensary."



An open air meeting at Musuku.

BUILDING NEWS

"The men are now engaged in putting on the second coating of mud on the Jansen house. I have nearly all the outside door and window frames in place and will commence on the fireplace soon. The past week we have moved considerable dirt also from the high end of the house to the lower end. We should have the house to the stage where the Jansens can occupy it when they return from their trip. The other evening we invited to supper a Greek merchant from Shabunda, who is building a store at Kasongo. He was impressed with the progress we had made in the building since last he was here about five weeks ago."



Our missionaries' home at Musuku, recently completed.

In another letter Mr. Lindquist gives an insight into some of the problems that have beset them in their building program: "Last Friday afternoon it rained so much we were unable to work, so I sent the men back to the village early. So on Saturday morning, I told the men I would pay them for Friday afternoon if they would work Saturday afternoon. They did not say anything when I told them in the morning, but at noon, when we usually pay the week's rations, they all stood around asking to be paid. I told them I would pay the rations at 5:00 P.M. when we finished work for the day. They all began to grumble but I stood my ground and told them to go to Basoga for the noon hour as usual. At 2:00 P.M. I beat the drum, but only two capitas, two deacons, and two other workmen appeared. I waited a while but no more men appeared, so I let these six men work and paid them their rations. On Monday morning all the workmen appeared but would not go to work, so we called a council with Matayo and Kitele sitting in on it and at their suggestion we called the known leaders of the disgruntled group. Just as we had gathered the council together, Sa Mulimino, the man who had burned his hand, appeared. Mrs. Amie decided to try something out. She turned to the man with the burned hand and asked him, 'Who are you?' He was surprised to be asked that question, but answered her question. Then she asked him what was wrong with his hand, and he answered. Then she asked him where he got all the bandages. He finally surmised what she was trying to do and began to relate how he had gotten hurt and how we had all helped him in his trouble on Sunday evening. Mrs. Amie asked him if we had told him, when he came to us for help, that we were too busy and that he would have to wait until the next morning. He answered that was not the case, giving further details of how he had been immediately cared for. Among the leaders of the trouble makers was a man whom Mrs. Amie had ministered to when he had pneumonia and was nigh unto death. Mrs. Amie next turned to him and went over the incident with him. Then she turned

(CONTINUED ON PAGE 265)

D. B. I. SILVER JUBILEE BULLETIN

Early Days in D. B. I.

This month we present historical glimpses of the beginnings of the Denver Bible Institute. Two of the early students together with a friend intimately associated with the early days of the school, tell some of the early experiences of faith. Just as God caused the world to be hung on nothing, and things that now appear to be formed from that which was not, so the Lord in answer to prayer brought into existence a testimony which through the past twenty-five years has enriched and blessed the lives of thousands. Today the Denver Bible Institute stands as a memorial to God's faithfulness and presents a challenge to those who would believe God according to His promise in Philippians 4:19.

"We'll praise Him for all that is past,
And trust Him for all that shall come."

Memories of the First Year of D. B. I.



BY
ETTA B. STEWART

Miss Etta B. Stewart, now living in Santa Paula, California, entered D. B. I. as one of the first students. Her testimony gives us a glimpse of the humble beginning of the work of the Denver Bible Institute.

"If the Lord tarries, in the years to come the D. B. I. students of '39 will have memories of a lovely Campus and many nice buildings. We students of the first year of D. B. I. cherish in our memories no such picture as that. Though the picture is far different, it is just as precious to us, and perhaps more so as it is especially interesting to be connected with the starting of any great adventure. THE STARTING OF D. B. I. WAS AN ADVENTURE IN FAITH—STEPPING OUT ON GOD'S PROMISES TO PREPARE CHRISTIANS FOR SERVICE.

Edith Sturgill, now Mrs. Joe Lash, and I were greatly thrilled that winter day as we travelled to Denver, but were also a little anxious as we were strangers to the Institute group. It had been arranged that we and the one who should meet us at the station would pin a small square of white paper to the lapels of our coats. All went well. Rev. Fowler met us and we were soon on the street-car bound for the Institute home on Osceola Street. Being late afternoon when we arrived, there was only time to meet the Institute family, which at that time consisted of five; then to partake of the evening meal, after which we went to the Institute building for the evening class. We were to be Day students, but were too anxious to see the school building and take advantage of every opportunity to hear God's Word to stay quietly at home that evening.

The building where the classes were held was an old store building on West Thirty-second Avenue and Meade, a little more than two blocks from the Institute Home. Although it was a very humble place, we were glad to be there. The furnishings consisted of a stove, the teacher's desk, a piano and a number of chairs. As the Sunday Afternoon Class grew, more chairs were added, the Lord furnishing the money to buy the chairs as the need required. How it thrilled our hearts to see the room

fill up till every available spot was full, even to standing room.

It was not the building that we were so much interested in as the teaching of the Word of God. For more than two years, we had been under good teaching by pastors who had previously been in classes taught by Rev. Fowler. Then we only had the teaching on Sunday and Wednesday. Now we were to have the blessed privilege of studying and being taught every day. We were eagerly anticipating a great treat, and WE WERE NOT DISAPPOINTED.

Besides the four Day students who lived in the Institute Home, there were others who lived in their own homes and came in for the classes but did not try to keep up the home work which consisted of research, notebook work, writing articles (and oh, how we did dread those articles, but nevertheless they were good for us), and memory work. As Dave Brynoff returned home when spring farm work began, and Forest Scott also had to leave school, it ended in Edith and I being the only ones to complete that year's work.

The first year we had two regular teachers, Rev. Fowler and Rev. Starring. Occasionally, some other pastor in the city or some missionary on furlough spoke to us. How eagerly we drank in every word when the missionary spoke and longed for the time when we too could be out "on the firing line."

A converted Jewish Rabbi, Rev. Feldman, taught one period a day for three weeks. To me it was extremely interesting to get the Jewish setting of the Bible scenes and customs from one who was thoroughly grounded in them, and having accepted Christ could fully see their relationship to the New Testament. But the best of all was the delving into the Bible itself, especially the prophetic teaching. We were taught in class, but were also led into research for ourselves during our study period. Every point was proved by Scripture itself.

Our subjects that year were: Dispensations, Analysis, Chapter Summary, Personal Christian Life, Personal Work, Bible English and Modern Religions. As we were required to learn Scripture for each subject, there was a great deal of memorizing to do, for which I am truly thankful as it has been a storehouse of riches to me from which to draw help in my own Christian life and in teaching others. We thoroughly exploded the old theory that it is impossible for adults to commit to memory, as Edith and I were both adults, though I am much older than she.

As Edith and I roomed together, it was arranged that I do the breakfast dishes, thus leaving her the privacy of the room for a time of personal devotions. At noon she did the dishes and I had my quiet time. Just here, I would say that we did much of our memorizing while washing dishes, having a card with the Scripture to be memorized on it on the wall back of the sink. The family devotions at the breakfast table were also a great blessing to me.

Our class time was from 9:00 A.M. to 1:00 P.M. Our afternoons and evenings (except Friday afternoon when we put in practice the teachings which we had received in Personal Work class by going out on assignments and Friday evenings when we went to the Sunshine Mission) were spent in studying. Perhaps the most interesting assignment we had that year was when we spent the time from one until five in the Jewish district. We called at many homes, but found no adult who could speak English so we had to call in children as interpreters. Our practice work made us realize our own weaknesses and taught us to rely on Christ for help and strength, and also made us realize our need of a deeper knowledge of God's Word.

Sunday was an extremely busy day with Sunday School and the morning church services; hurry home to dinner; do up the dinner work (here all hands turned in and made a quick job of it so that we might all be ready for the Sunday Afternoon Class); and then B. Y. P. U. and church that evening. What a glorious time the Sunday Afternoon Class was! The inspiration we felt as we saw the Class fill the room! And the teaching! There we learned blessed truths about the future and our Lord's return! How I treasure them. It seemed to me that Rev. Fowler made those scenes, which are to transpire, fairly live right then.

One thing which I have not mentioned and which was very evident, was the Lord's provision for the work. The school then as now was a FAITH WORK, and it was truly marvelous to see how the Lord provided. When there was a special need, it was made known to the student body, and no matter when or what the occasions, we always took it at once to the Throne of Grace and pleaded Philippians 4:19. How quickly and how accurately the Lord provided. Well I remember one Saturday when Miss Layton faced an almost empty cupboard with no money to buy food for Sunday. She figured up what she would have to have and told us. As usual we went to prayer. Shortly she received the money and one cent more. When she went to the store, she found one item cost one cent more than she had expected, but the Lord knew it and provided for it.

Not only for our material needs was prayer made, but prayer held a great place in our whole life, whether in the larger groups or in groups of two or three or singly going to God in prayer, praise, thanksgiving and intercession.

Edith and I had first planned to go to another training school, but the way was blocked for us, and I can truly say that I am thankful and praising God that we were not permitted to go there, but that the way opened for us to go to D. B. I. My hope and prayer is that so long as the Lord tarries, D. B. I. will continue to grow and to give forth the Word of God and prepare Christians to carry the Gospel into needy places.

Memories of D. B. I. 21 Years Ago

BY H. A. SPRAGUE '21



Rev. H. A. Sprague, now pastoring a church in Ontario, California, was a student of the Institute in the early days, graduating in 1921. His outstanding impressions of the Institute in those early days are of answered prayer, faithful Bible teaching, and zeal for souls.

It was in the spring of the year 1918 that I first came in touch with the Denver Bible Institute. Through the ministry of some of the students of the Institute, I had learned that in the city of Denver there was a fundamental Bible training school. Being invited by the students to attend their annual missionary social, I decided to go, and experienced an evening of such unusual Christian fellowship that my heart was opened for the Holy Spirit's touch upon my life for full time service for my Lord and Saviour. From then on God dealt with me very definitely to give my life to Him, and to secure my training for service at the Denver Bible Institute. When the fall term of that year opened, my wife and I enrolled for studentship at the Institute.

The Institute of twenty-one years ago was quite different, however, from the Denver Bible Institute of today. In saying this, I do not refer to the truths given forth concerning the Word of God, but to the equipment and to the size of the student body. The school was housed in one of those old two and one-half story red brick buildings so common during the latter part of the last century which had by care and constant attention been well preserved. The stable to the rear of the property (for this building belonged to the pre-automobile days) had been converted by a careful remodeling into a very pleasant chapel room. Everything but this chapel was under the one roof and to step into that home of the Denver Bible Institute was to find a printshop in the basement; the kitchen, dining room, office, and class rooms on the first floor; with the rest of the building being used as a dormitory. This equipment was of course very limited and inadequate to long meet the needs of a fast growing school, but for a few years the Lord granted that this should bridge the gap until larger buildings and fuller equipment should be supplied.

But although the equipment was limited and the quarters were somewhat cramped, there was great blessing received as a result of the close contact of the students one with the other and also from the intimate knowledge of the way in which the Lord was blessing in the daily care of the school.

I was greatly impressed and strengthened in my prayer life by the way in which the Heavenly Father cared for the needs of the fast growing institution. In answer to prayer, I saw coal, food, and equipment provided when needed. Sometimes only a few dollars would meet the need. At other times, the amount was in the hundreds of dollars, and in a few cases the amount reached into the thousands; but in every case His grace was sufficient and the needs were met. This was a great strength to me.

I was also impressed and strengthened by the way that each member of the faculty, under the leadership of Clifton L. Fowler, then Dean of the Institute, adhered to the Bible in all class instruction. The Bible was the text-book in every class. Day after day, month after month, year after year the students were required to search the pages of the inspired Word of the Living God with the result that there was implanted in each soul a confidence in the good Old Book that the devil and his group of modernistic followers could never shake. My soul was greatly strengthened by this method of teaching.

Another thing which impressed me greatly was the zeal for souls which I found among the students both before and after I became one of their number. They were hungry to lead others to the Saviour. They gave out thousands of Gospel tracts monthly. Almost every day had its testimony of someone having been dealt with about their spiritual needs. Among those dealt with, a goodly number accepted Jesus Christ as their Saviour. Needless to say, I was greatly strengthened in faith and encouraged by the zeal of the students and the blessing of God which was upon their testimony, and it was not long before I found creeping into my own heart a desire to spend and be spent in the service of my Lord and King.

In a forthcoming issue of "Grace and Truth," we purpose to present additional testimonies pertaining to the beginning days of D. B. I.

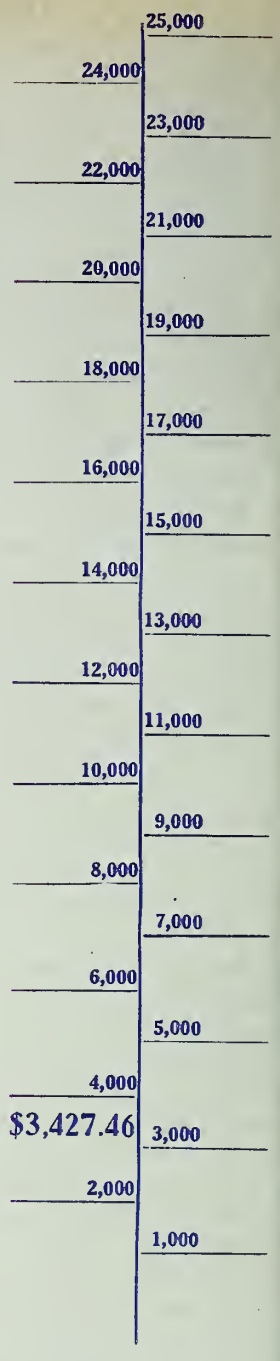
$25,000 by October 26!

"IS ANYTHING TOO HARD FOR THE LORD?"

HAVE WE FAILED THE LORD THROUGH LACK OF PRAYER?

To date $3,427.46 has been pledged toward liquidating the debt of $25,000.00

This leaves a balance of $21,572.54 to be secured in less than 2 months



GOD CAN NOT FAIL US--
WE MUST NOT FAIL HIM!

Clip and mail

1914 D. B. I. SILVER JUBILEE LIQUIDATION FUND 1939

Silver Jubilee Committee, Denver Bible Institute, Box 1617, Denver, Colorado

Earnestly desiring to see the burden of debt lifted from the work of the Denver Bible Institute I hereby enclose $..... pledge $..... designated for the Liquidation Fund of the Institute. If pledge, I understand that this amount can be remitted on or before October 26, 1939.

NAME .....

ADDRESS .....

.....

DATE .....



IN THE HARVEST FIELD

Conducted by Neita V. Smith

The summer of 1939 has been perhaps one of the busiest in the lifetime of D. B. I. Already some of the activities have passed into history.

Four days packed with blessing have gone by as we finished our third Silver Jubilee Conference. Dr. E. J. Pace of the "Sunday School Times" brought real joy to our hearts in his illustrated lectures on the "Law of the Octave", from July 21 to July 24. Every night of the conference the building was filled; many expressed their delight at the teaching and beautiful slides of His cartoons for which he is so famous. Mrs. Pace was with him and the fellowship with them was delightful to everyone at the campus. We are looking forward to the time when they can be with us again.

Daily Vacation Bible School conducted at 2047 under the auspices of the Berean Fundamental Church was a success. The highest attendance was 127. There were 21 decisions and the final program was one of the best we have ever listened to. The amazing amount of Scripture learned by the children thrilled our hearts. It was conducted by Rev. Archie Yetter, '28, assisted by Mrs. Yetter, '28, Mrs. M. Parkinson, Mrs. F. N. Merchant, Miss Waespi, '29, Mrs. Rebell, E.S. '29, Mr. and Mrs. Martin, E.S. '34, Miss Glesner Yetter, and others who love the Word and see the importance of teaching it to boys and girls. "Thy Word have I hid in my heart that I might not sin against Thee."

Maranatha Bible Camps, one week for boys and one week for girls, were two more delightful events conducted by Rev. Yetter assisted by Mrs. Yetter, Miss Anna Benthien, '29, and Mrs. F. W. Merchant. The camp was held at Institute Park this year and the youngsters reported it "the best time they had ever had in their whole lives."

One day this summer we had as dinner guests Mr. and Mrs. W. R. Ranney of Los Angeles, California. They are directors of The Child Evangelism Fellowship for Southern California. Mrs. Ranney has written a number of books on Child Evangelism and made some very valuable charts. Only eternity will show the wonderful work done with the boys and girls.

Another group of visitors which we had the privilege of entertaining was Rev. and Mrs. Frank E. Holland with their daughter, Ruth, and son, Ted. The Hollands are with the World-Wide Grace Missions, in the Belgian Congo, just two hundred miles from our own missionaries. Rev. Holland brought the message at B. F. C. July 13, showing stereoptican views of his work in Congo.

Rev V. F. Anderson, evangelist, who held two weeks of meetings in Morrison, Colorado, from July 5 to July 20, also preached the Gospel in and around Hayden, Colorado.

Mrs. Delores Wright, assisted by Rev. and Mrs. Morales of the Mexican Baptist Mission, reported she had grand success in her daily vacation Bible School in the Yaqui Indian village of Tucson, Arizona. She had 92 enrolled and an average attendance of 57. The fine part about it was that seven souls acccpted the Saviour. At the final program she had a full house and about 200 Indians stood on the outside of the building to listen. May the Gospel be used to bring them to Him.

And now if you were to visit Institute Park you would see the new building used for the commissary department at the first Youth Conference, which was held under the auspices of D. B. I. August 6 to 13. Those who labored so faithfully were Charles Johnson, '35, Mr. McKown, Hilland Stewart, '37, Harold Loving and John McHenry. Rev. and Mrs. Yetter were not to be outdone and redecorated "Faith Cottage" in preparation for that event.

CAMPUS NEWS FLASHES

So much activity and yet God has been good in giving us an opportunity to get a time of rest. Perhaps you will be interested to know about the vacationers, as well as those who "stay by the stuff."

How glad we were to welcome back into our midst President and Mrs. C. R. Lindquist, '27, returning after a five weeks' deputation trip through the eastern states and Canada, covering an area of six thousand miles. They reported a good time, good interest, and many happy contacts with former students and old friends.

Misses Lucille Boday and Lucille Culyer have returned from their vacation in Fostoria, Ohio, and are now busy assisting in the many tasks here.

Miss Anna Olthuis spent her vacation on the campus in Broadview Dormitory.

Miss Alma Waespi visited friends and loved ones in St. Louis, Missouri.

Harold Loving returned from Constantine, Michigan, reported a good time with the home folk.

Nell Owens spent a week with Berniece Sellers at Hayden, Colorado.

Alvin Cassens went home for the weekend of July 29, 1939.

Attorney H. A. Davis visited his brother in Philadelphia the early part of July. Attorney Davis is President of the B. A. M. S. Board, as well as Vice-President of the Denver Bible Institute Board.

Misses Anna Benthien, Olive Ellis and Harriet McKown drove to the home of Olive Ellis in Barnes, Kansas. Miss Benthien and Miss Ellis spent about ten days at the Ellis home, while Miss McKown visited in Kansas, Missouri and Nebraska.

Misses Fay, '39, and Genevra Andrews spent a week with friends in Burlington, Colorado.

Mrs. V. F. Anderson and children, Marcia and Jerry, also Eugene Smith of Indiana (brother of Mrs. Anderson), E. Glen Lindquist, '35, Neita V. Smith, '30 and Leonard Parcel, '36, spent an enjoyable vacation at Institute Park. They entertained while there, Mrs. A. G. Lindquist, Paul Lindquist, Evelyn Witt, Mrs Visser, Hilda, '37, and Dave Visser, Mr. and Mrs. Frank Vomocil; also some of the Institute family, Anna Benthien, Mrs. Hess and her daughter, Betty, '38.

BIBLE SEED THOUGHTS



Conducted by Charles R. Johnson

THREE APPEARINGS

Heb. 9:24-28

I. HE APPEARED TO PUT AWAY SINS—OUR JUSTIFICATION
Heb. 9:26

II. HE NOW APPEARS IN THE PRESENCE OF GOD FOR US—OUR SANCTIFICATION
Heb. 9:24

III. HE SHALL APPEAR THE SECOND TIME—OUR GLORIFICATION
Heb. 9:28

—E. J. P.

REDEMPTION

Ephesians 1

I. PERSONS—"us"
Vs. 3

II. POSITION—"in Christ"
Vs. 3

III. PLACE—"the heavenlies"
Vs. 3

IV. PURPOSE—"eternal"
Vs. 4

V. PLEASURE—"His will"
Vs. 5

VI. PRAISE—"Glory of His grace"
Vs. 6

VII. POWER—"mighty power"
Vs. 19

VIII. POINT—"far above all"
Vs. 21

—W. L. T.

CORRECTION: The Scripture reference under the outline "A Work of God's Hands," July issue, is Psalm 138.

THE DOOR TO THE SHEEPFOLD

John 10:9

I. "I AM THE DOOR"
The simplicity of the Gospel—an open door

II. "I AM THE DOOR"
The exclusiveness of the Gospel—one door

III. "BY ME, IF ANY MAN ENTER IN"
The inclusiveness of the Gospel—any man

IV. "HE SHALL BE SAVED"
The certainty of the Gospel—the Divine "shall"

V. "AND GO IN AND OUT"
The liberty of the Gospel

VI. "AND FIND PASTURE"
The Gospel provides nourishment and rest

—C. J. S.

THE THREE CROSSES ON CALVARY'S HILL

I. THE CROSS OF REDEMPTION
I Pet. 2:24

II. THE CROSS OF RECEPTION
Luke 23:42

III. THE CROSS OF REJECTION
Luke 23:39

—H. L.

"TOGETHER"

Ephesians 2

I. THE JEW AND GENTILE WERE DEAD IN SIN
"together"

II. THE JEW AND GENTILE WERE RAISED UP
"together"

III. THE JEW AND GENTILE WERE MADE TO
"sit together"

IV. THEIR UNION RESULTED IN A BUILDING FITLY
"framed together"

V. THEY WERE "BUILDED TOGETHER" FOR AN HABITATION OF GOD

—W. L. T.



THE DAYS OF YOUTH

PEG-LEG AND A PIERCED HEART

By Florence Taft Fowler

Betty Ann sat upon the great stone wall, swung her feet and kicked a tattoo in ecstasy as she watched two beautiful gray squirrels chase each other up and down a tall oak a dozen feet away; up the tree and down, along the wall to the huge rock post opposite her. They stopped and chattered for a moment and whisked back along their path scampering out of sight into the heavy foliage. Down again the graceful creatures scurried and sat in saucy anticipation as the child, with brown curls bobbing and large deep blue eyes wide with delight, tossed a peanut in their direction and waited to see which squirrel would capture the prize.

No sooner had Betty Ann tossed the tempting bait than a stone whizzed through the air and struck the wall a sharp crack just below her wild pets. Gone like a flash, the blithesome creatures disappeared. Betty Ann, with the color rising in her face, sprang to her feet and stood looking in the direction from which the cruel stone had cut the silent air. Her eyes, dark with anger, looked straight into the face of a freckled urchin whose impish countenance changed to one of chagrin and dismay. Betty Ann's gaze of scorn and anger melted to one of pity as she beheld the child, thin and wan, limping on a wooden peg, behind the picket fence across the alley a few yards away.

The boy broke the silence as the two looked at each other and the eyes of the cripple widened with admiration as he became absorbed in the lovely child above him on the wall.

"Wuz—wuz them yours? I—I—" he began. "I wuzn't tryn' t' hurt 'em—I— didn't even see ya, honest, I didn't. I wouldn't hurt 'em," the urchin implored.

"Yes, those are my pets. I'm so glad you only frightened them. Don't you like those pretty squirrels?" answered the girl with pity in her eyes as she searched the freckled, pinched face across the picket fence.

"Yeah, them's awful pritty an'mals. I like t' see 'em run quick back'ards and' for'ards. What ya call 'em?"

"Why—why, they are squirrels, boy. Didn't you ever see any before? Where've you been?" inquired Betty Ann wondering.

"Naw, I ain't ever seen a nice place like this. M'aunt, she tuck me out of th' tenement place in New York where I allus lived. You live THERE?" asked the boy, pointing to the beautiful stone house beyond the rose bowered wall where the lovely child stood.

"Yes, I live here—but, how long have you been away from the tenements?"

"Oh, m'aunt, she bringed me here yesti'day, said the boy as he came nearer and leaned over the low picket fence. "She ain't got no kids, an' ma, she's got ten, an' says I'm th' most likely. But—I—I can't do nuthin' much an' guess ma thinks I wuz in th' way most th' time. Ain't ut a peach of a place? Yours, I mean?"

Betty Ann nodded but her face was eager with interest as she inquired,

"What's your name, boy? How old are you?"

"M' name? Oh, they call me Peg-leg-Pat, but m' real name's Patrick O'Meara Maloney," said Pat, straightening himself out of his hunched position and planting his peg leg solidly on the ground for a moment.

"When is your birthday, Pat?" asked the girl, smiling at his name, but purposely leaving off the "peg leg" part.

Pat looked across the fence inquiringly, "When's yer what?"

"Your birthday—when were you born? How old are you?" insisted Betty Ann, wondering again.

"Oh, I dunno. Ma says I'm ten, 'cuz I wuz borned th' day th' twins got hit with th' fire truck."

The child above him looked horrified at the thought, but returned, "Did they get well all right? Were they hurt very, very terribly?"

"They didn't grow up right. Ma says, 'One's wrong in th' head an' t'uther's wrong in th' feet.' She's a gurl an walks funny, an' t'uther's a boy an' his head wabbles like this," said the boy, shaking his head like a palsied paralytic.

"How terrible!" cried Betty Ann. "Couldn't they do something to help them? Couldn't the doctors operate or something?"

"Docter? They ain't no docters in tenement houses—only in horspittles. They wuzn't hurt 'nuf fer t' be sent to no horspittle lik' I wuz," explained Patrick O'Meara Maloney, looking sorrowfully at his wooden leg.

"Betty Ann, Betty Ann! Come here QUICKLY!" called a voice from the direction of the great stone house.

"Oh, Pat, I'm so sorry about the leg, but I must go. I'll see you later—here on the wall—I can't go out of the yard alone," and the beautiful child climbed down the six-foot ladder on the other side, and disappeared out of sight, as Pat stood with his little body half draped over the picket fence and forlornly gazed in the direction in which the lovely creature had vanished over the high rock wall.

A squirrel venturing cautiously to a branch of the tall oak saucily barked and chattered, and scampered back to protection in the thick, green foliage.

"My child, to whom were you talking? I saw you standing on the wall and heard you talking to someone," said the woman at the door as Betty Ann reached the top step.

"Why—why mother, I was talking with a little cripple boy. He has a wooden le—eg, mother, and he is only ten years old."

"Betty Ann!" The tone was severe. "I shall have to forbid your playing on the wall if I hear you talking to anyone again. Some poor alley tramp looking for something to lay his hands on, I suppose."

"Moth-er! he's not an alley tramp. He's a poor little boy who got hurt and there was no one to take care of him."

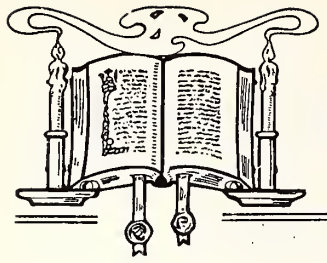
"Very well, child, come along and forget the poor cripple. It's time for your study hour for your Sabbath school lesson for tomorrow."

Betty Ann obediently followed her mother into the spacious, richly furnished living room. The mother brought out a Bible and a Sunday-school lesson paper, and motioned the child to a low hassock in front of her. The lesson was presented with special emphasis on the Sabbath, which was to be the special subject for the next day in Sunday-school.

"Child, why are you so stupid today?" inquired the woman after several futile attempts to exact the usual perfect recitation. "I hope I shall not have to be ashamed at the Sabbath school tomorrow, that my daughter has failed to memorize her verses.

"Moth-er, I'm trying," rejoined the child, her great dark

(Continued on Page 265)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

(The Sunday-school expositions for this month are written by Hilland H. Stewart)

Third Quarter, Lesson 10 Sunday, September 3, 1939

ISAIAH: A LIFE DEDICATED TO GOD

Lesson Text: Isaiah 6:1-13
Devotional Reading: Psalm 47:1-9
Golden Text: "Here am I; send me" (Isa. 6:8).

King James Version

1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple.

2 Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory.

4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

6 Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

9 And He said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? And He answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

12 And the Lord have removed men far away, and there be a great forsaking in the midst of the land.

13 But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.

LESSON EXPOSITION

In our passage in the sixth chapter of Isaiah we have set before us one of the clearest portions of the Scripture on the steps to a life of service. Many there are who would serve God but it must be in their OWN way. The divinely prescribed pathway is first of all a vision of God's holiness; secondly, a poignant consciousness of one's sinfulness, then a soul-cleansing look at Calvary and then only is one ready for the final step—a life gladly offered for service. Surely as we enter into the study of this wonderful man of God many will catch the vision and go all the way.

We now view this sixth chapter of Isaiah with the following divisions in mind: I. Isaiah's Vision of the Holiness of God (Isa. 6:1-4); II. Isaiah's Vision of the Sinfulness of Self (Isa. 6:5); III. Isaiah's Cleansing (Isa. 6:6-7); IV. Isaiah's Life Given for Service (Isa. 6:8-13).

I. ISAIAH'S VISION OF THE HOLINESS OF GOD
Isaiah 6:1-4

God is revealed in His Word as being holy. Holiness admits no degrees of comparison—nothing greater could be possible—nothing less would be holiness. "God is holy," almost constitutes the last words on the subject. An indication of the glory and resplendent brightness of such a person is revealed in the attitude of the seraphim in the presence of God reverently covering their faces and their feet with their wings. If such creatures as these are overwhelmed at the majesty of His presence we are compelled to wonder at the audacity of men who plan to face God clothed in their own righteousness. While it is impossible for the finite mind to comprehend fully the meaning of holiness or righteousness yet any conception that man might have of God must surely be that He is as here stated in His Word—"Holy, holy, holy, is the Lord of hosts."

II. ISAIAH'S VISION OF THE SINFULNESS OF SELF
Isaiah 6:5

Isaiah's vision of the holiness of God served instantly to bring about in his thinking a proper comprehension of his true position before God. This glimpse of God which might have caused him to be puffed up and think himself more righteous than others conveyed to his mind no such foolish ideas. Perchance he was as good or better than others; he only saw himself as miserably undone and unclean. After all it matters not how we compare with others, since we are unfit to stand in the presence of God—we fall short of God's demands. And Romans 3:23 says: "For all have sinned and come short of the glory of God." Not only did Isaiah admit his own guilt but he confessed that those with whom he dwelt were guilty—"I dwell in the midst of a people of unclean lips." As he adds significantly the last clause of this verse—"for mine eyes have seen the King; the Lord of hosts," doubtless he was thinking of God's words to Moses: "Thou canst not see My face; for there shall no man see Me and live" (Exodus 33:20). Isaiah entertained no foolish hopes of being one day ushered into the presence of God to dwell throughout eternity in his sinful condition. "And there shall in no wise enter into it (the holy Jerusalem) any thing that defileth" (Rev. 21:27). Isaiah knew that he stood condemned.

III. ISAIAH'S CLEANSING
Isaiah 6:6-7

In these two verses we find a wonderful thing taking place. Isaiah was privileged to hear some of the most wonderful words ever to fall on mortal ears—"thine iniquity is taken away and thy sin is purged." Others to hear this same glorious message were: the sinful woman who washed Jesus' feet with her tears and wiped them with the hairs of her head and was told, "Thy sins are forgiven"; the man sick of the palsy who heard these words, "Son, be of good cheer; thy sins be forgiven thee"; and the woman taken in adultery to Jesus when He said, "Neither do I condemn thee, go and sin no more." However, this glorious message of forgiveness is confined to no small group but it is available for everyone. Sinful man may be made ready to stand in the presence of a righteous God.

Let us observe first of all that Isaiah's cleansing was not of himself. Many there are who are striving to make

themselves ready to meet God. Christ says of such: "Ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Jeremiah says: "Can the Ethiopian change his skin or the leopard his spots? then may ye also do good that are accustomed to do evil" (Jer. 13:23). However, there is a way to be made clean but it is a work of God. We note here that a seraph flew and cleansed him with a live coal. This coal was taken from off the altar. Now let us examine the Scriptures for a moment and observe the significance. First we observe Exodus 30:10:

> And Aaron shall make an atonement upon the horns of it (golden altar of incense) once a year with the blood of the sin offering.

Leviticus 16:12-13 gives added information:

> And he (Aaron) shall take a censer full of BURNING FIRE FROM OFF THE ALTAR before the Lord, and his hand full of sweet incense beaten small and bring it within the vail.
>
> And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, THAT HE DIE NOT.

Once a year Aaron was to enter into the Holy of Holies NOT WITHOUT BLOOD and there make an atonement for the people and for himself. Death would have been the penalty for entering without blood. Fire symbolized the presence of God. This we are told by Paul in his letter to the Hebrews was a "figure for the time then present." He then goes on to say: "But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building. Neither by the blood of goats and calves, but by HIS OWN BLOOD He entered in once into the Holy Place, having obtained eternal redemption for us" (Heb. 9:11-12).

Isaiah, Aaron, nor any other sinful person can enter into the presence of a righteous God and live. But praise His name, we have a Mediator. "For there is one God, and one Mediator between God and man, the Man Christ Jesus" (I Tim. 2:5). Pouring out His life's blood in compliance with God's demands ("without shedding of blood is no remission") Christ died on the cross and paid your penalty and mine. Then He entered into the heavenly sanctuary with His own blood as an evidence of the eternal redemption purchased for us. So we again reiterate, this cleansing is a work of God. Man is utterly helpless to cleanse himself from sin.

In our previous reference to several people who heard the wonderful pronouncement of sins forgiven we purposely omitted the woman with the issue of blood, the Samaritan leper and blind Bartimaeus. "Thy faith hath made thee whole" were the words that assured them of forgiveness. So we observe that it is by faith that man appropriates this cleansing of sin from God. In the passage in Isaiah before us the act of faith is not stated but it is implied. Every Old Testament sacrifice offered was an act of faith saying in effect, "I believe in the perfect Sacrifice that will one day be offered for the sins of the world." So God's response with a live coal from the heavenly altar is an indisputable evidence that Isaiah placed faith in Him Who was able to save.

IV. ISAIAH'S LIFE GIVEN FOR SERVICE

Isaiah 6:8-13

The call, "Whom shall I send, and who will go for us?" is still sounding forth from God. He is still searching for willing souls to fit into the plan that He has for them. God has planned a life of service for every Christian and it is the best and most blessed pathway that that Christian can take. The call comes in such a passage as Romans 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." To this appeal God would have every child of His respond as did Isaiah—"Here am I; send me." Paul says this is our "reasonable service." To this appeal God would have every child of His respond as did Isaiah—"Here am I; send me." Paul says this is our reasonable service and how could anything less than the life offered be reasonable. Isaiah had seen himself as necessarily separated eternally from a righteous God because of his unclean, sinful condition. Then he had witnessed grace divine as God made a way to cleanse him from sin. How could he do less than willingly give his life for service? God grant that Christians everywhere will be constrained by the mercies of God to present their bodies a living sacrifice and say, "Here am I; send me."

VITAL TRUTH ILLUSTRATION

Four years after the sinking of that gigantic Atlantic liner, the Titanic, a Christian Conference was being held in the city of Hamilton, Ontario. A young man attended that Conference, who in former years under my ministry had been led to Christ and received into church fellowship. Today he is an honored minister of the Gospel. This friend reported that during an "open season" in that Conference a man arose and gave the following testimony:

Four years ago when I left England, on board the Titanic, I was a careless, godless sinner. I was in this condition on the night when the terrible catastrophe took place. Very soon, with hundreds more, I found myself struggling in the cold dark waters of the Atlantic. I caught hold of something and clung to it for dear life. The wail of awful distress from the perishing all around was ringing in my ears, when there floated near me a man who, too, seemed to be clinging to something. He called to me, "Is your soul saved?" "I replied, "No, it is not." "Then," said he, "believe on the Lord Jesus Christ and thou shalt be saved." We drifted apart for a few minutes, then we seemed to be driven together once more. "Is your soul saved?" again he cried out. "I fear it is not," I replied. "Then if you will but believe on the Lord Jesus Christ, your soul shall be saved," was his further message of intense appeal to me. But again we were separated by the rolling currents. I heard him calling out this message to others as they sank beneath the waters into eternity. Then and there, with two miles of water beneath me, I cried in my desperation unto Christ to save me. I believed upon Him and I was saved. In a few minutes, I heard this man of God say, "I'm going down; I'm going down;" then, "No, no. I'm going up." That man was Mr. John Harper.

The testifier was afterwards rescued with several others and was taken into New York. How he knew the one who thus spoke to him was my brother, I cannot say. This I do know, that during the voyage, till the time of the ship's disaster, my brother had been observed active in seeking to lead others to Christ.

—George Harper in The Dawn

POINTED QUESTIONS ON THE LESSON

1. Does God desire that all lives be given over to Him for service? (Eph. 2:10; Rom. 12:1-2; Isa. 43:7)

2. Is God peased with the service of unbelievers? (Heb. 11:6; Rom. 14:23)

3. What then must be the first requirement of a servant of God? (Isa. 6:7-8)

4. How can a life be cleansed so it will be fit for service? (I John 1:7)

5. What does God require on our part before He will declare us righteous? (Rom. 5:1; 4:2-3; 3:22)

6. Does God call men into service because of their good lives? (II Tim. 1:9)

7. What then is the basis of His call to service? (Rom. 12:1-2—"The mercies of God"—What He has done for them on the cross of Calvary)

8. What is the message that God would have His servants carry forth? (I Cor. 15:3-4; II Tim. 4:2)

9. Has God promised any special blessing in the proclamation of His Word? (Heb. 4:12; Rom. 1:16)

10. What reward is promised for faithful service? (Rev. 2:10; II Tim. 4:7-8)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

One of the most interesting men we read about in the Bible is Isaiah, a great prophet, who lived many years before Jesus was born into this world.

Isaiah wished to serve God, but he knew that he himself was sinful. He knew that even the words which came from his lips were not always pure, so he told the Lord about it, and the Lord cleansed not only Isaiah's lips, but his heart and life also. It was then that Isaiah saw that God needed someone to tell the wicked people of Israel of Jesus Who was to come to die to save them from their sins, and when he heard God ask the question, "Whom shall I send?" Isaiah cried out, "Here am I, send me." He wanted to tell others how the Lord had cleansed his life from sin, and how He was wanting to cleanse their lives also.

Today God is still calling people, even small boys and girls, into His service; but we, like Isaiah, must also have our sins washed away by the Lord Jesus Who died on the cross that He might save us, and now is in heaven preparing a beautiful place for His children.

Isaiah cried out because of his unclean lips. How clean and pure are the words that we speak? Are our lips kept holy, or do we let words come from them that we are ashamed of afterwards? There is only one way we can keep our lips pure and sweet, and that is by letting Jesus keep our hearts pure and sweet. He does not want a part of our lives, He wants our all: our souls, our bodies, and our hearts.

Once a Sunday-school teacher had been talking to the members of her class about giving themselves entirely to the Lord. The next Sunday one of the little boys, who had listened very closely the week before, came to this teacher and said, "The other day I saw a boy throwing rocks at a bird, and I said, 'You aren't using your hands for Jesus,' and he said, 'I don't care!' I told him then that he wasn't using his lips for Jesus, and he hung his head and walked away."

Are we using our lips and our hands for Jesus? Are we letting Him take our feet to places He would have us go? Let us pray daily that He will truly guide us, and that when we do see a place where He needs someone to tell others of Him, or show kindness to someone in His name, we may always answer Him as Isaiah did, "Here am I, send me."

Yours in His service,

Aunt Anna

Third Quarter, Lesson 11 **Sunday, September 10, 1939**

HEZEKIAH: A KING WHO REMEMBERED GOD

Lesson Text: II Chronicles 30:13-22
Devotional Reading: Psalm 118:24-29

Golden Text: "Turn us again, O God, and cause Thy face to shine; and we shall be saved" (Ps. 80:3).

King James Version

II Chron. 30:13 And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

15 Then they killed the passover on the fourteenth day of the second month: and the priests and Levites were ashamed, and sanctified themselves, and brought in the burnt-offerings into the house of the Lord.

16 And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites.

17 For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the Lord.

18 For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one

19 That prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary.

20 And the Lord hearkened to Hezekiah, and healed the people.

21 And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord.

22 And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the Lord: and they did eat throughout the feast seven days, offering peace-offerings, and making confession to the Lord God of their fathers.

LESSON EXPOSITION

If the limited knowledge possessed by finite beings can form the basis for any accurate judgment at all then we must number Hezekiah among the truly great kings of Judah, and more than that, among the truly great men of the world. Of course, God alone can look on the heart and He alone can accurately judge men. Of John the Baptist, of whom the annals of profane history say very little and who was ignominiously decapitated by Herod with scarcely a protest, Jesus said: "Among them that are born of women there hath not risen a greater that John the Baptist." However, in the case of Hezekiah, his deeds alone do not speak for him, for God in His Word gives us a glimpse into his heart: "He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, not any that were before him."

Under Hezekiah's leadership and because of his faith God wrought for Judah one of the greatest victories in the history of the Hebrew people. An Assyrian army of one hundred eighty-five thousand was slain so that King Sennacherib returned to his country in ignominy and Judah was saved from captivity. God added fifteen years to his life in response to Hezekiah's prayer and performed the miracle of moving the sun backward ten degrees as an indication that He would do this. Great engineering feats were accomplished during his reign; among them a great water system for Jerusalem and many buildings and fortifications were constructed. He showed real foresight by making storehouses and storing up some of the abundance of these prosperous days for a time of adversity.

Transcending all of these feats, however, was the wonderful revival he promoted—among the greatest in the history of Israel. We study this revival under the following headings: I. The Publicity of the Passover (II Chron. 30:1-13); II. The Preparation for the Passover (II Chron. 30:14); III. The Performance of the Passover Ceremony (II Chron. 30:15-22).

I. THE PUBLICITY OF THE PASSOVER

II Chronicles 30:1-9

Hezekiah believed in advertising. We do not find him employing any of the cheap publicity stunts of many Christian workers of today but we see that he believed an effort should be made to apprise the people of God's services and to encourage them to come. Perhaps there were two reasons for this special appeal. In the first place the Passover had not been observed "of a long time in such sort as it was written." Evidently what feeble attempts that had previously been made to observe this occasion were not according to God's instructions. In fact, Ahaz, his predecessor, had wilfully ignored God's instructions in the temple worship. In the second place, this Passover was not being kept at the prescribed time. The Passover was to be kept the

fourteenth day of the first month but God had made provision for an unavoidable delay by permitting it to be kept in the corresponding day of the second month. Hezekiah sent forth special messengers to announce the belated Passover. Those posts went from Beer-sheba even to Dan. These two cities denoted the southern and the northern extremities of the kingdom. Of course at this time the kingdom was divided into the kingdoms of Judah and Israel and the relationship was none too friendly. But Hezekiah with true magnanimity disregarded these man-made divisions as he realized the dire need of a great revival among God's people. What a lesson this should be to many today who refuse to lower man-made barriers and labor fervently and unitedly for the cause of Christ.

In verses ten to thirteen we see the response of the people to this great invitation. The response of Judah to God's dealing was a united turning of their hearts to God. However, Israel responded very meagerly and in some cases they even mocked and scorned (vs. 10). It is interesting to here note the final outcome of this response in view of what Hezekiah had told them. In verse six he said: "Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and He will return to the remnant of you, that are escaped out of the hand of the kings of Assyria." Doubtless Israel feared Assyria but did not think that turning to God would help any. But would it have helped? Israel, at this time stronger materially than Judah, was no less than seven years away from Assyrian captivity. It was in the fourth year of Hezekiah's reign that Shalmaneser, king of Assyria, besieged Samaria (Israel's capital) and at the end of three years carried away Israel captive into Assyria. And these tribes have not to this day had a semblance of a national return. They are still known as the "ten lost tribes of Israel." Judah, although weaker, responded under the leadership of Hezekiah (vs. 13) and existed as a nation over a hundred years longer than Israel. Later under ungodly kings they too apostatized and were carried away captive into Babylon. However, these two tribes, Benjamin and Judah, were permitted to return to their native land under Zerubbabel, Ezra and Nehemiah.

So we see that turning to God did make a difference. It is of vital significance to note that not once in the history of God's people were they taken into captivity while they were living a godly life. In this day in which we live even many of the secular leaders are awakening to the fact that only a return to the precepts of the Old Book can save from a national disaster, but the trend seems to be the other way in spite of the handwriting on the wall.

II. THE PREPARATION FOR THE PASSOVER

II Chronicles 30:14

This one verse gives only a hint of the actual work necessary to prepare the temple for the Passover. These altars that were carried out and thrown in the brook Kidron were the idolatrous altars erected by King Ahaz mentioned in the twenty-fourth and twenty-fifth verses of chapter twenty-eight. It is well here to pause for a brief review of conditions prior to Hezekiah's reign. It seems incredible that such a godly king as was Hezekiah should have succeeded such an ungodly father as was King Ahaz but this only goes to prove what the power of God in a life can do. Ahaz had done about everything possible to desecrate the house of God. He had taken a portion of the sacred things of the house of God and given it to the king of Assyria. More than this, he then placed a new altar in the temple patterned after those that the Assyrians used to sacrifice to heathen deities. Then in every city he made high places to burn incense unto other gods, and provoked to anger the Lord God of his fathers. Amid these unspeakable conditions Hezekiah, a young man of twenty-five, rose up and made a thorough cleansing. Hezekiah did not stop with the cleansing of the temple but he completely cleared out all places of heathen worship from the land. Asa had done an excellent piece of work in starting this great expurgation, and while Jehoshaphat, Jehoash, Amaziah, Uzziah and Jotham all did that which was right in the sight of the Lord, they did not take away the high places. But of Hezekiah's men it is said, "they utterly destroyed them all."

III. THE PERFORMANCE OF THE PASSOVER CEREMONY

II Chronicles 30:15-22

The ceremonial aspect of the Passover demands our attention for a moment before we study its spiritual significance. We have already observed that there was a specific time for its observance but there was some elasticity in this connection so they were able to properly observe it one month later than the designated time. This shows that God is more concerned about the spirit of the law than the letter. This is even more conclusively demonstrated in another phase of the ceremony. We find in verses seventeen and eighteen that many had not prepared themselves for this observance. In verse seventeen we note that some had not properly cleansed themselves according to the Levitical law to slay the Paschal lamb. This, each offerer should have slain for himself (Ex. 12:3-6), but the Levites performed this task for them. Then in verse eighteen we see that another concession had to be made for those not properly cleansed to eat the Passover. Just what part of the ritualistic requirements of the law were not met is not stated. But they nevertheless ate the Passover and Hezekiah prayed God to pardon every one, "And the Lord hearkened to Hezekiah; and healed the people." So we again see that God approves the spirit rather than the letter of the law. It is well to remember, though, that the proper spirit will usually result in an effort to keep the letter.

Now to review the spiritual significance of the keeping of this feast. Numbers 9:13 states that those who will forbear to keep the Passover unless unavoidable shall be cut off from among the people and HE SHALL BEAR HIS SIN. Now turn to Exodus 12:1-13 and read the account of the institution of this ceremony. The lamb, a male without blemish, was a type of Christ in His sinless perfection (see I Cor. 5:7). Four days it was to be kept to test its freedom from blemish. Christ was tested here on earth and He proved His holiness. The lamb was then to be slain and the blood applied. And God then said, "When I see the blood I will pass over you." The worst firstborn son was protected under the blood and the best son was put to death if the blood was not on the doorposts. "So Christ was once offered to bear the sins of many" (Heb. 9:28). "Without shedding of blood is no remission" (Heb. 9:22) and those under His blood are safe, but those who tread under foot the Son of God and count the blood of the covenant wherewith they were sanctified as an unholy thing have nothing to await but eternal punishment (see Hebrews 10:29).

The act of performing this ceremony was an indication and an outward testimony of a personal faith in Christ. God is able to look on the heart and there discern this saving faith. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, THOU SHALT BE SAVED. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9-10).

The last two verses of our lesson deal with the great joy attendant upon these seven days of commemoration of the Passover. Confession of sin, teaching of the good knowledge of the Lord (studying of His Word), and praise and great gladness characterize this period. To one who knows not the Lord this doubtless appears to have been the height of absurdity but to those who know Him, how different! Nothing this world can offer can rival the knowledge of sins forgiven and being in the center of His will. David describes the study of God's Word thus: "I rejoice at Thy Word, as one that findeth great spoil" (Ps. 119:162). How good it is for Christians to get together and praise and honor Him.

Already attention has been called to the fruitfulness of this great revival under Hezekiah. Again we reiterate that he was a truly great man and great because He allowed God to have His way in his life. His life was characterized by his name, Hezekiah—literally "Strength of Jehovah" or "God is Might."

VITAL TRUTH ILLUSTRATION

Years ago, during the building of a bridge across a portion of New York's harbor, the engineers were seeking a base for one of the buttresses. They struck upon an old

scow full of bricks and stone that had long ago sunk in the mud until it was practically buried. Divers were sent down to place great chains under the scow so that it could be raised, but every device failed. At last a young engineer assured them it could be done. He brought one or two barges to the spot, and attached the huge chains which were around the scow to beams on the barges. The chains were fastened tightly at low tide. There was nothing else to do but wait; and as the tide swept up the harbor, raising the barges by its mighty power, the buried scow shook, shivered and responded. It was raised by the lift of the Atlantic Ocean! So it is by the life and lift of the Holy Spirit that our lives are energized, and that which is a hindrance is carried away. Habits and sins that we ourselves would be powerless to uproot, are gripped by the might of the Spirit and taken away, thus enabling our lives to be placed on a sure foundation.

—Southwestern Evangel

POINTED QUESTIONS ON THE LESSON

1. What special appeal did Hezekiah make in his decree regarding the Passover? (II Chron. 30:6-9)

2. Was the nation of Israel in need of a spiritual revival? (II Chron. 30:10, 14, 17)

3. Of what was the passover lamb a type? (I Cor. 5:7, John 1:29; I Pet. 1:18-19)

4. Could the shed blood of the offerings save the sinner? (II Chron. 30:15-16; Heb. 10:1-4)

5. Is the use of musical instruments in religious services scriptural? (II Chron. 30:21; Ps. 150:1-6; Ezra 3:10-11)

6. Why did Hezekiah commend the Levites? (II Chron. 30:22; II Chron. 17:1, 8, 9; Ezra 7:10; Neh. 9:1-3)

7. What is the scriptural basis for fellowship among Christians? (John 3:16; Acts 16:31; II Tim. 3:16-17; I John 1:7)

8. Which is the most important in God's sight, heart or body cleansing? (Rom. 10:9-10; Heb. 4:12; Ps. 51:6-10, 17; II Chron. 30:18-20)

9. Should a Christian worker's youth hinder his usefulness? (II Chron. 29:1-2; I Tim. 4:12-16)

10. Should joy attend spiritual growth? (I John 1:3-4; John 15:11; Gal. 5:22; Ps. 119:162)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Since there were many wicked kings who reigned over Judah, it is with real joy that we learn of Hezekiah, a king who really loved the Lord.

Hezekiah's reign began after Ahaz, a very wicked king of Judah, had been killed in battle. When the new king came to the throne, it made his heart sad to see the people about him worshipping idols. However, he did not become angry or scold the people. Instead, he prayed that God would pardon them, everyone, and it was through Hezekiah's prayer and love that the children of Judah were brought back to the Lord.

Hezekiah was kind. He did not speak harshly to the people, though it made him very sad to see them so far from serving the Lord. If Hezekiah had become angry and had tried to force those about him to offer sacrifices to God again, probably his people would have become stubborn, going even farther into sin. Hezekiah knew that love would often win persons, where force would not.

This great and good king knew, also, that though he might bring the people to God, it was God alone Who could change their hearts. When Hezekiah was sad, he did not go to friends for advice. He took his problems to the Lord, and asked Him to forgive the people. The king knew that though he might be a great ruler, the people must look to the Lord to be saved from their sins.

There are men we think of as great heroes today, and some of them may be very brave; still we should not try to follow them because all men make mistakes. It is only Christ Who is perfect. The children of Israel offered a perfect lamb on the altar for a sacrifice, but we do not need to offer such sacrifices today, because Jesus made Himself a sacrifice for us when He died on the cross.

It is only Jesus Who can give us eternal life and make us willing servants of His, but even He cannot do this unless we let Him.

When the Israelites became willing, Hezekiah helped them in many ways, but the greatest blessing he brought to them was that of leading them back to the Lord. Though earthly kings can give us some of the things we need, Paul tells us in the book of Philippians, "My God shall supply ALL your needs according to His riches in glory by Christ Jesus." Shall we not trust Him Who can do all things for us?

Yours in Christ,

Aunt Anna

Third Quarter, Lesson 12 **Sunday, September 17, 1939**

MICAH: A MESSENGER OF SOCIAL JUSTICE

Lesson Text: Micah 3:1-12; 6:6-8

Devotional Reading: Psalm 50:1-8, 14-15

Golden Text: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8)

King James Version

Micah 3:1 And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment?

2 Who hate the good, and love evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then shall they cry unto the Lord, but He will not hear them: He will even hide His face from them at that time, as they have behaved themselves ill in their doings.

5 Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him.

6 Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God.

8 But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 They build up Zion with blood, and Jerusalem with iniquity.

11 The heads thereof judge for the reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.

12 Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

Micah 6:6 Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old?

7 Will the Lord be pleased with thousands of rams, or

with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

8 He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

LESSON EXPOSITION

Not as well known to us is Micah the prophet as the great kings, Solomon, Asa, Jehoshaphat and Hezekiah, of whom we have been studying. Not as well known even as Elijah, Elisha and Isaiah, great prophets, recently studied, but nevertheless, a great man of God was Micah. His name means, "Who is like unto Jehovah?"

As to the time Micah lived and wrote, he leaves us in no doubt. He states in the first verse of his book that the word of the Lord came to him in the days of Jotham, Ahaz and Hezekiah. The time that this book was written must have been in the early part of Hezekiah's reign. Jeremiah informs us that "Micah the Morasthite prophesied in the days of Hezekiah king of Judah" (Jer. 26:18), and it is evident from Micah's message to Samaria that it was prior to the Assyrian invasion. We found in last Sunday's lesson that it was Hezekiah's fourth year and that the city (Samaria) was taken in his sixth year. The description of conditions points toward the early days of Hezekiah. The wickedness portrayed on every hand fits well with the close of Jotham's and Ahaz' wicked reigns, especially that of Ahaz, the immediate predecessor of Hezekiah. Jeremiah's reference to Micah's predictions also states that when Hezekiah and the people besought the Lord, He repented of the evil He had pronounced against them. Jeremiah was citing this instance to Judah as he was warning them in the days of King Jehoiakim. However, this time they did not seek the Lord and they were carried into Babylon. Thus many of the things foretold by Micah, while put in abeyance in the days of Hezekiah and Joash, eventually came to pass.

Micah was a contemporary of Isaiah but neither mentions the other in his book. However, many places we find them making very similar comments of conditions and making the same predictions.

As we proceed to our study of the details of Micah's prophecy as assigned for our lesson today, let us divide our material as follows: I. An Accusation against the Princes (Micah 3:1-4); II. An Indictment against the Prophets (Micah 3:5-7); III. A Vindication of Himself (Micah 3:8-9); IV. God's Judgment (Micah 3:10-12); V. God's Requirement (Micah 6:6-8).

I. AN ACCUSATION AGAINST THE PRINCES
Micah 3:1-4

These four verses set forth Micah's first specific charge. Thus far he has been general in his statements. Now he fearlessly makes his charges against the rulers of the land. Those whom God has placed in a position of authority to protect the people and to direct the affairs of the state in the right course, have done just the opposite of what God intended they should. Instead of protecting the people against depredations, they themselves have turned to plunderers and marauders, only, of course, with genteel methods. What terrible catastrophe overtakes a nation when those to whom is entrusted the ministration of justice and equity are recreant to their trust! Truly it is a serious predicament for those who love righteousness when the rulers "hate the good, and love the evil." At this very time a similar relationship exists between God's chosen people and the rulership. No recourse is offered the poor Jews as the state oppresses and very nearly impoverishes them. Such practices as these do not exist in our country, but some very appalling things of another nature might be cited. It seems that those who should like to see in high governmental positions men of high standards, are for the most part to be disappointed. Most everyone is familiar with the allegations of misconduct at the recent Governor's Convention at Albany, New York. But mostly ridicule and abuse has been the fate of the God-fearing governor of Michigan who dared to stand up and expose and oppose them. Surely this is an indication of a trend toward hating the good and loving the evil when this governor can point to several tragedies of the affair and yet the general attitude is derision rather than a concern for the sinfulness of sin. It is time for those who love decency and righteousness to awaken to our responsibility to endeavor to put godly men in places of leadership, for those who disregard moral rights will soon be disregarding all rights of others.

II. AN INDICTMENT AGAINST THE PROPHETS
Micah 3:5-7

"Thus saith the Lord concerning the prophets that make My people err," is the comment that opens this section. God places the blame squarely on the prophets. True, it is bad when governmental leaders betray their trust but it is far worse when spiritual leaders are unfaithful. So the real blame for the deplorable state of affairs rests on those to whom the people really look with confidence for guidance. They had been crying out messages which they claimed were from God and He had not put these in their mouths. What a solemn warning this is to those who have strayed from the precepts of the Old Book and are trusting in human wisdom. When this movement known as Modernism, which repudiates anything in the Bible not in agreement with human intellect, gained its ascendency, it was thought to meet all the needs of society. Setting up Christ as the greatest man and our ideal, pattern and teacher rather than the Son of God Who died in our place and Whose blood cleanseth us from all sin, has been their chief aim. But what have they done? They have repudiated the very claims Christ made for Himself. If He were a good man, as they claim, and not the Son of God (as they aver He was not), then He was a base deceiver. To sum up the results of their efforts, we may say they have repudiated almost all the vital doctrines of the Bible. Thus the sum of their efforts has been to cause their followers to lose faith in the Book. So instead of their teaching being salutary, it has been exactly opposite. With no solid anchor as the Bible, young people have floundered helplessly and sin is rampant on every hand. Many of those churches where Modernism is tolerated have closed their doors on Sunday evening and their young people attend the theatre or far worse places of sin. And do not forget, that while God makes every person accountable for his own life, a great responsibility rests on spiritual leaders—"the prophets made My people err."

Sunday-school teacher, if you have been guilty of substituting your own philosophy for God's Word, get back to God's Word and do it immediately!

These false prophets were crying, "Peace," and that is the cry of the Modernist today. The cry of " 'Peace, peace,' when there is no peace" is a mark of the false prophet. The return of God's Son to earth to set up His kingdom and reign will bring peace to the earth and there will be no enduring peace until He comes. One wonders if it even resembles intellect when a person predicts peace and security in the face of world conditions today.

Verses six and and seven reveal the darkness that is to come from such apostasy as aforementioned. This withholding of revelation did not have special reference to these false prophets as some have interpreted it, but to the nation in general. Great spiritual darkness, "blindness in part" as Paul states it, is Israel's lot because of permitting the false prophets to lead her away from God's truths.

III. A VINDICATION OF HIMSELF
Micah 3:8-9

Micah here stoutly defends his position as a true prophet of God. His defense is the power of the Spirit in which he fearlessly stands out against the sin of the heads of the house of Jacob and the princes of the house of Israel. Certainly this was real evidence in the light of Jeremiah's comment that Hezekiah besought the Lord and judgment was suspended.

IV. GOD'S JUDGMENT
Micah 3:10-12

The judgment for all the sin previously mentioned is now declared. The prophet even goes over the specific sins again and in a concise way sums up the guilt. Building up Zion with blood (Ahab, and later Jehoiakim, erected fine buildings with means obtained by cruel extortions and by actual judicial murders); the heads judging for reward; the priests teaching for hire; and the prophets divining for money—these were the sins for which condemnation was to fall. "Therefore shall Zion for your sake be plowed as a

held, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." Judah and Israel had seen this same fate befall many, at one time flourishing nations. Doubtless they were like many today as they lightly rejoined, "It can't happen here" or, "It won't happen to us." It was after the carrying away into Babylon that it was partly fulfilled; it was completely fulfilled in 70 A. D. when the Roman army under Titus demolished the city. It has never fully recovered.

V. GOD'S REQUIREMENT

Micah 6:6-8

It is quite evident that the people have been a little petulant as they caustically inquire, "Just what does God want; what will it take to please Him?" "How much will it cost me to make myself right with God and yet go on stealing, plundering and indulging in gross sin?" These are the very questions raised today. "Won't God be satisfied with me as a wicked, sinful person if I just pay in a little to the church and make some pretense of being respectable?" Micah's answer is an emphatic "No." "He hath showed thee, O man, what is good." "Here is what God requires—do justly, love mercy and walk humbly with Him." The Psalmist's answer to this same question is: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise" (Psa. 51:17). Now, it is useless to deceive ourselves by taking lightly these requirements. We may as well state clearly and emphatically that these are impossible requirements for the natural man. Who is sufficient for these three things—doing justly, loving mercy and walking humbly with God? Many have hid behind this verse of Scripture, claiming to meet all God's demands in their own strength, but did they? Perhaps the key to this problem will be found in the word "good." "He hath showed thee, O man, what is GOOD." In Luke eighteen, verses eighteen to twenty-three, we have an account of a rich young ruler coming to Christ to find out what God's requirements were for eternal life. To his greeting of "Good Master," Jesus immediately responds, "Why callest thou Me good? none is good, save One, that is God." This should be adequate to answer our question as to whether the natural man can meet these three requirements but we make further observations. To the young man's question as to what he should do to inherit eternal life, Jesus answers, "Thou knowest the commandments." The rejoinder was, "All these have I kept from my youth up." Now one more thing, "Yet lackest thou one thing: sell all thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow Me." Everyone knows the response to this—he went away sorrowing, for he was very rich. The first test put to this man as he tried to meet God's requirement in his own strength showed that he fell far short of keeping the first and second commandments—his god was his money. I wonder if anyone relying on this verse (Micah 6:8) for his acceptance before God is ready to have Him Who knoweth the hearts of men put to him the acid test as Christ did this young ruler. There can be only one verdict—"All have sinned and come short of the glory of God." It is only after one becomes a new creature in Christ Jesus and in His strength that a person can "do justly, love mercy and walk humbly with his God."

VITAL TRUTH ILLUSTRATION

It is reported that followers of the Amish faith in Ohio, Pennsylvania and elsewhere, known by some as the Mennonite sect, do all they can to avoid "unearned" money which the government continues to force upon them for hogs, wheat, corn and potatoes they did not raise, and modern school buildings they do not want. They refuse to accept the AAA checks on the ground that the money was not worked for and therefore "corrupt," according to their stern religion. Moreover, they hold it is not right to deprive the country's taxpayers of their money for gifts to others, many of whom they consider to be less able to pay taxes than themselves. In Pennsylvania a community of Mennonites had considerable difficulty in trying to avoid government checks to the amount of $56,600 for the construction of a consolidated school building. They would not agree to a plan to displace their eleven little one-room schoolhouses scattered over the community with such a costly building, part of the construction of which was to be paid from taxes paid by others. Horrified at such modernism in school building and reckless spending of other people's money for them by the government, a committee of these people from Lancaster County, Pennsylvania, while other communities were scrambling for their share of public money, hied themselves to Washington to insist that the government not help them.

So frugal, so industrious and thus prosperous in the face of low prices for their farm products, they had difficulty in understanding that people were actually hungry. Convinced that such was true, their religion, which teaches that one should not allow his fellow man to starve, motivated fifteen Ohio Amish families to send enough food to feed two hundred families in Cleveland.

—Supreme Council Bulletin

POINTED QUESTIONS ON THE LESSON

1. What were some of the prevailing sins in Micah's day? (Micah 1:5, 7; 2:1-2, 8-9; 3:1-3, 5, 11)
2. Did Micah's message coincide with that of the false prophets? (cf. Micah 1:3-6, 12; 2:1-3; 3:8, 12; Micah 3:5)
3. Are mercenary motives for service pleasing to God? (Micah 3:11-12; I Pet. 5:1-4)
4. Can God's wrath for sin be appeased by religious observances, gifts, or deeds of charity? (John 3:36; Eph. 2:8-9; Tit. 3:5)
5. What did Micah declare was God's requirement under the law? (Micah 6:8)
6. Is the performing of these requirements apart from faith in Christ acceptable with God? (Heb. 11:6; John 3:18, 36)
7. Will these requirements be found in a Spirit-filled life? (cf. Micah 6:8 with Gal. 5:22-23)
8. What one word gives the solution to all the problems of social justice? (Love: Gal. 5:13, 14)
9. Was Micah qualified to rebuke Israel for sin? Gal. 6:1; Micah 3:8)
10. What ground did Micah have for declaring that the Lord would not hear the prayers of the heads of Jacob and the princes of the house of Israel in his day? (Micah 3:1-4; Ps. 66:18; Isa. 59:1-3)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

How patient God is, and always has been, with His people! Time and again the children of Israel drifted away, but each time He sent someone to tell them of their sins, and to point the way back to Him.

During the reign of good King Hezekiah, Micah, a man called of God, warned the people of their evil deeds, and told them of the punishment that would follow if they did not turn back to the Lord.

Sin is always followed by suffering. We could not expect to thrust our hands into a fire and not have our hands burned, neither can we expect continually to disobey God's will and not suffer. It often brings pain to our bodies as well as to our souls. Of course, God forgives us, but just as it takes the burned hand a while to heal, so it takes time for the effects of sin to be entirely taken away from our lives.

Micah would see the effects of sin in the lives of the children of Israel and it would make him feel very sad, because he loved his people dearly. It is those who love us the most whom we hurt the most by not doing what we should. How grieved God's heart must be at times when He sees us disobeying Him!

Micah tried to show the children of Israel that the Lord was not asking them to give up anything that was good or that would help them. The message of this prophet was that God was asking only that the people be kind and merciful and walk humbly before Him.

What could be more wonderful than walking day by day with the One Who has promised to withhold no good thing from us? Of course, we know that in order to walk with Him we must first be saved from our sins by Him, but then we can trust Him to keep us every day, not only on this earth but through eternity.

Let us take this message of Micah's into our own hearts and tell the Lord each day that we wish to walk with Him, and to let Him make us kind and merciful to others.

Yours in a closer walk with Him,

Aunt Anna

ISAIAH: FORETELLING THE BIRTH OF THE MESSIANIC KING

Lesson Text: Isaiah 7:14; 9:1-7; 11:1-5
Devotional Reading: Luke 1:46-55

Golden Text: "His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isaiah 9:6).

King James Version

Isaiah 7:14 Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel.

9:1 Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordon, in Galilee of the nations.

2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death upon them hath the light shined.

3 Thou has multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

6 For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2 And the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

3 And shall make Him quick understanding in the fear of the Lord: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears:

4 But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked.

5 And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins.

LESSON EXPOSITION

Isaiah, the greatest of the Hebrew prophets, excepting, of course, the Great Prophet, comes into our study for the second time this month. In the lesson for the first Sunday of the month he was crying out his insufficiency as he caught a glimpse of the majesty and the holiness of Almighty God. In this last lesson of the month and of the quarter as well, we find him entirely removing himself from the picture as he foretells the coming Messiah.

Regardless of the fact that this lesson is not primarily about him, a few details of his life will be helpful. Isaiah, whose name means "Jehovah saves" or "Jehovah is salvation," was the son of Amoz. He lived in Jerusalem and became court preacher. His prophetic ministry covered a period of over forty years. In literary ability Isaiah was without a peer for his work stands out as the great masterpiece of Hebrew literature.

As we look into Isaiah's life and work, we are made to marvel at God's governmental and individual dealing. Isaiah was permitted to give to the world a startling and illuminating portrayal of events then future, and some still future, yet his individual spiritual perception was limited to his willingness before God. We are told by Peter that "the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." None of the prophets prophesied more clearly of these two advents; the one in humility—His sufferings, and the one as King—the glorious return. So we see that Isaiah doubtless pondered and searched just what was the full significance of all the prophetic messages he gave the world. This gift of prophecy comes under God's governmental dealing with man and changes in different ages or dispensations. Isaiah's understanding of spiritual truth comes under God's individual, personal dealing with man and never changes: "If any man will DO His will, he shall know of the doctrine."

In our lesson before us today, we have Isaiah portraying both advents of Christ. "The sufferings of Christ" are only touched upon while "the glory that should follow" is mainly dealt with. For a wonderful prophetic picture of the sufferings of Christ, one should read Isaiah fifty-three.

We shall classify the material for today as follows: I. Isaiah Foretells the Virgin Birth (Isaiah 7:14); II. Isaiah Foretells the Coming King (Isaiah 9:1-7); III. Isaiah Foretells the Righteous Reign (Isaiah 11:1-5).

I. ISAIAH FORETELLS THE VIRGIN BIRTH

Isaiah 7:14

In the days of Ahaz the combined efforts of Pekah, king of Israel, and Regin, king of Syria, threatened the safety of Jerusalem. Then God sent His prophet Isaiah to meet Ahaz and notify him that this siege would be unsuccessful. As an indication of the surety of this promise, this pledge was given: "Therefore the Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel" (Isa. 7:14). While this prophecy was very specific in its reference to the virgin's Son, it was quite general in the scope of the protection indicated by the sign. Rather than its being so much a promise of the immediate deliverance, it became a pledge of God's faithfulness to His people until the ultimate de-deliverance from all enemies. The following context of the passage reveals the desolations which shall befall the land before this Child shall grow up. This Child should be compelled to live on curds and honey, the product of a land that had become a wilderness, a place for shepherds and their flocks. The afflictions of the land were to continue until the maturity of Immanuel. So we find these very conditions prevailing at the time the virgin's Son was brought forth. When He came to maturity, He began to proclaim the glorious things attendant upon His coming to Israel but Israel did not know the "time" of her "visitation." Because she failed to recognize her Messiah, her house was left unto her desolate.

(For a complete study of the doctrine of the Virgin Birth, see the December 1938 issue of "Grace and Truth.")

II. ISAIAH FORETELLS THE COMING KING

Isaiah 9:1-7

This passage of Scripture seems to be slightly involved and some complications arise when one tries to segregate every statement and properly locate it dispensationally. To say that this whole passage belongs to the yet future, would be to contradict the statements of inspired writers. When Jesus went north into the borders of Zabulon and Nephthalim, Matthew cites this as a fulfillment of Isaiah's prophecy (See Matt. 4:13-16). But note the following verse: "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt. 4:17). Yet the kingdom then offered was not accepted, so it is still future. When Peter stood up on the Day of Pentecost and preached, he stated that this was a fulfillment of Joel's

prophecy about a time when God would pour out His Spirit on all flesh. As he progressed into his message though, he stated that this outpouring was conditional: "Repent, and be baptized EVERY ONE OF YOU in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost (Holy Spirit)" (Acts 2:38). This condition was not met, so the fulfillment of Joel's prophecy remains yet future. And so, virtually, are all of these portions in Isaiah 9:1-7. Of course, the portion in verse six stating, "For unto us a Child is born, unto us a Son is given" has come to pass. The Child was born and the Son was given. The Child born indicates His humanity; the Son given speaks of His Deity. He was both God and man.

Now let us briefly review the passage and point out the real consummation of these things at the Second Coming when Christ shall restore all things.

The eighth chapter closes with the dark picture of the Assyrian invasion: "And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness." Now note the ray of hope with which the ninth chapter opens. The dimness of Zebulun and Naphthali has vanished away. "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Would that we could say that this were true now. But this is not yet so. Many, many have seen the glorious light but millions still "sit in darkness and in the shadow of death," nineteen hundred years after the advent of that Light and His commission to go into all the world and preach the Gospel to every creature. But here is a time when no more darkness prevails, the nations are rejoicing as in the harvest time; the yoke, the staff and the rod of the oppressor are broken. Why? The government is upon the shoulder of the Son of God. The Wonderful One is reigning. "Of the increase of His government and peace there shall be no end."

III. ISAIAH FORETELLS THE RIGHTEOUS REIGN

Isaiah 11:1-5

A Branch growing out of roots is going to bear fruit. The great kingdom built up by David did not have long duration. It was divided after Solomon's death and dwindled from there on until the captivity. The Jews have had no national existence since. But the roots still live. Suddenly one day these roots shoot forth into a fruit-bearing tree. Isaiah speaks elsewhere of this phenomenon as "a nation born at once." And this Branch described by Jeremiah as "A Righteous Branch" is none other than our Lord Jesus Christ. Here in verses two, three, four and five, we see Him ruling, and exercising the attributes designated by Isaiah as he announced His birth in Isaiah 9:6. The Wonderful One, or Miraculous One; the Counsellor, Who rules with perfect understanding; the Mighty God, all-powerful in His ministration of justice; the Everlasting Father, He shall reign forever and ever; and the Prince of Peace, Who at last brings peace to the earth—these are all the characteristics of the righteous reign of the Son of God.

Pages and pages might be written about the glories of this kingdom which is to be ushered in—perhaps soon—but space does not permit. However, we will here say that God's program is the world's only hope. Every day men of the world are rising up in alarm at the trend of the age and declaring that an old-fashioned revival of Christianity is the only hope of this sin-cursed world. But there is no letting up. Of course, a sincere penitent turning to God by the nations would pull them from the maelstrom, but there is no evidence of such. It certainly appears that very soon this old world will plunge into her darkest night from which she will emerge only at the glorious appearing of the King of kings, and Lord of lords. He will then restore all things and then, and then only, will peace and joy be known in all the earth.

For a more complete study of this reign we should read the rest of Isaiah eleven and also chapters twelve, thirty-five and sixty-six, and Micah four.

VITAL TRUTH ILLUSTRATION

A young man living in Indiana corresponded with a young woman in Ohio. Their friendship increased, and wishing to see each other, they agreed upon some such arrangement as the following: On a certain Saturday afternoon the young man was to stand on a certain street corner of her town. She would pass that corner driving a white horse hitched to a buggy having four red wheels. When the young man saw that rig pass that corner he would say, "There goes my future wife."

But some other farmer's daughter might have started to town that afternoon driving a white horse hitched to the same sort of a buggy, and the young man would have gotten the wrong girl. If, however, many details were added, it would become more and more difficult for the other girl to meet the requirements . . . if it were originally specified that the white horse driven by the right young woman was to have one black car, a spot on the left shoulder and a black front foot, it would have been almost impossible for the wrong girl to have met the requirements. It is thus with the prophecies of the advent of our Lord Jesus Christ . . . Centuries have passed and many imposters have claimed the honor of being the Christ . . . God has multiplied so many details of identification that a duplication is impossible, and we have but to follow the plan of Apollos and show "by the Scriptures that Jesus was Christ."

In Isaiah 7:11-14, the Lord told Ahaz to ask for a sign. He told him to make it as difficult as he could, "either in the depth, or in the height above." What a wonderful experience Ahaz missed when he refused the offer! He could have asked for the moon to increase its speed a hundredfold, and it would have whirled around the earth like a stone from David's sling: or he could have asked the earth beneath him to open its mouth and immediately his startled eyes would have been gazing upon the seething mass of the earth's molten interior. But when he refused to ask for a sign, God gave one to the house of David. The hardest sign that God could give was not in the heights above nor the depths beneath, but for a virgin to conceive and bear a son. It was truly a biological impossibility for our Lord to be virgin born, but when God is taken into consideration all is different.

—"The Virgin Birth," by R. I. Humberd

POINTED QUESTIONS ON THE LESSON

1. What are the two outstanding events of history prophesied by Isaiah? ((1) Isa. 53; (2) Isa. 11:1-5; I Peter 1:10-11)
2. Is the doctrine of the Virgin Birth found in the Old Testament? (Isa. 7:14; 9:6)
3. Did Israel have an opportunity to receive the Kingdom at Christ's first coming? (Matt. 4:17; Mark 1:14-15)
4. Why was the Kingdom postponed? (cf. Mark 1:14-15 with Mark 15:9-15; Luke 19:11-14) (cf. Acts 2:38 "every one of you" with Acts 2:41)
5. Has Isaiah's prophecy concerning those in darkness seeing a great light been fulfilled yet? (No. Isa. 9:2; Luke 1:67-79; Mal. 3:2; Matt. 24:27)
6. Has Israel lost her national existence permanently? (Isa. 66:8; Ps. 110:3; 89:29-37)
7. What is the world's only hope? (Mal. 4:2; Titus 2:13)
8. What will be the outstanding characteristics of Christ's Kingdom? (Isa. 9:7; 11:2-5)
9. When will the Kingdom be established? (Mal. 3:2; Matt. 16:27-28; II Tim. 4:1; Matt. 24:27-31)
10. Who will Christ slay with the breath of His lips at His second coming? (Isa. 11:4; II Thess. 2:8-10; Rev. 19:11-20)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Have you ever seen a king or any member of royalty? It has not been long since the king of England visited certain parts of our country, and persons travelled hundreds of miles to see him and his wife. No doubt many spent large sums of money to entertain these two, but Isaiah tells us in the Bible of a King to be born in a lowly stable, a King Who had greater riches than any earthly king, but Who left them that He might come to earth to live among men and to die for men.

It was nearly two thousand years ago that Jesus gave up His home and throne in glory to come to this earth. All that Isaiah said about His birth, death, and resurrection

came to pass and now this great King has gone back to glory to prepare a mansion for you and for me if we have been born into His royal family.

Is it not wonderful to think of being the child of a King Who will reign throughout eternity, a King Whose riches are untold, and Whose love for us is even greater than His riches?

Many sent beautiful gifts to King George when he was visiting in America, but how do we treat our King? There is one gift He desires of us, a gift more precious to Him than all else; that gift is your heart and mine.

The people at Washington spent much time in preparing for the royal guests from England. How much time are we spending in becoming ready for the return of our King? Do we awaken every morning thinking that possibly today He will come and does that thought make us very happy? If it does, we are ready for His coming. He has said, "Behold, I come quickly and my reward is with me." May we ever look for His return when we shall arise to meet Him in the air.

Yours in Him,

Aunt Anna

BEREAN AFRICAN MISSIONARY SOCIETY

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to the group and said, 'And that is the way you repay us.' She talked to each one of them until they hung their heads in shame. Then each one of them said they were sorry for the way they had acted and went back to work with alacrity. The rest of the workmen then went to work too." We are thankful that the Lord has given us, among our faithful missionary group, a person who has had many years of experience with the black man in Congo. Mrs. Amie had similar experiences to the above during her former terms on the field and has proved to be a tremendous help to our other missionaries.

THE ROAD TO KASONGO

We are sorry to say that the work on the road to Kasongo has not yet been started. Our men are unable to begin work until they are granted permission by the government. In his letter of July 4, Mr. Lindquist says, "No word has come from the Administrator concerning the road. The Greek merchant in Shabunda said that he asked the Administrator concerning the road last week, and the Administrator told him he thought it would be built but did not say when. The assistant Administrator, who was to come out here to see about the road, has gone to the north country by another route, and the information we have now is that he will return this way in about two months." Things move slowly in Congo, but the fact that we have received a gift for the building of the road, we believe will be helpful in securing the required permission.

THE DAYS OF YOUTH

(CONTINUED FROM PAGE 255)

blue eyes gazing into space, as the mother repeated to her the fourth time,

Remember the Sabbath day to keep it holy;
Six days shalt thou labor and do all thy work:
But the seventh is the Sabbath of the Lord thy God:
in it thou shalt not do any work.

"Say it now after me, child. We will go through it twice this way, then I shall expect you to repeat it alone. Did you study it previously, as I told you?"

"Yes, mother, I read it once or twice."

"That was not sufficient. Now listen. Are you alert and listening?"

Betty Ann repeated the verses with precision after her mother, but stumbled through them when she attempted to say them without prompting.

"What IS wrong with you, Betty Ann? Are you ill today?"

"No, mother," she replied pensively.

"I never saw you so dull. What are you thinking about? You are absolutely inattentive. Tell me what is on your mind."

"If I told you, you would scold me, mother."

"Now, now, child! Whoever said your mother would scold anybody for thinking. That's what I've been trying for the last hour to persuade you to do. Think, think, my child."

"I can't think about this, mother, when all I can see is—"

"Of course you can: you have brilliant parents. Moreover, I must insist on your learning this lesson about the Sabbath that you may learn to keep it."

"Moth—er, please, mother. May I—may I—?" began Betty Ann, with eyes brimming with tears.

"May you what, child?" said the woman with less severity.

"May I tell you about the—about the—?" The child's voice trailed off plaintively to almost a sob.

"Of course, of course. Tell me whatever it is, my child." The mother leaned forward stiffly toward her beautiful little daughter crumpled on the low seat opposite her.

Betty Ann sat up straight, and began bravely, "It's the little—boy—mother, he can—he—he can hardly walk—and—and his face is so thin—and—"

"Who is the boy? Are his parents respectable? Where does he live?"

"Well, mother, he—he is—Mrs. O'Keefe is his aunt."

"Our laundress?" the mother questioned.

"Yes," answered Betty Ann.

"She is a respectable woman," observed the child's mother.

"She's good to Pat—and— and she has brought him to live with her."

"I always thought she was too generous; has nothing to show for all the work she does; gives away everything and seems to enjoy being poor. I can't understand such a woman!"

"But—but—mother, if you could only see—" began the the little girl, looking far away.

"See what, child?"

"Mother, could—could Mrs. O'Keefe bring the—the little boy—"

"What? Bring that strange child into this house? Betty Ann Brenton-Waithe! That boy may have some terrible disease!"

Betty Ann wished her name were plain Green or Brown when her mother spoke in such a tone.

There was a dreadful silence. Mrs. Brenton-Waithe became thoughtful and presently continued,

"Betty Ann, we shall have to resume this lesson in the morning before Sabbath School—Now run along and play till dinner time. After that we shall see."

The child wondered as her mother rose to leave the room just when the "after that" would be, and what she meant by "we shall see." Could it be that she meant "we shall see" about the unfinished lesson or "we shall see" about the little crippled boy?

When Betty Ann went to bed that night she lay awake still wondering. Her mother had been called out of the city because of the serious illness of her only brother. The telegram had come during dinner and Mrs. Brenton-Waithe had left hurriedly on the evening train in a great state of panic, with Mr. Brenton-Waithe, the young daughter and the maid all attempting to calm and soothe the troubled woman.

(To be concluded in the September issue of "Grace and Truth").

Did Betty Ann's mother have a change of heart? What happened to Patrick O'Meara Maloney? The September issue will tell you.

TESTIMONY OF CHRIST TO THE SCRIPTURES

(CONTINUED FROM PAGE 242)

in Leviticus. To the brazen serpent, and the law regarding vows, in Numbers. We have already dwelt upon His threefold quotation from Deuteronomy. He refers to

David's flight to the high priest at Nob, to the glory of Solomon and the visit of the Queen of Sheba, to Elijah's sojourn with the widow of Sarepta, to the healing of Naaman, and to the killing of Zechariah—from various historical books. And as regards the Psalms and the Prophetical writings, if possible the Divine authority of our Lord is yet more deeply stamped on them than on the rest of the Old Testament.[1] "Have ye not read?" or "It is written," is the ground of Christ's constant appeal; "The Scripture cannot be broken," "The Scriptures testify of Me," "The Scripture must be fulfilled," His constant assertion. Questioned concerning the resurrection, Jesus answered, "Ye do err, not knowing the Scriptures. HAVE YE NOT READ THAT WHICH WAS SPOKEN UNTO YOU BY GOD, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Our Lord here attributes the skepticism of the Sadducees partly to their not understanding the Scriptures, He proves from the Bible the fact of the resurrection, and He asserts that the very words uttered by God are contained therein (Matt. 22:29-32).[2]

As He drew near to the Cross, our Saviour's testimony to the Scriptures has a still more sacred import. "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished" (Luke 18:31). "For I say unto you, that this which is written must be fulfilled in Me, And He was reckoned with transgressors: for that which concerneth Me hath fulfillment" (Luke 22:37, R. V.). On the night of His betrayal, in the shade of Olivet, three times our Saviour points to the fulfilment of these Scriptures in Himself (see Matt. 26:31, 53, 54; Mark 14:48, 49). Three of His utterances upon the Cross were in the words of Scripture, and He died with one of them on His lips.

But perhaps the strongest testimony of all which Christ bore to the Old Testament was after His resurrection. On the very day that He rose He said to the two disciples going to Emmaus, "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke 24:25-27).

Not only did He sanction the Scriptures, but also that method of interpretation which finds throughout the Old Testament a witness to the Messiah of the New. Thus on the very first day of our Lord's return He resumed His former method of instruction even more emphatically than before, proving His claims not so much by His own personal victory over death as by the testimony of the Scriptures. After this Jesus appeared to the eleven and said: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concernng Me. Then opened He their understanding, that they might understand the Scriptures. and said unto them, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day" (Luke 24:44-46). Even those who would seek to place limits upon Christ's wisdom and knowledge during His life on earth would surely not extend this to the period of His risen life. And it is during this period that He sets His seal upon the Law, the Prophets, and the Psalms—the threefold division of the complete Old Testament Scriptures according to the Jews—the very same Scriptures that are in our possession to-day.

But, lest even this should not be enough to confirm our faith, we are given in the Book of Revelation a glimpse of our glorified Saviour, still "this same Jesus," still quoting from the Scriptures, and still applying them to Himself. He says: "Fear not; I am the First and the Last: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:17-18). And again: "He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth" (Rev. 3:7). Here He quotes from the two parts of the one book of Isaiah, from chapter 44:6, which says: "Thus saith the Lord the King of Israel, and His Redeemer the Lord of hosts; I am the First, and I am the Last; and beside Me there is no God . . . Fear ye not," and from chapter 22:22: "And the key of the house of David will I lay upon His shoulder; so He shall open, and none shall shut; and He shall shut, and none shall open."

Truly the key—not only of life and death, but the key to the Scriptures—is laid upon His shoulder, and He still unlocks the meaning of the Book to those who are humble enough for Him to unlock the understanding of their hearts.

[1] See "The Continuity of Scripture." Wm. Page Wood, Vice-Chancellor.

[2] "The Saviour's Bible." Newman Hall, LL.B. D.D.

THE CONDESCENSION OF CHRIST

(Continued from Page 241)

of the divine without the Divine. It is true that Jesus lived "without blemish and without spot" (I Pet. 1:19). He spoke as never man spoke. He worked miracles and wrought healings which stamped Him the Son of God. But none of these were the great purpose of His ministry. That purpose was death. There is no life without death. The world is constantly bearing witness to that fact. "Except a corn of wheat fall into the ground and die, it abideth alone" (John 12:24). There is no life for men except it be appropriated from the cross of Calvary by faith. And so Jesus, "the Rose of Sharon and the Lily of the valley (Song of Solomon 2:1) "was made sin for us, Who knew no sin; that we might be made the righteousness of God in Him" (II Cor. 5:21). In this mighty life-giving episode, men—the "lost"—are given a light to find their way home out of the darkness of sin and woe.

I must needs go home by the way of the cross,
There is no other way but this.
I shall ne'er get sight of the gates of light
If the way of the cross I miss.

CHRIST: CREATOR, CONSERVATOR, CONSUMMATOR

(Continued from Page 243)

the ages, moving on to this "fulltime dispensation."

God's Calendar is with Christ. It was the "fulness of time" when He came the first time (Gal. 4:4). It will be "times' fulness" when He comes again.

Let us remember that when Christ in Colossians is called the "Firstborn of all creation" it is a step in His humiliation. The first use of the title "firstborn" expresses its constant use.

> Reuben, thou art my firstborn, MY MIGHT, and the beginning of MY STRENGTH, the EXCELLENCY OF DIGNITY, and the EXCELLENCY OF POWER" (Gen. 49:3).

As the "firstborn," Christ became responsible for the household and the children of the household. This was the "dignity" and "power" conferred on the "firstborn." One of these days Christ will render an account of His stewardship as the "firstborn" and not only "in the dispensation of the fulness of times," bring to order the disordered house, but triumphantly shout, "Here I am, Father, and all the children Thou has given Me" (Heb. 2:13; see Isa. 8:17). "Firstborn" refers to His position and not His person, as Russellism would seek to teach, thus reviving the Gnosticism of the first centuries. The Arians also endeavored to draw from this verse the inference that the Son was a created being, that He was the firstborn of every creature.

The word "Firstborn" is not a reference to His Person, but to His position and priority as related to creation.

Oh, that men would learn to distinguish between the Person of Christ and the Position of Christ.

Oh, that men would learn to distinguish between Who He was and what He did.

"Firstborn" is not Who He was, but what He did. Christ was always Who He is. He changed Position, but Person NEVER!

Christ is not a creature, but a Creator. He is the Head of God's household. He assumed it as the "firstborn." He

stands at the head of all creation. He is the Administrator of affairs and as such Administrator He will sum up the disorder of both spheres, for, that,

2. "He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him," or in the words of the Weymouth translation,

> And this is in harmony with God's merciful purpose for the government of the world when the times are ripe for it—the purpose which he has cherished in his own mind of restoring the whole creation to find its one Head in Christ; yes, things in heaven and things on earth, to find their one Head in Him.

Now we understand Stewardship and are introduced to the Summary and the Spheres.

STEWARDSHIP "that in the dispensation of the fulness of times."

SUMMARY "gather together in one all things in Christ."

SPHERES "both which are in heaven and in earth."

Moule is right in saying, the Greek may be literally represented by, "that He might head up all things in Christ." The verb is only used elsewhere (in N. T.) Romans 13:9, where the Authorized Version reads, "it is briefly comprehended"—summed up. Therefore let us so read—"To sum up all things in Christ as Head."

"Gather together" implies a "scattering." He gathers only the things scattered. Things "scattered" implies disorder. This statement therefore indicates that Christ will put in order the things in disorder. He will restore things to their primal unity. The discord and disorder will under Him resolve into eternal harmony. In Colossians we have unity in origin, with Christ as its Author. In Ephesians we have unity in the ultimate, with Christ as its Finisher.

Sin is the cause of this disorder. Sin is the separator and scatterer! Sin separated and scattered things in both spheres—"heaven and earth." At the opening of the Bible we are introduced to these two spheres, "In the beginning God created the heavens and the earth" (R. V.). These two spheres have been invaded by sin and of course the original sinner in the universe of God is Satan. Jesus Christ "will destroy the works of the devil."

The phrase "things in heaven," denotes the higher and more distant spheres of creation. These, along with things on the earth, are to be placed in the dispensation of times' fulness under the One Headship of Christ.

SIN—SPHERES—SCATTERED

> Sin has invaded and uprooted the harmony of the universe.—Rainsford
>
> Rebellion produced disorder, the unity of the kingdom was broken, earth was morally severed from heaven.—Eadie

Sin has scattered and separated things in heaven and in earth.

I. Sin Separated God and His Creatures

(Especially referring to created intelligences, angels and creatures of His creation. How sin has invaded their ranks! Some are in chains of darkness, imprisoned, awaiting judgment and eternal destiny (II Peter 2:4; Jude 1:6). A faithful company stand before His face—performing His will (Heb. 1:14). These remain unmoved by rebellion and apostasy.)

II. Sinful Man and a Holy God were Separated (Isa. 59:2, cf. Rev. 7:15; 21:3).

III. Men and Angels were Separated. This shall not always be so (John 1:51).

IV. Nations were Separated from Nations (Gen. 11).

V. Jews Separated from Gentiles (Gen. 12).

VI. Death—Dissolution Separated Body, Soul and Spirit (I Thess. 5:23).

VII. Israel Was Scattered among the Nations.

Thus we see the task laid upon Christ. Ephesians celebrates the triumph in Christ. The death of Christ is the means to this end. His mediative work has secured it.

As a stone dropped in a lake creates those widening and concentric circles, which ultimately reach the farthest shores, so the deed done on Calvary has sent its blessed undulations through the distant spheres and realms of God's great empire. Redemption through His Blood! The Headship of Christ is the hope of the Universe. Hallelujah!

He will "gather together," "sum up" all things in "Himself."

"Himself" is the ultimate and the final.

This "summing up" has been likened to the reunion of a dispersed army.

Again it has been presented as the addition of arithmetical sums. This general idea of summation is correct, with the additional thought of recollection. Christ will again collect things under one Head. Oh, what a collection!

The words of John Eadie, a man mighty in the Scriptures, are wise and well may they be here appended:

> Since the days of Origen, the advocates of the doctrine of universal restoration have sought a proof-text in this passage. The context, however, plainly limits the "things on earth" to such as have redemption by His Blood. Unredeemed man is ignored. But the punishment of the impenitent affects not the unity of Christ's government. Evil has lost its power of creating disorder for it is punished, confined, and held as a very feeble thing in the grasp of the Almighty Avenger.

Thus we are left gazing upon Jesus Christ, the Son of God, the Creator, the Conservator, and the Consummator—left looking upon Him, in whose dispensation or stewardship, all things are to be gathered up so that of the present fragments scattered about in two spheres, "nothing shall remain." My Jesus, I love Thee! Amen.

AS THE EDITOR SEES IT

(CONTINUED FROM PAGE 239)

reservedly to the Lordship of Jesus Christ. Moreover, many decisions were made there on the mountain top, not only to surrender unreservedly to Jesus Christ, but to go any place the Lord might lead to carry His life-giving message. The ministry of the aforementioned men of God was an untold, heaven-sent blessing.

A word about the facilities which God enabled us to provide for this initial conference is here in order. The first unit of a kitchen and dining room has been constructed. This is the kitchen, 15x30 feet, built of stone, and with a concrete floor. The second unit will be a dining room 30x60 feet, which can be used as a meeting hall, as well as a dining room. Clear, cold, sparkling spring water has been piped into the kitchen. Two shower and wash rooms have been provided with hot and cold running water. The meetings were held in a large tent loaned by Evangelist Anderson. This also served as our temporary dining room. Tents were provided for sleeping quarters.

Cool weather made it necessary to hold the evening meetings indoors, so we crammed and jammed our kitchen each evening, as we sang the praises of our Lord and drank in the precious truths of the Gospel. Thus we were forcibly reminded that we need our next unit—the combination dining room and meeting hall. As this was mentioned for prayer, one of God's faithful stewards was led to pledge $100.00 toward its erection. Our hearts were cheered and encouraged, and we believe that God will lay the burden for this need upon other hearts as they catch a vision of the tremendous need and possibilities of the Christian Conquerors Youth Conference. Another encouragement to press on for the Lord was the gift of a 1,500 watt lighting plant from another of God's generous stewards. (We had the use of a smaller plant this year, due to the kindness of one of the D. B. I. students).

Our hearts are bowed in gratitude to our gracious prayer-hearing God, Who, after the span of years has brought into being this prayed-for conference. Surely, God has a vital place for this Youth Conference. Will you pray for its growth in attendance and blessing? Will you pray for the additional building needed for next year's conference? Will you encourage young people to attend the Christian Conquerors Youth Conference? As you pray, join us in praise to our God for what He hath wrought. Truly, "The Lord hath done great things for us; whereof we are glad" (Ps. 126:3). —A. H. Y.

BUILDING THE DISPENSATIONS

(CONTINUED FROM PAGE 251)

Baptist, but this could not be the case because we find the character of Peter's preaching on the day of Pentecost clearly indicates that the Jewish age is still going on.

Peter's message is not addressed to the Church, but

he plainly says,

> Ye men of Judea, and all ye that dwell at Jerusalem (Acts 2:14).
>
> Ye men of Israel, hear these words (Acts 2:22).
>
> Let all the house of Israel know assuredly (Acts 2:36).
>
> The promise is unto you, and to your children (Israel's children) (Acts 2:39).

Such clear preaching on the day of Pentecost shows that the Jewish dispensation or age is still in progress. (We will learn later in this series that the transition period begins on the day of Pentecost, but this in no wise alters the fact that the Jewish dispensation has not yet closed.)

We go to Acts the third chapter to see if we can find any indication of the end of the Jewish age. In this chapter Peter preaches again. He addresses his message thus,

> Ye men of Israel (Acts 3:12).

These words show most conclusively that Israel's dispensation still carries on. But Peter, led by the Spirit, makes a statement in this second sermon, which challenges our attention. He is speaking of the coming age of Kingdom blessing ("times of restitution") and says,

> . . . which God hath spoken by the mouth of all His holy prophets since the world (aion—age) began (Acts 3:21).

It is exactly the sort of an expression used by Zacharias. Peter is clearly teaching that he, himself, at that moment in which he was speaking, was living in the very age in which the holy prophets lived. That age is the Jewish age which began with Abraham. This being the case, the fourth dispensation had not yet ended in the third chapter of Acts.

We press on a little further in the book of Acts to ascertain, if possible, where the dispensation ends. In the seventh chapter, Stephen preaches a sermon of goodly length. It will be profitable to glance at its contents, for from the beginning his entire discourse is for Jews and Jews alone. He tells of Abraham's call, his departure from Haran. He tells of the Egyptian bondage and mentions the four hundred year subordinate period. He tells of the covenant of circumcision and the birth of Isaac. He narrates the treacherous sale of Joseph into Egypt and the final moving of the whole family of Israel when the famine came. He tells of the death of Joseph and the sufferings of the children of Israel in Egypt. He tells of Moses and the miraculous deliverance at the Red Sea. On and on he presses into the very heart of the history of God's chosen people Israel, and as he draws his message to a close, he cries out, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost AS YOUR FATHERS DID, so do ye" (Acts 7:1). There are a few more impassioned words and the sermon has ended, but from the first syllable to the last it is a Jewish pronouncement. This much is sure, the Jewish age is still in progress in Acts seven.

In Acts thirteen, Paul and Barnabas bear the preached word to a multitude in Antioch. But the Jews spake against their message contradicting and blaspheming. The next words are significant:

> Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles (Acts 13:46).

The words of Paul addressed to the Jews speak volumes. "Lo, we turn to the Gentiles." These words let us know that the Jewish age is still going on. They also let us know that unless a spirit of willingness soon manifests itself among the Jews, the age will quickly end. But after this warning, Paul still continued to proclaim the message to the Jews as he continued on his missionary journey. He was obeying the dispensational command to go "to the Jew first." He knew that the time would come when it would be an utter wrenching of truth, and common sense as well, to continue talking about going to the Jew first.

As we come to the close of the book of Acts we find ourselves face to face with the tragedy of Israel's lost opportunity. Paul has completed his third missionary journey. He has evangelized Asia Minor and southern Europe. Everywhere that he has proclaimed the message he has gone to the Jew first, until the transition began to set in more deeply, then we begin to observe that he sometimes puts the Gentiles first. In Acts twenty-eight, we find him a prisoner at Rome. Paul, being permitted certain liberties, had called for a meeting with the Jews. When they had assembled, he opens his discussion by declaring, "For the hope of Israel I am bound with this chain" (Acts 28:20). The Jews gave attention and expressed willingness to hear about the Christian faith. So a second day for a meeting was appointed, and this time the attendance was large. Then Paul expounded and testified the Kingdom of God persuading them concerning Jesus both out of the Law of Moses and out of the Prophets. Note that this was a meeting for Jews only and that Paul discusses the Kingdom and uses Moses and the Prophets as the basis of his message. It becomes evident at once that the Jewish dispensation is still going on when we get to Acts twenty-eight.

But the Jews would not accept the message and Paul's response shows that we are drawing nearer and nearer to the end of the age. He says,

> Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it (Acts 28:28).

The beginning of the end is at hand. The Jews have rejected their golden opportunity. The end of the fourth age is impending. Since no further word is given here in Acts by the Holy Spirit, we immediately raise the question, "Did Jesus leave any word as to the close of the Jewish age?" The answer is, He did.

It was toward the close of His ministry and one day He drew near to the city of Jerusalem. And when He beheld the city, He wept over it, for that city was to Him the symbol of the chosen people. And as He wept, He prophesied,

> For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,
>
> And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation (Luke 19:43-44).

Here is a prophecy of the fall of Jerusalem under Titus in 70 A. D. It was fulfilled to the very letter. That awful siege is the appalling blow from which the city of Jerusalem has never yet recovered. From that day to this all semblance of a national Jewish existence has disappeared. The Jew is the man of the wandering feet. As has been so aptly said, he is the "football of the nations." The dispensation closes in utter disaster. Israel has completely failed to trust God, to believe the Messiah, or to lean on grace. She rests in the law—and finds it to be indeed the ministry of death. But Israel has not failed in everything. Although the perfect legislation of God, the law given through Moses, is shown conclusively to be incapable of either saving a soul or producing a perfect government, when employed alone, yet out of this Law Age Israel has produced, by the grace and power of God, a Saviour, Who is Christ the Lord, and a Book which is the King of books—Jesus and the Bible.

We have found that God's Word abounds in striking unfoldings and proofs concerning the dispensations. The Bible teaches that the opening date of the fourth dispensation is the day of Abraham's departure from Haran when he went out by faith as a "sojourner." The nation to whom God committed the fourth dispensation is Israel, the apple of His eye. The first subordinate period of the age is demonstrated by Scripture to have no claims to being a dispensation in its own right. The governmental idea which God tests and demonstrates to be powerless without the Saviour Himself is the Law, and the dispensation closes with the indescribable carnage, suffering and agony of the chosen people as they go down to horrid, crushing defeat in the fall of Jerusalem, 70 A. D. Step by step we have been building the dispensations from the Scriptures and are finding that the clear assertion by Paul in Hebrews is true, "The ages were outlined by the word of God" (Heb. 11:3).

(To be continued)



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TRAINING SCHOOL FOR CHRISTIAN WORKERS
"Thou art the Christ, the Son of the Living God."
Matt. 16:16

GRACE AND TRUTH

UFFERING NUMBER

IFTON L. FOWLER · EDITOR

BROOKES HALL -- D. B. I. CAMPUS



FICIAL ORGAN OF THE DENVER BIBLE INSTITUTE

September · · · 1939

914 D. B. I. SILVER JUBILEE YEAR 1939



C. Reuben Lindquist, President of the Denver Bible Institute, with a handful of applications from students—all desiring to enter this fall.

. . APPLICATIONS from Young Men Who WANT Christian Training

WHAT WILL THE ANSWER BE?

Having attended the Silver Jubilee Bible Conference of the Denver Bible Institute, I have noticed some of the conditions that exist in relation to the usefulness of the school and its faculty.

The staff of trained Christian workers that God has brought together under the leadership of C. Reuben Lindquist, President and Dean, are a delightful body to fellowship with. God is to be praised for placing such an institution and such a staff of teachers at the disposal of the Christian public, in this great western country.

The Lord's pleasure in, and continued approval of, the work of the Denver Bible Institute is becoming more apparent each year. God is laying it upon the hearts of Christian young men and women to turn toward this school for Bible training and preparation for Christian service.

But the school finds itself handicapped, as buildings are not available for the housing of these young people who are desirous of Christian training. What will the answer to these applications be? Can they be refused a Bible training? Why has God called them to this school?

You, my dear Christian friends, can have a part in making it possible for these young people to enter this school for Christian training by the use of your gifts. While God is calling young people, may the Christian public make it possible for the Denver Bible Institute to give them what they want and what they need.

Andrew Telford

Rev. Andrew Telford is the Pastor of the Metropolitan Tabernacle in Ottawa, Canada. His ministry during the Fourth Annual Summer Bible Conference will not soon be forgotten. His illuminating expositions of the Word of God, enhanced by an unusual clarity of presentation, made the truths of the Old Book live anew. We praise God for men of such caliber, who dare to preach the whole counsel of God without fear or compromise.

"GRACE AND TRUTH"

Entered as Second Class Matter, October 27, 1922, at the Post Office at Denver, Colo., under the Act of March 3, 1879

VOL. XVII SEPTEMBER, 1939 No. 9

Official Organ of
THE DENVER BIBLE INSTITUTE

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DOCTRINAL STATEMENT
of the Denver Bible Institute
and of *"Grace and Truth"*

THE TRINITY
The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan—Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST
The personal, premillenial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH
All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices—James 4:4: Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AT THE HELM

CLIFTON L. FOWLER, *Editor-in-Chief*

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IN THE SUFFERING NUMBER

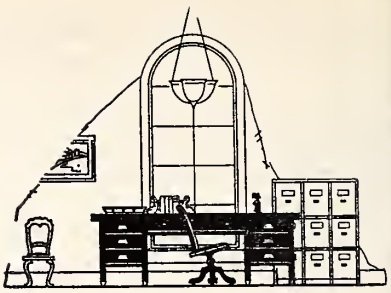
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SUBSCRIPTION PRICE: $1.50 PER YEAR
IN CLUBS OF FIVE: $1.00 PER YEAR
15 CENTS PER COPY

ISSUED MONTHLY BY
THE DENVER BIBLE INSTITUTE PRESS
Box 1617 Denver, Colorado

AS THE EDITOR SEES IT



THE SUFFERING NUMBER

SUFFERING is an enigma to most people. Many concede that suffering follows as the natural consequence of dissipation or riotous living, but few, even among Christians, seem to realize that suffering is part of human experience even among the most godly.

This month we present as our theme, "Christian Suffering"; analyzed and discussed from various angles. We trust that many lives shall be blessed as they read.

RECOVERY

We are glad to report that Mr. H. A. Davis, Vice President and Attorney for the Institute and President of the Berean African Missionary Society, is improving very nicely after being laid aside for some days due to an injury sustained in a serious fall. After spending several days in the hospital under doctor's care, Mr. Davis is again back at work. However, due to his weakened condition, the doctor has limited his working hours. We bespeak the prayers of our "Grace and Truth" Family and especially our B. A. M. friends for Mr. Davis. His sacrificial service in behalf of the Institute and the Missionary Society cannot be estimated. Pray that he shall be spared for many years to come.

—C. R. L.

THE FOURTH ANNUAL BIBLE CONFERENCE

God gave us a delightful time at our fourth annual Bible Conference which was conducted at the Institute Campus from August 16 to 27. Some one hundred thirty-five visitors, representing twenty-two different states, Canada, England, and Africa, were in attendance. Eighty-one of these visitors were housed in the Institute dormitory.

In every way, the Conference was signally blessed of the Lord. The weather was good; the attendance, large; the spiritual blessing, rich; and the enthusiasm of the guests regarding every phase of the Conference, most evident. Repeatedly the remark was heard as the Conference drew near its close, "We are planning to be back next year and want to bring some friends with us. We have enjoyed it *so* much."

All were blessed by the evangelistic and devotional messages of Rev. Andrew Telford, Pastor of the Metropolitan Tabernacle of Ottawa, Ontario, Canada, and one of the Canadian Keswick speakers for this year. Visiting pastors who gave helpful and inspiring messages at morning devotions and the Bible classes and the evening services were: Rev. Dallas F. Renn of Indianapolis, Indiana; Rev. Joseph G. Wright of East St. Louis, Illinois; Rev. E. C. Hunt of St. Joseph, Missouri; Rev. W. P. Whittemore of Bisbee, Arizona; Rev. V. F. Anderson of Phoenix, Arizona; Rev. C. O. Clark of the Mountain View Baptist Church, Denver; Rev. Sam Bradford, Pastor of the Beth Eden Baptist

(CONTINUED ON PAGE 299)

THE WAY IS STEEP

"The way is steep," my heart cried out
In anguish to my God;
"Ah, yes, 'tis steep," the Saviour said;
"But 'tis the path I trod."

"The way is lonely, Lord, at times;
My friends from me have gone."
"Dear heart," His loving voice came back,
"I, too, was much alone."

"The way is rough and filled with pain,"
My weary soul then cried;
"I know, My child, for I was crowned
With thorns and crucified."

Then, as I looked into His face,
My heart was filled with shame;
I fell upon my knees, and breathed
In prayer His holy name.

"Forgive me, Lord, for all my grief
Is nothing to compare
With that great agony of soul
That Thou wert called to bear."

"Lord, I would ever follow Thee;
Though hard the day and long;
Whene'er I feel my hand in Thine,
My heart bursts forth in song."

"Though others find the way too steep
And from Thy side should stray,
Oh, take my hand, and guide each step,
Lest I should lose the way."

"I ask no other glory, Lord;
I would but follow Thee
Along the rugged paths of life
Into eternity."

—Genevra Andrews

The Mystery of Suffering

WHY DO GOD'S CHILDREN SUFFER?

"WHY do Christians suffer?" "Why tears and heartaches?" These and many other questions of a similar character pertaining to the mystery of suffering are clearly and convincingly answered by Dr. Talbot from the Word of God. Has your own soul been sorely tried? Have you wondered why? Then read this comforting message and be blessed.

This message by Dr. Talbot may be secured in booklet form from the Church of the Open Door, Los Angeles, California.

BY LOUIS T. TALBOT

Pastor, Church of the Open Door, Los Angeles, Cal.

THE question we are asking today is not a new one; it has been the cry of the human heart throughout the centuries: Why does God permit His children to suffer? Why the tears and heartaches? Why the sorrow and pain? Since He is *able* to do all things, why does He not spare His children these trials? We can understand why the wicked reap what they sow; for sin leaves its impress, and brings forth a harvest of grief and sorrow. But we are not considering here the suffering of the unconverted. We are not even dealing with the sorrows of the Christian who is living out of the will of God. We are thinking only of the godly man or woman who is seeking to do His will and to bring glory to Him. Why does He permit so faithful a follower to suffer?

It may be that many "listening in" to this radio message this morning have long been on beds of pain. It may be that some are going through deep shadows. You do not question God's *power* to remove the trial. You do not question His *love* in permitting it. But why? Why does He not remove it?

Stephen, the first Christian martyr, was "a man full of faith and of the Holy Ghost" (Acts 6:5). There was no question as to his relationship to God. He "did great wonders and miracles among the people" (Acts 6:8). And when he was falsely accused because of his witness to the Lord Jesus, "all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel" (Acts 6:15). Yet the angry mob hurled stones at him, and he became the first martyr of Jesus. Why did God permit it? Surely the world needed the ministry of such a man as Stephen!

When the Lord told Ananias to go to Saul of Tarsus and minister unto him, He said: "He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel: *for I will shew him how great things he must suffer for My name's sake*" (Acts 9:15, 16). Read the book of Acts to see what Paul suffered. Read his own summary of trials endured for Christ's sake, as recorded in II Corinthians 11:23-33.

Read of the sufferings of the heroes and heroines of faith as found in Hebrews 11:32-38. Read the history of the early church, and you will find that the Christians of the first three centuries suffered unspeakable torture at the hand of pagan emperors. They were thrown into the arena to be devoured by wild beasts. They were dragged naked through the streets. They were subjected to gross indignities and horrible physical torture. Why? Why did God permit these early Christians to become martyrs of the cross?

It is said of Charles Haddon Spurgeon, that great winner of souls, that toward the close of his ministry he never knew a day without physical pain. On the pulpit of his church in London there was a couch, where he lay during the preliminary services, praying for strength and power from on high to preach the Gospel. Then having given out the message, back to the couch he went. Why did God permit His useful servant to suffer physical pain?

This is the question we want to answer from the pages of Holy Writ. And in the answer lies a veritable gold mine of spiritual knowledge and comfort for the people of God.

TWO FALSE ARGUMENTS

BEFORE we consider why God allows His children to suffer, let us look briefly at two false arguments often presented in answer to this question.

Some say, as did Job's "miserable comforters," that suffering is the result of sin in the life, or that it is the result of lack of faith. Let us consider these two arguments separately.

Of course, we know that all tears and sorrows came into the world as the result of sin. In Adam the human race inherited "the wages of sin"—death, with all that this involves. But those who say that the child of God who seeks to do His will suffers because of definite acts of sin and disobedience—those who argue along this line pervert the Scriptures and bring grief to the stricken heart. Stephen and Paul and the Christian martyrs were heroes and heroines of faith. Their lives were above reproach because they were redeemed by the blood of Christ and were utterly consecrated to His service and will. Their sufferings were for a testimony before a godless, Christ-rejecting world. And who would dare say that unconfessed sin in these godly lives brought them physical suffering and death?

The Lord Jesus answered this false argument finally and completely in connection with the healing of the man born blind. His disciples had asked Him, saying, "Master, who did sin, this man, or his parents, that he was born blind?" Then "Jesus answered, Neither hath this man sinned, nor his parents: *but that the works of God should be made manifest in him*" (John 9:2, 3). In order that the Lord from heaven might perform a great miracle, this man had spent years in blindness. His suffering was for the glory of God!

No, my Christian friend; do not let any man trouble you with this false, unjust, unkind argument. Many dear saints have endured long years of pain and sorrow—for the glory of God, that the miracle of His grace might be made manifest before an unbelieving world.

The second of these is like unto the first. Those who hold it say that if only the suffering saint had more faith, he could be cured of his illness—that sorrow comes from lack of faith. Again, we call to witness such stalwart heroes of the faith as Stephen and Paul. Could any human being have more faith than they had? But there are at least three other New Testament Christians whom we would consider as examples of faith, yet who were sick and in physical need.

1. *Epaphroditus.* Paul was a prisoner in Rome, and the church at Philippi had sent him a gift by one of their members, Epaphroditus (Phil. 2:25; 4:18). While in Rome on this errand of mercy, Epaphroditus "was sick nigh unto death" (Phil. 2:26-30). Why? Because of lack of faith on his part? The Word of God says plainly: "*For the work of Christ he was nigh unto death, not regarding his life*" (Phil. 2:30). And at the hand of this man of faith Paul sent his priceless letter to the Philippian Church. "For the work of Christ" Epaphroditus was sick; "but God had mercy on him" and raised him up in answer to prayer. To say that he was sick because of lack of faith, is to contradict the Word of God.

2. *Trophimus.* Again the Apostle Paul wrote of another of his fellow-laborers, saying, "*Trophimus have I left at Miletum sick*" (II Tim. 4:20). Here was a faithful servant whom God did not see fit to heal.

3. *Timothy.* To his "son in the faith" Paul wrote, saying, "*Use a little wine for thy stomach's sake and thine often infirmities*" (I Tim. 5:23). The great apostle did not prescribe more faith, but a medicinal treatment for Timothy's "*often infirmities.*"

Bear in mind, my friend, that I am not saying God does not hear the prayer of faith on behalf of the sick. I believe He does often raise up the sick in answer to prayer, but according to His own perfect will, and often by the means of physical science. Sometimes, however, it is not in His all-wise plan to relieve the suffering saint; and to say that those who are not healed lack faith to be healed is both contrary to the teaching of the Scriptures and unfair to the sufferer. It makes the one being tested and tried wonder if, after all, he has faith enough for salvation, if indeed he lacks the faith necessary to physical healing. In other words, if God has provided for physical healing in the atonement, as many claim, then if a person prays for physical healing and his prayer is not answered by restoration to health, he begins to doubt whether or not his prayer for salvation from sin has been heard. Do you not see where this line of reasoning leads?

Not long since I received a letter from a groping soul, whose loved one had gone through such a bitter experience. And the result has been a nervous, miserable state of mind and body, doubt filling the whole being concerning the welfare of the soul. I am glad the Word of God is not as cruel as is the shallow student of that eternal Word who says that suffering is the result of lack of faith.

The fallacy of these two arguments is seen in the very fact that hundreds and thousands of God's dear saints have died—*because of disease.* Moreover, His own signal blessing upon the service of Christian doctors and nurses who have gone into all the world with the Gospel speaks for itself. The medical missionary tells us that over and over again the successful treatment of physical pain has given him entrance into the heart of the pagan, and has opened the way for the soul-saving message of the Great Physician.

No, my dear Christian sufferer, God is giving you an opportunity to bear testimony to Him, for His glory, as we shall see in our further examination of the Scriptures. He has committed unto you a special trust. Let us see this from His own infallible Word.

TROUBLE IS A TRUST

Christian doctors and nurses are entrusted with a gift to use for the glory of God. All education is a trust, and we must answer to the Lord for it. Money is a trust; a beautiful voice, the gift of teaching, the care of children in the home and in the school—all these are trusts from the Giver of "every good and perfect gift" (James 1:17). And in this sense trouble is a trust to the child of God. We must face it and use it for the glory of His name.

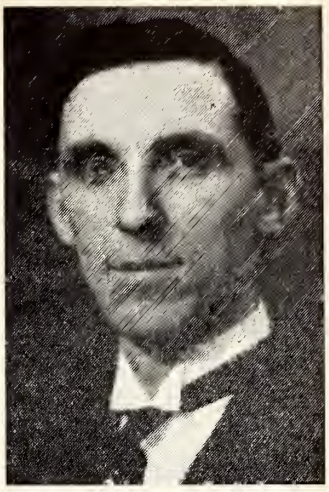
God can not trust some of His people with money; neither can He trust all of us with sorrow and suffering. He knows that we should not use it for His glory.

Job is a good example of one whom God could permit to suffer. And his griefs were not the result of sin in his life! Neither were they the result of lack of faith! God bore testimony to the faithfulness and devotion of His servant.

Turn to the Bible record, and read the story of how Satan accused Job to God and how God permitted Satan to try Job, *for an example of suffering, affliction, and of patience*" (James 5:10, 11). Remember, as you read, that Job knew nothing about this conversation between God and Satan. He did not know, as we know now, that he was to be an object-lesson in patience and faith for many generations to come. Had he known

(Continued on page 296)

Christian Suffering in First Peter



BY ANDREW TELFORD

Pastor, Metropolitan Tabernacle, Ottawa, Canada

TO MANY Christians suffering is something to be avoided. In this message, delivered at the Fourth Annual Summer Bible Conference, Rev. Telford clearly outlines the place of suffering in Christian conduct, as revealed by the Apostle Peter.

(Stenographically Reported)

THE tenth verse of the fifth chapter of First Peter provides us with three themes that are peculiar to First Peter: *Grace, Suffering,* and *Glory.*

SUFFERING has a prominent place in this epistle. As we think of suffering in this epistle we notice there are two kinds spoken of: The Sufferings of Christ, and The Sufferings of the Christian. We will study Christian suffering as it is dealt with within the limits of this epistle.

Now, suffering is a peculiar subject in the New Testament, and an outstanding subject in the New Testament, and a subject on which God's people need to be enlightened. Remember, the pathway of the believer is to be characterized by a peculiar conduct. In some lines of Christian conduct we find it easier to glorify God and easier to walk according to the revealed will of God than we do in other lines of conduct. God has indeed called His children to a peculiar life. Here in Peter, Simon Peter is speaking to those who had become followers of the Lord Jesus Christ, and because of their faith in Him and because of the trust they had given to Him, theirs was a pathway of peculiar suffering. God's people need to know how to conduct themselves in such times of trouble. Most of our difficulties as believers have come to us, not in the days of sunshine, but in battle days, when the sun did not shine and you found the struggle hard and the journey long and the night dark, and you found yourself suffering for the cause of the Lord Jesus Christ. You did not know how to conduct yourself. You did not know the kind of attitude as a Christian you should maintain. Peter is writing to Christians who are suffering, telling them of the characteristics that should be maintained in the Christian life, and the attitude that should characterize them in such hours. So we turn to the subject of Christian suffering as unfolded in the light of these truths.

The pathway of suffering is to be characterized by certain standards. The details of these standards are to be found in this epistle. As a believer in the Lord Jesus Christ, how are you to suffer? The sad thing is that so many Christians lose these characteristics in suffering. They are like the man who was crossing the ocean on board ship. He came to the captain and said, "We have had several days of fog—several days of danger. It must be that our speed has been somewhat retarded. I have made an appointment on the other side. Because of these conditions I have a measure of regret in my soul that I will not be able to keep my appointment." The captain said, "Why do you think you will not keep your appointment?" He replied, "Why, these have been stormy days, these have been dark days, and we have not been making as good time as we would have made in good weather." The Captain assured him, "The boat will lose no time in the storm."

The sad thing about Christians is that we lose time in the midst of the storms of life. In the midst of suffering and hardship, we do not grow in grace. Somehow in these days of test and strain, the church of Jesus Christ needs to see that it is not only given to us that we should believe on Him, but that we should also suffer for His sake. Suffering is part of the pathway of the Christian life.

When we find that we are called upon to suffer, how should we conduct ourselves and how should we act? How are we as Christians to suffer?

I. WE ARE TO SUFFER WITH PATIENCE

I Peter 2:19-20

> For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.
>
> For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

Now Christian, in the last case of suffering you had, how did you take it? How did you act in the midst of your suffering? Remember, the Christian may be called upon to suffer for well doing. A lot of our suffering is brought upon us because of our evil doing, and we are just reaping the due reward of our deeds.

But here the text tells us, "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully." When someone talks about you and says things about you that are absolutely false, how do you take it and how do you act under it? Here is a text that says, "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." When somebody makes a false accusation about you, when somebody makes a false statement concerning you, how do you take that? That is the question before us in this text. That is the test of Christian grace in the hour of suffering when somebody has lied about you. Don't you just like to meet the folks that lied about you? You never like to meet the folks that tell the truth about things. You feel like sitting down and writing a lawyer's letter to them and showing them up. The whole thing is you are trying to defend self. You have been lied about. It is wrong. It is false. You cannot understand why you should be called upon to suffer under falsehood. In that kind of a case you always say, "If I had done wrong, I would not mind, but to think they would say that about me!" When you are lied about, that is a grand thing, but woe betide you if they ever find out the truth about you. If somebody lies about you, that will never hurt you. Your life is in the hands of God. Your character and reputation, whatever they are (if you have any), you have handed over to the Lord. God can defend you better than you can yourself. The Lord understands your case. If they lied about you, thank God they did not tell the truth about you. It is always better to suffer for well doing than for evil doing. If you are suffering because of your testimony for the Lord Jesus Christ, because somebody misunderstands you, praise the Lord.
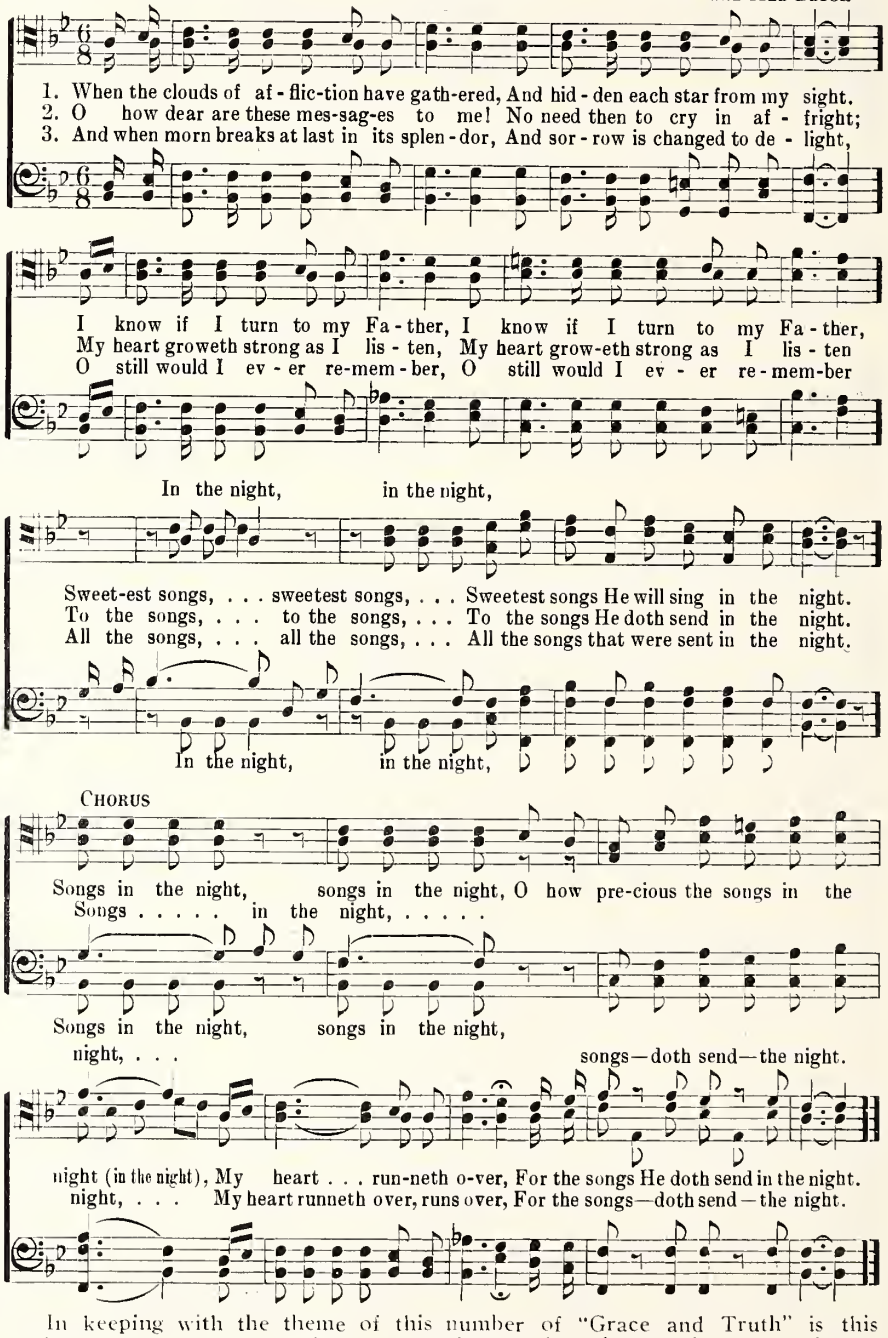
So many things we seek to do to be a help and blessing to our fellow men, and we are so often misunderstood. I remember one time I decided I was going to Kalamazoo in 1921 in a Model T Ford. I decided I would be kind to a lady who was going over to the heart of town. I got her in the car. I reached over to close the door and some parts of the tin had gotten sharp. When I closed the door, I cut her thirty-two dollar coat right down the front. The same day I picked up a Christian man who was not a member of our church. I loved him for the Gospel's sake and tried to be gracious to him. When he was getting out, I closed the door on his belt and kept a button with a piece of the cloth. You try to do things to be gracious and kind, and these evil things take place. I intended they should appreciate my taking them in, and they certainly did not appreciate the ride. So many things touch our lives —we should be careful not to lose the peace God gives

(CONTINUED ON PAGE 293)

SONGS IN THE NIGHT

This song is dedicated to our brother, Prof. F. A. Bacon, Grand Rapids, Mich., and also to the Saints of God everywhere

Nellie A. Montgomery (JOB. 35: 10) Arr. for Male voices by H. T. and Ada Bacon



In keeping with the theme of this number of "Grace and Truth" is this male quartet arrangement by two who have endeared themselves to the hearts of all at D. B. I.—Mr. and Mrs. H. T. Bacon.

The Seven Adversities of Job

BY V. F. ANDERSON



THE experience of Job presents to us an outstanding example of Christian victory in the midst of testing and suffering. Evangelist Anderson calls attention to seven adversities which befell this great saint of God. Through them all, Job was more than conqueror.

THE book of Job is indeed a divinely inspired document which deals with and answers the age-old question of the meaning of human suffering under the government of a loving and merciful God. Job was a historic character living in a very early day. His character is summed up in the God-given description, "And that man was perfect and upright, and one that feared God, and eschewed evil" (Job 1:1). His character is manifested in a twofold manner: first, by his surroundings; and second, by his concern and care for his family. He lived in the land of Uz, or in the east. We do not know the exact location, but we know something of the people who inhabited the east country. We learn from Isaiah 2:6-8 that God refused to help Israel because they had mingled with these Easterners who were wealthy and idolatrous. They also meddled in some form of spiritism. Despite this wicked influence, this man Job maintained his integrity with God and led his family aright. This is a stupendous truth concerning one who lived so early in the world's history.

In a meditation upon Job and his experiences, we learn that he experienced seven distinct adversities. These adversities went the full length of God's permissive will, and Satan did all but take poor Job's life. These seven adversities were: 1. Wealth; 2. Loss of Possession; 3. Loss of Loved Ones; 4. Loss of Health; 5. Loss of Companionship; 6. Three Miserable Comforters; and 7. Elihu, the Philosopher.

I. WEALTH

JOB was a man of exceeding great wealth. To thousands of people, this is one of life's greatest adversities. Very few people can possess wealth without wealth possessing them. Job possessed wealth, but still he walked with God. He handled his wealth in a proper manner. His possessions were very great indeed. He possessed seven sons and three daughters. His family must have been a very reputable family which undoubtedly brought much gladness and blessing to the heart of Job. He also possessed seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she asses, and a very great household. We are told in chapter one, verse three, that he was the greatest and the richest man in all the eastern country. Every indication is that his existence was a very happy and blessed one, and that his influence was most commendable. Job stood the adversity of wealth.

II. LOSS OF POSSESSIONS

AS THERE are very few who can handle wealth for the Lord, so there are fewer still who, after having it, can lose it and still maintain their spiritual equilibrium. Job stood the test of possessions—a great test to stand indeed. Now, will he be able to stand the test of losing? One of the great strains of the Christian life is to stand with Paul and learn how to abound and how to be abased. In the midst of Job's happiness and prosperity, there came a very sudden and a very drastic change. Oh, how suddenly these changes do come in life!

In the Scripture before us, we have related a very unusual meeting in the heavenlies. It is the story of a day when the sons of God presented themselves before the Lord. Among this group of heavenly beings in the presence of Jehovah, was Satan himself. You will notice that Jehovah asked Satan the question, "Whence comest thou?" Then we notice the high esteem that Jehovah must have had for Job, for in the presence of Satan, Jehovah dares to say of Job, "Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" Think what high esteem God must have had for Job. Think what a position he must have carried in the mind of Jehovah for Him to even challenge Satan with the character of this saint of God. It shows us conclusively, therefore, that the experiences herein related in reference to Job do not portray a conflict between Satan and Job, but rather a conflict between Satan and God, and that the great question of God's ability to meet every experience of the Christian is

(CONTINUED ON PAGE 294)

The Denver Bible Institute heartily recommends Rev. V. F. Anderson to those desiring the service of a sound, scriptural evangelist. His itinerary for the coming months includes the following dates and places:

Sept. 17—Oct. 1: Burlington Fundamental Church, Denver, Colo.
Oct. 8—Oct. 29: Mountain View Baptist Church, Denver, Colo.
Nov. 5—Nov. 26: Wilsall Community Church, Wilsall, Mont.
Dec. 3—Dec. 24: First Baptist Church, Louisville, Colo.

After the first of the year Rev. Anderson proposes to arrange an itinerary through the middle and eastern states. Pastors, churches, and evangelical groups desiring his services should contact him through the Institute.



The Berean African Missionary Society



The Foreign Missionary Department of the Denver Bible Institute

Rose Encinas, Home Secretary

JANSEN EVANGELISTIC TRIP

Our "Grace and Truth" readers have been praying earnestly for Mr. and Mrs. Jansen and Kitele, we know, during the past several weeks as the party has gone up and down the villages north of our station with the story of Jesus and His love. Consequently, we will give as much space as possible to a resumé of their trip. The evangelistic group left Musuku in the morning of July 5. Mrs. Jansen writes, "Between Kasongo and Mbili, the village where we slept the first night, we passed through five villages with a total of approximately 174 houses. You can see that the native village is not large as a rule. The largest village was Ngandu, which had 75 houses. The first night at Mbili, Kitele held a service while we ate supper. The children seemed to be shy at first, but we told them not to leave and talked to them and they became our friends. After supper we went to the village and sat around the native firesides where we could contact the men, women and children more readily. They were very friendly to us and seemed glad to have us. The next morning we did some translation work in John 3: 16-20 and we had about as many listening to us as we had at the service. Mr. Jansen also spent some time trying to teach the little children to sing 'Musige' (Kilega translation of 'Traveling Home'). In the evening service his labor was well rewarded when the little children broke forth as we began to sing the song. In this service the entire village came (71) either to hear the Word of God or to see the gasoline lantern we had hung up on the ceiling. But the seed was planted that evening.

"The path from Mbili to Sakasamena was rather difficult, being over some hills and through forest and closely-grown overpath. It was almost like going through a tunnel. Sakasamena seemed to be a comparatively new village, with forty-seven houses. The kapita of the village was very friendly and gave our boys all the food they could eat. This village is a mixture of two different tribes, the Balega and the Basongola. Some of the people do not understand Kilega, so we had to talk through our boys to them. Again we had a very good time sitting around the fires after dark with the people and we got to know more of their life, habits, desires, language and peculiarities. We have tried to get this contact in every village if at all possible.

"On the tenth of July, we arose early and got away in the cool of the morning. We had a very difficult path over mountains that were very rocky. First we would go down a hill and into a stream or through a sharp ravine and then we would go up a steep grade. It was very hard going as a whole. We were glad to get to Kilulu that noon. That evening, Kitele being sick, Albert and a school boy had the service. Both of them spoke to the people. The attendance at this village was not large at any time. However, there was a man there and some women who signified that they wanted Christ and if their decision was from the heart, there can yet spring up at that village a wonderful opening to the Word of God. We also had much rain there during the days we stayed. We had to remain an extra day because the men of the safari ran away. They went into the forest to hide from us. We made them come back and at last were on our way. We could easily see why they had not wanted much to carry on the path, because this path was the hardest we had traveled on the trip. It was also through some hills, and in some places the path was hardly discernible. We had to dodge trees and go over high fallen trees, and under others, over swamps, rivers, etc. It was also a long trip. We had been told the trip would not be long, so we had not made any lunch for the journey. It was 3:45 when we arrived at Mpinga and not having eaten very much for breakfast that morning, we were rather hungry when we arrived. But we had to wait for a long time for our boxes with pans and food, and by the time we got something cooked it was 5:40 P.M. That day we had only two meals.

"The people at Mpinga want us to take over the work of evangelizing in their village. We would like to do this if we could. We trust the Lord will show us just what to do about it because the people here are really hungry and eager for the Truth. It is not a very large village. It is situated on a hill and in the middle of the village is the State-house for the use of whites passing through. We received a very warm reception and found the people at the firesides responsive to our words. Constantly they asked us to give them a teacher or to build a station there. The chief was the first one to ask us to come over here on this evangelistic trip and he gave us many of the names and locations of villages in this section. We had a wonderful stay here and rather hated to leave, but we left on the fifteenth at about 11:10 after having waited for some time for porters to show up for us.

"This day's travel was a short one, about two hours in duration, over a good path, so we did not get as tired as we did on the last trip. In this short trip of two hours we went through ten villages with a total of 114 houses. We stopped at Lumembe for the night and it seemed the whole village was with us when our porters finally brought us to the State-house. The people asked us right away what our work was here in the village and they showed pleasure in finding out that we were teachers in the 'affairs of God.' It was quite some time before they would let us alone so that we could go on about our other affairs of eating and resting. After supper we had forty-five at our first service in the village and after services we went to visit the firesides. We told them the story of the rainbow and God's covenant with man not to give the earth a judgment of water again; but we told them that a judgment of fire was ahead and that if man would accept in their hearts the affairs of God, that Jesus would become to them as the ark was to Noah and his family. It seemed that this story put into their hearts a desire for more. The next morning was Sunday and Kitele was sick again so we had a substitute teacher once more. At this service there were 118. After the service Mr. Jansen and I walked out to two of the villages ahead of us and invited the people to the services for the evening and for the next morning. This walk took us two hours, round trip. It was a very hot trip in spite of the fact that we had a good trail and forest shade to go through. We would not be able to do this very often. We were well repaid for our efforts because at the evening service we had 140 present.

"We were happy over the interest shown by these people. After the morning service one of the men asked us if we would not have another service at noon. Then after the evening service a police (native police employed by the State) came to us and told us that he had come too late for the service and he wanted to hear also. We were much encouraged in seeing the good attendance.

"At Lumembe, Mpinga, Ngodi, and many of the other Basongola villages the people are asking that we leave teachers with them. Oh, that we had them to leave! Pray the Lord of the harvest that He shall make it possible soon to send out some of our Christian people to minister the Word to these other tribes that are so needy. It is heartrending to hear their pleas for teachers and then to have to turn them down! It is a pitiful thing.



IN THE HARVEST FIELD

Conducted by Harriet McKown

We are sorry to hear of the ill health of Henry Dahl, '35. He and Mrs. Dahl, nee Wilda Pattee, a former student. are in Denver. He was confined to his bed for some time, but is able to be about now. Mr. and Mrs. Dahl recently visited at the Campus, and will soon be located at Superior, Arizona, where Rev. Dahl will become assistant pastor to Rev. Clifford Peterson.

Let us continue to pray for Lester Lehmuth who was forced by ill health to return to this country. Mr. Lehmuth, a former student of the Institute, has been working with boys in Morocco, Africa, and is now at home in St. Louis. He plans to return in about a year.

On August 5, Leonard W. Parcel, '36, deputation secretary of the Berean African Missionary Society, left Denver on a nineteen day itinerary in the state of Colorado. He was privileged to present the work in twelve places, nine of which had electric current suitable for showing the moving pictures of our African work. Also a fine group gathered at the home of Henry Sellers in Hayden on the evening of August 14, to see the pictures. Mr. Parcel met many old friends of Rev. Clifton L. Fowler and D. B. I. We trust that new friends were made for D. B. I. and B. A. M. also. Mr. Parcel wishes to express his thanks to God and to every person involved for each opening made possible on the trip. The blessing of God was surely seen in it all.

The news of the illness of Miss Katherine Harder, former student, who has been faithfully serving the Lord in Belgian Congo, is a call to prayer for her special need. She has been sick for twelve weeks and must come home for an emergency furlough.

We can only praise God when word comes back of the blessing of God upon the work of missionaries in foreign lands. Hannah Roach, of the class of '30, has recently written that the Lord is blessing her in her work in Peru. She is in good health and praises God that He answers the prayers of many who are praying for her. But let us continue to pray for her and for her work. There is a great need for more workers for that field. She says that the work is hard, but interesting.

Happier Christians than Harvey and Georgiena Hammond and Ernest Fowler, '33, could not be found anywhere. They are so busy and their time is full of missionary activities for their Lord. The Lord is richly blessing their work there in South America, and though many a trip has been long and hard, yet they plod on with the Word of the Living God, which is life and light and liberty to those darkened hearts. And God is gracious and encourages them along the way by showing them some of the results of their labor. On May 22, 1939, the Hammonds completed four years of service on the field. But they still need our praycrs for the fifth year that their strength may be renewed for His service. And following their fifth year, they are due to come home on furlough, but many times there is no one to take the place of a missionary, and too, many times funds are lacking. But God is able. Let us pray.

The Lord is richly blessing the efforts of Mr. Goodger, who is preaching the Gospel to hitch-hikers on the highways. He reports that during his ministry he has traveled about 26,000 miles, has told the Gospel story to 6,211 hitch-hikers, 125 decisions were made for Christ, 145 boys and 14 girls returned home. Eight of these girls were saved from the White Slavery ring last Easter in Arizona. May God continue to bless Mr. Goodger as he tells these souls the wonderful story of love.

Word comes to us of the birth of a daughter, Bessie Vada, on July 3, to Mr. and Mrs. August Peterson of La Veta, Colorado. Mrs. Peterson was formerly Laura Jane Elley (a former student).

Mr. and Mrs. Herbert Buchenau have also announced that a baby girl, Delois Louise, arrived at their home July 22. Mr. Buchenau graduated from the evening school in '29 and is Secretary of the Board of Directors of the Denver Bible Institute.

The home of Rev. ('27) and Mrs. ('26) Roy R. Boese has been blessed with a baby daughter, Maewin Ann, who arrived July 18.

Our hearts are full of sympathy for Mr. and Mrs. Edward S. Gray, in the loss of their infant son, Mark Edward, on August 11. May God comfort their hearts in their disappointment. Both Mr. and Mrs. Gray are graduates of the evening school, class of '34.

Mr. Herbert Harper, a former student and Mrs. Harper ('35) announce the birth of a baby girl on July 31.

CAMPUS NEWS FLASHES

The Fourth Annual Bible Conference of the Denver Bible Institute has just come to a close, but the memories will long remain. The Lord has been with us and has marvelously blessed every heart and soul present. The speakers at the conference this year were: Rev. Andrew Telford, Ottawa, Canada; Rev. Joseph G. Wright, '28, East St. Louis, Illinois; Rev. W. P. Whittemore, Bisbee, Arizona; Rev. C. O. Clark, Denver; Rev. John W. Bailey, '26, Fruitdale, Colorado; Rev. Harvey H. Springer, Englewood, Colorado; Rev. Sam Bradford, Denver; Rev. J. W. Berg, Denver; The Biola Trumpeters and their Faculty Sponsor, Professor David H. Heydenburk, Los Angeles; Rev. L. E. Huber, Belgian Congo, Africa; Rev. W. A. Kemptner, Belgian Congo, Africa; and Mr. L. W. Parcel, B. A. M., Denver. Besides the evening meetings there were the morning classes conducted by three of the speakers: Rev.

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Mr. and Mrs. Harvey Hammond of Colombia, S. A. with a group of Goajira Indians. Most of this group have found Christ through the ministry of the Hammonds and of Ernest Fowler, '33.

BIBLE SEED THOUGHTS



Conducted by Charles R. Johnson

GLORY

I Peter

I. GLORY EXPECTED
When faith is tried
1:7

II. GLORY EXPERIENCED
When faith is exercised
1:8

III. GLORY FADED
When faith is disregarded
1:24

IV. GLORY THAT LASTS
When faith is appropriated
5:4

—A. T.

CHRISTIANS, YIELDED AND ACTIVE

II Corinthians 5:1-8

I. CONVINCED CHRISTIANS
Vss. 1-8

II. CONCERNED CHRISTIANS
Vss. 9-13

III. CONSTRAINED CHRISTIANS
Vs. 14

IV. CONSECRATED CHRISTIANS
Vss. 15-16

V. CHARGED CHRISTIANS
Vss. 17-21

—A. T.

JOB'S REDEEMER

Job 14:25

I. ASSURANCE
"I KNOW that my Redeemer liveth."

II. APPROPRIATION
"I know that MY REDEEMER liveth."

III. CONFIDENCE
"I know that my Redeemer LIVETH."

—G. S. A.

THE GRACE OF GOD

Titus 2:11-14

I. THE INDICATION OF GRACE
"It hath appeared"
2:11

II. THE INSTRUCTION OF GRACE
"Teaching us"
2:12

III. THE INSPIRATION OF GRACE
"Looking for that blessed hope"
2:13

IV. THE INTENTION OF GRACE
"That HE might redeem us"
2:14

—A. H. Y.

TRUSTING GOD

Isa. 26:3, 4

I. THE STATE OF MIND OBTAINED BY TRUSTING
A. Confidence
Phil. 1:6
B. Hope
II Cor. 3:12
C. Satisfaction
Ps. 107:9

II. ADVANTAGES ARISING THROUGH TRUSTING
A. Perfect peace
Eph. 2:14
B. Abiding peace
John 14:27

III. DUTY CONNECTED WITH TRUSTING
A. A command
Ps. 4:5
B. The exercise
Ps. 25:20

IV. THE MOTIVE SUGGESTED FOR TRUSTING
A. Everlasting strength
Ps. 28:7-9

—G. S. A.

GODLINESS

I Timothy

I. THE LIFE OF GODLINESS
2:2

II. THE PROFESSION OF GODLINESS
2:10

III. THE MYSTERY OF GODLINESS
3:16

IV. THE EXERCISE OF GODLINESS
4:7, 8

V. THE DOCTRINE OF GODLINESS
Wholesome Words
6:3

VI. THE GAIN OF GODLINESS
Contentment
6:5, 6

VII. THE PURSUITS OF GODLINESS
A Path of Conflict
6:11, 12

—A. H. Y.

THE HOLY SPIRIT

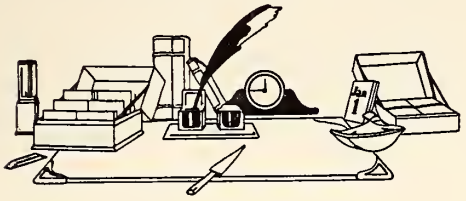
I. THE HOLY SPIRIT AS A TEACHER
That you might know Christ
Eph. 1:15-23

II. THE HOLY SPIRIT AS A STRENGTHENER
That you might do God's will
Eph. 3:14-21

III. THE HOLY SPIRIT AS A JOY GIVER
That you might be happy
Phil. 1:18, 19
Phil. 4:4

—A. T.

THE EDITOR'S MAIL BAG



We are happy to quote some of the interesting and heart-warming testimonies that come to the Editor's desk from week to week. Space does not permit us to include all the testimonies and doctrinal questions each month, but we give a few of them this month for the encouragement and blessing of the other members of the family. If the Lord has brought blessing to your heart through the ministry of "Grace and Truth" why not send in a note for the encouragement of the editorial staff as well as for the other fellow-subscribers to the magazine?

Here is an enthusiastic letter from California which speaks for the lasting quality of the messages in "Grace and Truth":

> Please send me a sample copy of your magazine, "Grace and Truth," also subscription rates to clubs. I have a copy that is about eight years old that I used lately preparing a message and I liked it very much. I think that particular copy stuck to the Scriptures better than any magazine that I have had the pleasure of reading as yet.

This letter comes from a reader in Wisconsin:

> For quite some time I desired to compliment you on your fine magazine, "Grace and Truth," with which I became acquainted last year and to which I became a subscriber at that juncture. Since then I often regretted I had not been a subscriber prior to that, because I find your timely magazine one of the best I am reading. I very much regret I haven't the issues of past years, for every department is most interesting; especially helpful is "Light on the Lesson."

A Sunday-school teacher, who is faithfully seeking to serve the Lord in Missouri, expresses her appreciation of the "Light on the Lesson":

> Do I ever enjoy "Grace and Truth!" I depend upon it almost entirely for my Sunday-school lessons. I enjoy the helpful articles as well. However, just a wee confession, I always turn to the Mission page to see what is going on in Congo.

The Sunday-school lessons are also appreciated by another Sunday-school teacher, this time in Illinois:

> I cannot get along without "Grace and Truth" as I think it explains the Sunday-school lessons better than any other magazine. And I like the "Days of Youth." Enclosed is my check.

The Question Number of "Grace and Truth" brought especial blessing to this subscriber in Washington, D.C.:

> May I express appreciation for the helpful "Question" issue of the magazine, and ask that you give us such an issue twice a year instead of once a year.

From Iowa comes this word of cheer:

> Please find enclosed check for renewal of "Grace and Truth" for another year. I hope I may not be too late to receive the next copy as I think it is the most helpful magazine I take. Every article is an inspiration, and the notes on Sunday-school lessons are the best ever.

This subscriber residing in Georgia says he could not get along without "Grace and Truth":

> I am happy to enclose my check for renewal as I could not get along without "Grace and Truth" each month. It would be the last periodical, secular or religious, I would let lapse were I forced to do so for lack of funds.

The monthly visits of "Grace and Truth" are like the visits of a very dear friend to this reader in Oklahoma:

> I want you to know how much "Grace and Truth" means to me. It is like a visit from a very dear friend to me, and I read every word and search out every Bible reference in it as soon as I possibly can. It far excels any magazine I have ever found.

Another testimony concerning the "Light on the Lesson" comes from Pennsylvania:

> A brother in Christ gave me the March and April numbers of "Grace and Truth." Your expositions of the Sunday-school lessons are the sanest that I have ever read. They reveal that God has granted unto you the spirit of wisdom and revelation as petitioned by Paul in Ephesians 1:16-23. I do not wish to miss these fine expositions and am enclosing $1.00 for a year's subscription to "Grace and Truth" beginning with the May number.

A fine piece of missionary work is being done by this Colorado subscriber:

> I have a friend, an old lady eighty years old, whose eyesight is very poor. I read "Grace and Truth" to her, and how she does love it.

We appreciate the feeling of fellowship that this subscriber in California has toward the editorial staff of "Grace and Truth":

> I certainly do look forward to each copy of "Grace and Truth." My work being very confining, it is as though I were having fellowship with each individual writer when I read the articles. I thank God for "Grace and Truth" and all that He has made it to stand for.

A member of the "Grace and Truth" family residing in Montana has asked why we, as Christians, keep Sunday instead of Saturday. She says,

> Saturday is the Jewish Sabbath, as well as the Ten Commandment Sabbath is it not? Now why do we keep Sunday as a day of rest and praise instead of Saturday?

The Ten Commandments, together with all the rest of the Law, were given under the dispensation of the Law, to the nation of Israel and not to the Church. Furthermore, they were given to Israel only to reveal to them their utter incapability of attaining to the righteous standard which God requires, and to bring them, in confession of their weakness, to Christ (Gal. 3:19-24). When the Lord Jesus came to earth, He came to fulfil the law, and having fulfilled it, to abolish it once and forever at the cross of Calvary (Matt. 5:17; II Cor. 3:13). He was the only one Who could measure up to its perfect standard; to every other man it was the "ministration of death." Having demonstrated the futility of man's trying to attain unto the righteousness of the law, and having done away with it at the cross by fulfilling its every demand on our behalf (Col. 2:14), Christ is now "the

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THE DAYS OF YOUTH

PEG-LEG AND A PIERCED HEART

By Florence Taft Fowler

PART II

"Betty Ann—n—n!" called a cheery voice the next morning, rousing her out of a troubled sleep. "Betty Ann, if you'll hurry and get ready, Daddy will wait and eat breakfast with you. I have some good news, too."

"Oh, Daddy, you're so grand! I'll be down quick as a wink," the child called to her father as she jumped out of bed and hastily dressed for breakfast.

At the table across from her father, Betty Ann, starry eyed, searched her parent's face wondering. She had never breakfasted with him alone.

"Well, my dear, a Sunday morning that's different! What luxury! With Tom and Alice and Winston all married and gone and even Mother away, it's great to have one wee daughter left to cheer her Daddy in his old age! Love your Daddy this morning?"

"I'll just show you, Daddy!" Betty Ann slid out of her chair and planted a kiss on his care-worn cheek as she slipped her arms about his neck. A great loving arm was clasped tenderly around his child for a moment.

"Well, well, my dear, I believe you do love your Daddy How good the Lord is to this old codger, after all."

"You're not an old codger, Daddy," said Betty Ann as she returned to her place and a tear-drop trickled down her cheek.

"What?—what? Anything wrong, dear? This isn't the place for tears. I thought we were happy," said the kind man searching the face of his child.

"We are, Daddy."

"Tears of joy, sweetheart?"

"Sure, Daddy!" Nothing could be lovelier, she thought, than when he called her his sweetheart.

There was a brief period of silence and a far-away look came into the eyes of the child, followed by a puzzled, wondering expression. The father watched the face of his pretty young daughter while they waited as the maid served their breakfast to them and again left the room.

"What's the good news? Tell me, Daddy."

"Oh, yes, I almost forgot to tell you, dear. A telegram came from mother this morning. She says Uncle Floyd has passed the crisis now and will be all right in a few days, doubtless. Mother will stay on for about a week. That will be good for mother, too—away from the responsibility of this busy household. We can manage, can't we, darling?"

"Daddy, oh, Daddy!" Betty Ann clapped her hands and the starry expression came back into her great blue eyes.

"Why so excited, my dear?"

"Oh, I just thought of something. May I tell you, Daddy?"

"Of course, go right ahead. I want my little girl to be always free to tell her Daddy anything, always."

"You didn't have to tell me that. I knew it already, Daddy."

"Did someone tell you?"

"No, I knew it anyway."

"Well," the parent smiled, then sighed deeply. "Well, tell me what's so interesting, then."

"It's about the crippled boy at Mrs. O'Keefe's; she is his aunt." The child waited a moment.

"Yes, dear, I'm listening."

"Well, Daddy, he had a wooden leg, and he's so thin—just awfully. I don't think he's had much to eat in the tenement house where he came from. Could—could we—?"

"Poor fellow. How old is he? When did he come?"

"He's just ten, Daddy. His aunt brought him here about two days ago."

"Um—hmm—poor kid. How is he crippled?"

"He has only one leg, and for the other he walks on an old wooden peg. It must hurt him terribly. It's awful!"

"Poor, poor boy—but what is your request, dear? You started to ask something."

"Well, I—I don't really know, Daddy. But I thought you would want to do something to help him. He is really nice."

"I'm sure we can do something," said the father, looking at his watch. "Let's go over now for a minute or two to see him. Then we shall have to be going to Sunday-school. We must not be late."

The morning passed. Betty Ann walked beside her father on their way home from church. Her eyes were great with wonder and happiness.

"Did you have a good lesson in class today, my dear?"

"Yes, it was wonderful, Daddy."

"You mean you knew your lesson so wonderfully?" said the parent, teasing.

"Oh, no, you know what I mean, Daddy."

"Well, you are supposed to have some memory work from the Bible every Sunday, aren't you?"

"Yes, but I didn't know it today."

"You, my bright little girl, didn't know your verses?"

"Well, not very well, but I learned a lot just the same, Daddy."

"Now that sounds good. That's the best part of it. Tell me about it. You said it was wonderful. The lesson was about the Sabbath, wasn't it?"

"Yes, and Miss Brooks was simply grand, Daddy."

"Miss Brooks and the Sabbath are two different subjects, my dear."

"Oh, I mean, Daddy, that she made it all seem so wonderful—about Jesus and the Sabbath."

"Can you tell me, dear? Perhaps you had a better lesson than your Daddy; you look so happy. It must have gotten in."

"It did—I mean—HE did, Daddy!"

"Who did, dear?" The father appeared not to understand.

"Well, Daddy, Jesus did. He came in here," said the child, laying her hand over her heart. I saw it all so different too about the Sabbath."

"Then I do understand why you seem so happy, and why it is so 'wonderful.'" The loving parent caught his child's hand in his, as they walked along together, and squeezed it tightly. "I remember that day when I was about two years older than you. I was thirteen when the Saviour came into my heart. I'm glad my little girl knows Him today."

"Really, Daddy, that's why it is so wonderful."

"But tell me, Betty Ann, what Miss Brooks said about the Sabbath."

"She said—well, she said, 'We don't have to keep the Sabbath as they did—as the Jews did—back in the time of the law when it was thou shalt and thou shalt not.' She said there was a difference between the Sabbath and Sunday. I didn't know that before."

"What did she say was the difference, my dear?"

"Well, she said—and she showed it all to us out of the Bible—that the first day of the week was the day when Jesus rose from the dead, and that is the day—Sunday—when Christians meet together to worship Him."

"That is fine teaching, Betty Ann. It is just what the Bible says. Did she tell you anything else about it?"

"Oh, lots more, Daddy. Let's see—Oh, she said, too, and this is what helped me so much: that Jesus kept all the law perfectly, no one in the world can ever really keep it, no one ever has, and He knows that. That's why He came to die for us. He saw we couldn't do all the perfect things God said in the law that people should do." Betty Ann hesitated for breath.

"Was there anything more, dear?"

"Yes, Miss Brooks told us—and she showed it to us in verses from the Bible too—God wanted people to know they were just sinners: that they couldn't keep a perfect law, so He gave them one to show them they couldn't keep it."

"Well, well, doesn't that leave us in rather a helpless situation, my dear?"

"Oh, no, Daddy! I wasn't through telling you! God didn't leave people helpless. He told them about Jesus the Saviour Who would come. And then, He really came because no one could be saved by just trying to keep the law, or trying to be good. You see, Jesus did it all; He didn't leave anything for us to do to save ourselves. We can't do that."

"And it helped you to see that, did it, dear?"

"Oh, yes, Daddy! Then I saw I had to have Jesus, and I just told Him so."

"Was that all, Betty Ann?"

"Miss Brooks said all we needed to do was to let Jesus come into our hearts and He would give us the help to do things that please Him, and He would lead us and teach us, so I just let Him come in. It's so different now, and I love everybody so much."

"Betty Ann." The father's voice was very tender. "You make me very happy today. I hope you will make many other people happy as you grow older, my dear."

"Daddy, is—is—?" The child decided not to say it, and stopped resolutely.

"Go right ahead, dear. You wanted to say something."

"Well, I was thinking out loud before I thought."

"Perhaps you'd like to tell me, anyway."

"I'd like to—but—is it right to wonder about Mother? Is Mother happy, do you think, Daddy?"

"Well, darling, I'm sure Mother was once. But sometimes when we get older we forget essential things—really important truths, I mean. Perhaps some of us didn't have the good teaching as children that you had in Sunday-school this morning. Then sometimes Christians make life hard by trying so hard to do all the right things. They get back under the law again. Do you know what I mean, dear?"

"You mean, Daddy, they live as if Jesus had not died for them at all, and as if He was still dead instead of alive and ready to help them every day?"

"Yes, that is it exactly! I couldn't have said it half as well, my dear."

"Well, that's what Miss Brooks said."

"I must say Miss Brooks knows just what she is talking about! I'm glad she is such a fine teacher of the Scripture truths, and I shall tell her how much I appreciate the instruction she is giving my daughter."

At the door as they reached the big stone house, Betty Ann was jubilant. Besides the joy of the brief walk of five blocks alone with her father to whom she had been constrained to open her heart so fully, she was thinking of another who needed his love and help. Her eyes sparkled with enthusiasm as she asked, "Do you think we could make that poor crippled boy happy by telling him about Jesus? Daddy—don't they have official—no—I mean artificial legs for people who need them?"

"Yes—yes," he replied, laughing. "I'm saying 'yes' to both your questions, my little missionary."

"Could you get one for him—it would be better than what he has—lots, even though it wouldn't be a real one. It's so awful to see him that way when he is so little, isn't it, Daddy? He can hardly walk."

"That is the way I feel about it, my dear. Tomorrow we shall see what can be done when I go down to the office."

The child was thoughtful for a moment, wondering at the difference it made when her father said those words, "we shall see."

"Why so pensive looking all of a sudden, Betty Ann? A penny for your thoughts."

"Oh, I was just thinking, but I guess they are not worth a penny," returned his daughter, brightening as she burst out enthusiastically, "Oh won't that be a wonderful surprise for him! Oh Daddy, you're the grandest man in the world."

"Well, my dear, it is very gratifying to have my daughter feel that way, even though I may question your judgment a bit on that point."

"I'm glad we agree on most things, anyway," Betty Ann laughingly returned, and pecked her father fondly on a ruddy cheek as he settled himself in his favorite overstuffed chair to wait for dinner.

But the days of another week sped by with unparalleled swiftness to Betty Ann. Bubbling with a fresher enthusiasm in the joy of a new life, she revelled in a fellowship with her father she had never before known. Sunday had come again. A charming girl, very much a child in her brown curls and wondering blue eyes, but seeming much older with every passing day of her new experience, she sat quietly at the table with her father and mother. They were just finishing another Sunday dinner.

"Betty Ann, dear." The wide eyes of the child watched with a new interest the face of her mother who had addressed her. "Yesterday, after your father met me at the train he took me on a little side tour before we came home. You will be interested to know we called on your little crippled friend."

"Oh, Mother, really? Did you see Pat? Really?"

"Yes, we decided to wait till today to mention it, because we have a little plan you will like."

"Oh Mother!" The child looked at her parent with astonished delight.

"When dinner is over the man who fits artificial limbs will be here and we shall have the little fellow meet the gentleman," said the mother quietly, watching the child's expression.

"Mother—oh Mother, really?"

"Yes, my dear, it is really true. Your father has told me what a happy time you have had together in the past week, and also about last Sunday in your class."

"Betty Ann—" began her father, but the maid announced a visitor, and dinner being over he left the room.

"We had better not go out into the reception room, dear," continued her mother. "Your father will take care of the guest. I think it is the man to see the little boy. He will take the gentleman over to Mrs. O'Keefe's and will return as soon as he can. Whatever your father started to say he can finish when we all have a little visit together after a while."

After what seemed to Betty Ann an interminable forty-five minutes, she heard the familiar voice of her loved one as he entered the house.

"Mother!" she called as she rushed to meet him, "It's Daddy, and who do you think he brought with him? Hurry, Mother and see! Oh—isn't it grand? Isn't it wonderful? It really works!"

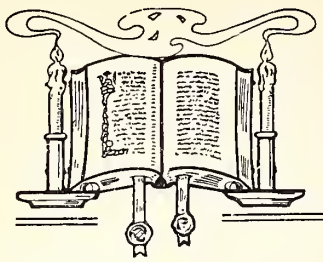
"Well, well! If here isn't the young gentleman himself, just as fit as a fiddle!" exclaimed the mother as she greeted them in the corridor. What a fine little fellow! Bless your heart! I believe you like it!" She patted him on the head as she waited for the boy to speak.

Pat looked up in bashful bewilderment, too overcome, inside the great luxurious house, and too abashed with all the attentions being showered upon him to make even a sound.

Betty Ann danced around him in ecstacy. "Don't you think it's wonderful? You can really walk anywhere now, Pat, can't you?"

Big tears filled his eyes and ran down his pinched,

(CONTINUED ON PAGE 292)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by Ernest E. Lott
Illustrations by Albert Mygatt

Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

Fourth Quarter, Lesson 1

Sunday, October 1, 1939

THE INFANCY OF JESUS

Lesson Text: Matt. 2:13-23

Devotional Reading: Isa. 9:1-7

Golden Text: "And they shall call His name Emmanuel, which being interpreted is, God with us" (Matt. 1:23).

King James Version

Matt. 2:13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young Child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young Child to destroy Him.

14 When he arose, he took the young Child and His mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called My Son.

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise and take the young Child and His mother, and go into the land of Israel: for they are dead which sought the young Child's life.

21 And he arose, and took the young Child and His mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

LESSON EXPOSITION

When the marvelous plan of redemption was conceived in the infinite counsels of God before the foundation of the world (Eph. 1:4), the incarnation of God's Son was outlined as a vital requisite to the completion of that plan. This humiliation of Christ in human flesh could have been accomplished by a miracle which would have inducted Christ into the mature flesh of an adult, but God chose to follow the channel by which all men enter this world. First, an embryo in a mother's womb, then the birth and subsequent life of a babe, the growth of a child, the development of youth and maturity of a man. Today we study Christ not in His birth but rather as an Infant. The striking part of both direct and recorded Revelation in this lesson has influenced us to be guided by that fact in the analysis of the text. The resultant outline is as follows: I. Christ's Rescue (Matt. 2:13-18); II. Christ's Return (Matt. 2:19-21); III. Christ's Residence (Matt. 2:22, 23).

I. CHRIST'S RESCUE

Matt. 2:13-18

As long as Christ was in heaven, Satan would not attempt any direct attacks upon Him, but as soon as He appeared in the form of man, the old serpent was quickly on the job to interfere with God's plan. He is called the Adversary, not so much because of his antipathy and activity against Christians but because he is the enemy of God and until chained by Him will continue to harass and hinder the program of God. His prophetic role is to bruise the heel of the woman's seed (Gen. 3:15).

A. THE WORD OF THE ANGEL. No sooner had the wise men left the babe Jesus than the angel of the Lord appeared to Joseph and warned him of the impending catastrophe about to descend upon Israel's families. Not only did the angel warn Joseph of the trouble but directed him where to go and how long to stay. Godly men have always been guided thus. God has told them where to go (Gen. 12:1), what to do while they were there (Acts 16:9), and how long to stay. Joseph did not question the orders given to him but obeyed them with alacrity. He took his young Child and Its mother and quickly departed into Egypt.

B. THE WORD OF THE PROPHET. In perfect agreement with the foregoing instructions are the words of the prophet of which we are reminded in verse fifteen. The passage quoted is Hosea 11:1: "When Israel was a child, then I loved him, and called My Son out of Egypt." Prophetic utterances often have a deeper and more profound meaning that one can discern. This passage appears on the surface to refer to Israel as a nation, but on the authority of the inspired Word we are assured that it refers also to the Son of God. There are doubtless many such prophetic utterances in God's Word pertaining to the present and future days that are either partly or wholly meaningless to us now. Some day, however, we shall understand them even as we do this verse (I Cor. 13:12). Students of prophecy in these changeable and momentous days must be on guard to interpret the Word of God properly. One of the most common errors is to mistake foreshadowing truth for fulfilment. The apostasy foretold by Paul (II Tim. 3) is being fulfilled before our very eyes day by day. However, the events reserved for the Tribulation age have not yet come to pass although we are willing to admit that they are casting their shadows before them. As far as anyone knows the Antichrist may be alive today. This much every Christian can be assured of, though errors may be made in interpretation, God will keep every one of His prophetic dates. Israel's return to the promised land has been temporarily thwarted by an adverse decision by Great Britain, BUT God's promise that she shall be gathered from all nations and restored to her rightful land is irrevocable. Christ cannot return in His Revelation until that particular prophecy and a host of others have been fulfilled.

C. THE WORD OF THE PROPHET. This pertained to still another prophecy about the killing of the infants in Jewish families. It was spoken by Jeremiah (chapter 31:15). God did see fit to stay the cruel hand of Herod in his barbarous slaughter of innocent children. He protected His Son and let the wrath of the evil one descend on the people. It is not God's will to remove every testing of life. Paul's thorn remained but with it the grace to bear it. The testings of life can be likened to the sand-

paper which brings out the beautiful grain of the wood. Someone has said, "There should be enough clouds in your life to make a beautiful sunset."

II. CHRIST'S RETURN

Matt. 2:19-21

No one knew, not even Joseph, how long Jesus would be away from Palestine. Likewise, men today do not know the date of our Lord's return from that other far-away country. God alone knows (Matt. 24:36). Date-setters are ruled out of court. Such are impostors and representatives of a false god.

The angel of the Lord again came to Joseph and ordered his return from Egypt since Herod had died. Egypt, in the plan of God, served an incidental purpose as it did in the case of the nation under Joseph. Neither Christ's presence nor that of Israel in Egypt was in God's directive will. Both were there because of the sin of others. Joseph's jealous brethren had put him there and Jesus' jealous rival had caused His exit. Egypt is a type of the world and God must get His people out of worldly territory before His program can be completed. Israel was led forth by Moses, and now Christ is led forth by Joseph. Christians will be led forth from the land of leeks, onions and garlic at the command of God if they are but willing. The command has already been given that we should not lust after evil things, representative of Egypt, as did the Israelites. Paul, in the first eleven verses of First Corinthians ten, draws a parallel between Israel and the individual believer. Let us take heed.

III. CHRIST'S RESIDENCE

Matt. 2:22, 23

Joseph was directed to return to the land of Israel, namely, Palestine. Contrary to that which we would expect, he attempted to settle in Judaea, whereas his home had been in Galilee. If one were to read the Matthew account only, he would arrive at the conclusion that Joseph was unfamiliar with all other places but Judaea, but this is not the case. He and Mary made the long trip from Nazareth in Galilee to Bethlehem, in order to register and pay taxes at the order of the king. Why he should decide not to return to Nazareth is more than we can understand. At any rate, the Spirit of God would not let the mistake pass for it was written that Jesus should be called a Nazarene. The exact location of this particular prophetic utterance is not known. Scofield suggests Isaiah 11:1 as a possible solution but even this is hazy. It is sufficient that God's Word assures us that there was such a prophecy and that it was fulfilled.

The length of Christ's residence in Nazareth was about thirty years. While there were occasional evidences of His divinity yet the human side of His dual personality was so perfectly human that most of His associates in those early years did not notice any difference between their lives and His. The Word of God only records one major revelation of Christ's divinity during this period and that occurred in the temple when He was a Boy of twelve. What He said there astounded the doctors and perplexed His parents. In fact, Mary was so puzzled over His words that it is recorded that she never forgot them (Luke 2:51). It is not specifically recorded that His sinlessness (II Cor. 5:21) extended into His childhood but we know that it did, otherwise He could not have been God. It is strange that this fact alone did not impress His neighbors, as well as His own brethren, of His true mission. But we are told in Mark 6:1-5 and John 7:5 that the people of Galilee regarded Him as one like themselves and were very much surprised over His miracles. His own brothers and sisters were party to this unbelief in Him Who was their Redeemer. Christ's infancy and childhood paralleled that of other Jewish children, save that He was sinless as explained above.

God's guiding hand watched over Him and He grew into manhood and died as a man in man's stead on the cross (Heb. 2:9). Had He not been a man, redemption for man would have been impossible. Praise God for Christ's Incarnation.

VITAL TRUTH ILLUSTRATION

There is an old tale of the past, that the people came to Simonides of Keos, the wise man of the ancients, and said, "What is God, Simonides?" To this he replied, "Give me a day to think about it." They came the next day to get his answer, and this time he said, "Give me a week to think about it." A week passed, and they came saying, "What is God, Simonides?" and he said, "Give me a month to think about it." They came after a month had gone, and Simonides said, "Give me a year to think about it." In a year they came again with their question, and he said, "I cannot tell what God is."

That quest after God belongs to the soul of man, and what Simonides could not tell and what no man has been able to reveal, Jesus has told and has revealed. Although "No man hath seen God at any time," "the only begotten Son, which is in the bosom of the Father, He hath declared Him." He came to tell men about God, to reveal Him, to make men love Him.

—"Westminster Teacher"

(Illustrating the Golden Text)

A clerk in a government department went to hear another government employee speak in a Washington church. The speaker incidentally referred to Paul's teaching that Christians should be looking for the Lord and "love His appearing." This was news to that clerk; he had always feared that coming as a time of judgment only, and like Herod and all Jerusalem at the first coming, was "troubled." But he was led to inquire into the matter in the Berean spirit, and his attitude became like that of the Magi—one of "exceeding great joy." His life was revolutionized by this new understanding, and through him the lives of others also.

—"Sunday School Times"

POINTED QUESTIONS ON THE LESSON

1. Did God promise from sinful man's earliest history and down through the ages to send a Saviour? (Gen. 3:15; Isa. 7:14; 9:6; 19:20; 42:6, 7; 53; 59:20; Ps. 22; Acts 13:23; Luke 2:28)

2. What are some instances where Satan sought to destroy the Messianic line and thereby thwart God's plan of redemption? (Cf. Gen. 4:7, 25 with Luke 3:38; Gen. 6:5-12; 16:1-5; Cf. Gen. 20:1, 2 and 21:1-8 with Heb. 11:11 and Luke 3:34; Ruth 1:1-5 and 4:14-22 with Matt. 1:5; Matt. 1:18, 19; 2:16)

3. Did God manifest special protection of the Messianic line through the ages? (Gen. 4:25, 26; 7:1; 9:1; 20:3-18; Ruth 4:13-22; Matt. 1:18-25; 2:13, 19, 20; Cf. Matt. 1:5-12 with I Chron. 3:10-17; Esther 2:6; Jer. 24:1; 27:20; 28:4; 29:1-10)

4. Do any of the names of the Lord reveal His deity and the purpose of His first coming? (Matt. 1:21, 23)

5. What does the Bible say about the time of Christ's first coming? (Matt. 1:22; Mark 1:15; Gal. 4:4)

6. Were the subsequent events of His life according to the Old Testament Scriptures? (Cf. Matt. 2:15 with Hos. 11:1; Matt. 2:17, 18 with Jer. 31:15; Matt. 4:14 with Isa. 9:1, 2; Matt. 8:17 with Isa. 53:4; Matt. 12:17 with Isa. 42:1-4; Matt. 21:4 with Zech. 9:9; Matt. 27:9 with Jer. 18:1-4 and Zech. 11:12, 13; Matt. 27:35 with Ps. 69:4; Mark 15:28 with Isa. 53:9, 12; Luke 4:16-21 with Isa. 61:1, 2a; John 13:18 with Ps. 41:9; John 15:25 with Ps. 69:4; John 19:24 with Ps. 22:18; John 19:28-30 with Ps. 69:21; John 19:36 with Ps. 34:20; John 19:37 with Zech. 12:10)

7. Is it possible to know the definite time of Christ's second appearing? (Matt. 24:36; 11:27; 25:13; Mark 13:32)

8. What effect should the fact of Christ's second appearing have upon the believer? (Titus 2:11-14; I John 3:2, 3; I Thess. 4:13-18)

9. Does God definitely promise to guide His children? (Ps. 25:9; 32:8; 48:14; 73:24; 78:72; Isa. 49:10; 58:11; Luke 1:79)

10. On what condition does God promise to bless and make known His will to a life? (Isa. 1:19, 20; John 7:17; Judges 5:2; Gen. 22:18; Deut. 1:26-28; Josh. 5:6; Jer. 42:6; I Chron. 29:5b, 6)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

We are not told a great deal about the childhood days

of the Lord Jesus, but God's Word does show us how wonderfully the heavenly Father protected His Son during His childhood, so that when the time came, He might become the Saviour of the world.

God gave to His people a promise that a virgin was to bring forth a Son, and His Name was to be called "Jesus." Many people were looking for the coming of Jesus, but even at His coming, they had to be guided by God the Father to the place of His birth. You remember the dear old Christmas story of how Jesus was born in a manger, and that a star guided the wise men to the place where He lay. As soon as the wise men heard that Jesus was born, they started out to find Him. They had studied the stars, and it was interesting how God used the star of Bethlehem to guide them to where the Christ-child lay.

Just before they made the journey to find the baby Jesus, they gathered together their gifts to bring to the Christ-child. At that time there was a very wicked king in the land. This king's name was Herod. He was jealous because the wise men were going to pay honor to another King. He called the wise men before him, and requested that when they return they should tell him where the baby was to be found. He did not want to know this for any good purpose, for his plan was to kill the Child.

The wise men went their way, and as they followed the star, they came to Bethlehem, and there they found the Lord Jesus. They fell down before Him and worshipped Him, and then gave their gifts which they had brought. He was everything that they had expected to find. It was through the Lord Jesus that they found light in their soul. They rejoiced in finding Him Who was the Light of the world. It was not until they started on their way back home that the Lord brought new light to their hearts. In a dream, they were warned of God not to return to Herod. No one who seeks the Lord Jesus is disappointed.

When Herod saw that the wise men failed to bring him the information that he wanted, he sent forth word to have all the children (two years old and under) killed. He was sure that with this order, he would get the Lord Jesus, too. He forgot that Jesus was God's dear Son, and was to be the Saviour of the world.

Again Herod's scheme was upset, for God warned Mary and Joseph to flee from the land until such time as He would tell them to return. It was not until Herod was dead that God spoke to them to return, but not to Jerusalem. They returned to Nazareth, where Jesus spent His childhood days. God does not tell us much of the Saviour's life here, but one thing is certain, God is watching over His Son, protecting Him from the attacks of the devil. During this time God is preparing Him for His future ministry.

Though men may try in every way possible to do away with Jesus, God is watching over His blessed Son, and the dear old Bible which we love so well. If you are seeking the One Who can bring light into the darkest heart, then God will guide you that you may hear the blessed story. He will not guide you with a star as He did the wise men, but He will guide you to someone who will tell you where to find Him.

Yours in His great love,
Aunt Anna

Fourth Quarter, Lesson 2 **Sunday, October 8, 1939**

THE FORERUNNER OF THE KING

Lesson Text: Matt. 3:1-17
Devotional Reading: Mal. 3:1-6

Golden Text: "Prepare ye the way of the Lord, make His paths straight" (Matt. 3:3).

King James Version

Matt. 3:1 In those days came John the Baptist, preaching in the wilderness of Judaea,

2 And saying, Repent ye: for the kingdom of heaven is is at hand.

3 For this is He that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, Whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire:

12 Whose fan is in His hand, and He will throughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad Him, saying, I have need to be baptized of Thee, and comest Thou to me?

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered Him.

16 And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him:

17 And lo a voice from heaven, saying, This is My beloved Son, in Whom I am well pleased.

LESSON EXPOSITION

All grades of the Bible School should revel in the rich applications possible in a lesson about John the Baptist. Pertinent aspects of truth are suggested in the following themes:

John's Humility (vss. 11, 14)
John's Fearlessness (vs. 7)
John's Spirit-filled Ministry (vss. 5, 6)
John's Simple Life (vs. 4)
John's Baptism of Jesus—a Picture of Death and Resurrection (vss. 15, 16)

We shall expound three of these titles: I. John Begins the Second Kingdom Offer (Matt. 3:1-6), II. John Blames the Religious Leaders (Matt. 3:7-12), III. John Baptizes Jesus Christ (Matt. 3:13-17).

I. JOHN BEGINS THE SECOND KINGDOM OFFER
Matt. 3:1-6

Carelessness is the besetting sin of ever so many people. It reaches into the realms of speech, money, in-

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D. B. I. SILVER JUBILEE BULLETIN

Early Days in D. B. I.

(Continued from the August Bulletin)

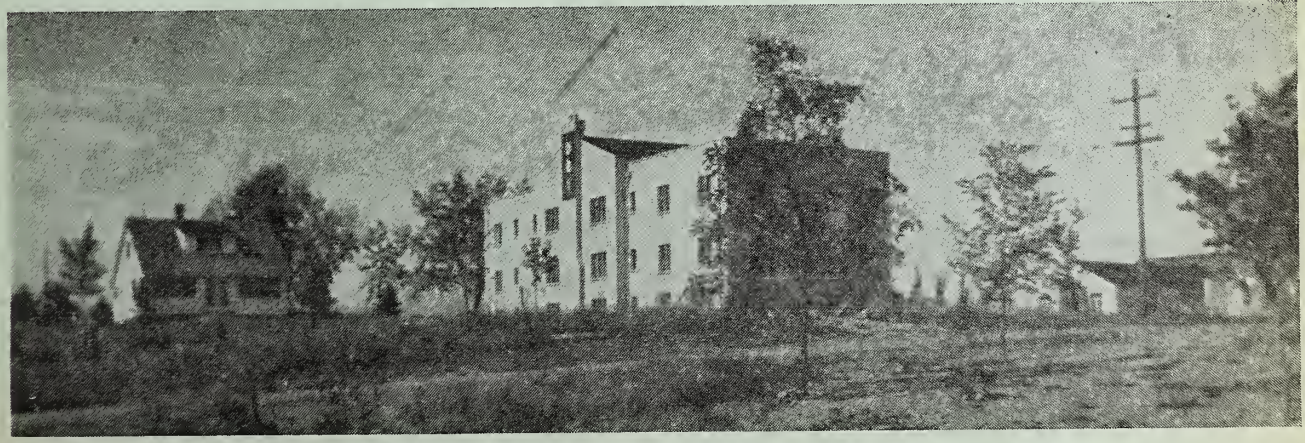
A little over twenty-five years ago when Clifton L. Fowler, the Founder of the Denver Bible Institute, confided in a fellow minister that the Lord had burdened him to start a Bible school for the training of young men and women in this Rocky Mountain region, he was rebuffed with this discouraging retort: "It takes two things to start a Bible school—a Bible teacher and money. You have neither. Cut it out, Fowler, cut it out."

From the beginning there have been many discouraging experiences to try the hearts and souls of those associated with the work of the Institute. But through the years the Lord has given grace and strength for them all. Over and over again God has demonstrated His mighty power, His unfailing faithfulness, in answer to the prayer of faith. Truly we can say with the prophet of old:

"Great is Thy faithfulness"

The testimony that follows, comes from one who literally watched the Denver Bible Institute grow up. Some of the experiences that he narrates will reveal somewhat of the difficulties encountered in those early years. The Lord's faithfulness is also evidenced in this interesting report. Though D. B. I. is somewhat larger in its scope of service today, we are just as dependent upon the Lord for our daily needs as were those associated with its beginning. Each day is a new experience of faith, a new challenge to claim His Word: another opportunity to praise Him.

"Thy faithfulness is unto all generations"



1914 — Twenty-five Years of Growth—The Denver Bible Institute Today — 1939

OBSERVATIONS of EARLY DAYS AS RECOUNTED BY AN ARDENT FRIEND OF D. B. I.

Mr. T. C. Sheffer, a pullman conductor, writer of this testimony, attended some of the first sessions of a Bible class conducted by Rev. Clifton L. Fowler even before the Denver Bible Institute had its beginning.



Mr. and Mrs. T. C. Sheffer at their mountain home, Woodland Echoes Lodge, near Littleton, Colorado

...BY T. C. SHEFFER

I recall twenty-five years ago during the close of the Billy Sunday meetings, we were gathered in a Y. M. C. A. afternoon meeting when Wilbur Wilson made the announcement that a Baptist preacher, Rev. Clifton L. Fowler, had given up a charge on the western slope on account of ill health and was starting a Bible School over on the north side of Denver in an old plumbing shop on Thirty-second and Meade Streets. He further stated that it was a great opportunity for all of us young men to get into some active Christian service and also get behind this movement whereby we could assist in the building up of this school. I made a motion that we all go together and meet Rev. Fowler and lay our plans whereby we could help out in his work. As a result, we gathered every Friday night for a weekly prayer meeting with Rev. Fowler to pray for the school and its many needs.

My recollection was that the school opened with two students. Then came the urgent need of a small printing press to print tracts, etc. and we began praying for this need. In a very short time we received a letter from some one over in northwestern Colorado saying that they understood that Rev. Fowler had started a Bible School, and wondered if he could use a small hand press in his work, and if so, that he could have it if he would pay the freight. As there was no money on hand, we prayed for funds to purchase the press and God did hear and answer our prayers both for the press and for the freight charges, praise to Philippians 4:19. The press was a great factor in the infancy of the school as thousands of tracts and other literature came off of that little press in spreading the Word of God and the activities of the school.

Many of the early students of the school are now actively engaged in Christian service in this country as well as in missionary work in the foreign field.

The school grew and then moved to Twenty-fifth and Welton in the old Barth home which was donated to the school in answer to prayer. I am blessed to recall how marvelously the Lord watches over and cares for His faithful children when He puts them through the fiery test. Many times the school was brought to the place where they wondered where the next meal was coming from, but Psalm 37:25 always answered it. On one occasion, I had dropped in for a little chat with Rev. Fowler. The school was in an all-day prayer service for the needs as they were in dire circumstances. He greeted me with that cheerful, warm smile, saying, "God bless you, dear old Tom." We had a word of prayer. He related many of the needs of the school, stating that through faith, Philippians 4:19 would never fail as God's promises were faithful and true. Just then the postman came with the mail which Rev. Fowler proceeded to open. The first letter had a five dollar bill enclosed; likewise the second, with no name. Rev. Fowler shouted, "Praise the Lord! Let's pray." Afterwards we joined the student body in a large front room, and while we were all praying, the colored cook came running in shouting, "Rev. Fowler, there is a man out here with a whole truck full of groceries and wants to unload them. I told him that we did not order any and that we had no money for them, but he insisted that they were to be delivered to D. B. I." Rev. Fowler interviewed him and he said that the groceries were a gift to the school and that the sender's name was not to be revealed. The student body returned to praise and sing their rejoicing unto the Lord for His direct answer to prayer. The Denver Bible Institute was always run on faith alone. Philippians 4:19 never failed them through the many dark,

dreary days when it looked as though all would be lost. Likewise, God always came to the rescue just as He will come to every lost sinner who will call upon Him.

My prayer is that God shall not only continue to bless and prosper the testimony of the Denver Bible Institute, but that we as individuals might look to Him for more divine guidance and a closer walk and fellowship in His marvelous love and righteousness. Let us burn the straw of selfishness and the weeds of hatred and revenge which Satan would plant within our hearts, and let us get back of this great institution which has been so signally honored and blessed of the Lord.

WORDS OF CONFIDENCE

"And this is the confidence which we have in Him, that whenever we ask anything in accordance with His will, He listens to us. And since we know that He listens to us whenever we ask, we know that we have the requests which we have asked from Him" (I John 5:14, 15, Weymouth Trans.).

Confidence that the Lord will hear and answer prayer in behalf of the LIQUIDATION FUND has been the key-note in the many letters received from our prayer helpers and contributors in recent days.

For the encouragement of our readers we publish portions of some of these letters:

COLORADO: "Enclosed please find $1.00 for use in paying off your debt of $25,000.00. I wish I could send more towards it, but I will be praying that it will be paid."

MISSOURI: "I believe this ($1.00) completes the pledge of five dollars. I sincerely wish it were more."

INDIANA: "We are enclosing $10.00 to help pay off the debt which we feel sure will be lifted because we know that God hears and answers prayer. I am sure that many are looking forward to this aim. This is the savings of our tithe, and we are trusting that it will meet the aim."

GEORGIA: "Please find enclosed five dollars for Silver Jubilee Liquidation Fund. I hope and pray that this fund will be raised in due time and that dear old D. B. I. will be free of debt."

MICHIGAN: "Enclosed you will find a five dollar bill. Please take out for a year's extension to "Grace and Truth" and place the remainder toward the removal of the debt you have on the D. B. I. property."

COLORADO: "Enclosed find five dollars on my pledge. It is so dry here that the crops are the poorest they have ever been and I do not know whether I will be able to send the $15.00 that I pledged or not as it is hard to get work, but will do what I can. I am hoping that the Lord will touch hearts that they might give."

MISSOURI: "I am sorry that I neglected your letter for such a long time, but no use making excuses. It was not possible to have a prayer circle. However, those who read "Grace and Truth" with me are praying daily for the debt raising of D. B. I. Four of us, and possibly more, set 9:00 A.M. Sunday for intercessory prayer. Also before I begin teaching my Sunday-school class each Sunday, we have silent prayer for the debt raising."

FLORIDA: "I am enclosing five dollars, another payment on the Liquidation Fund. So happy to know that contributions toward the fund are coming in so nicely and do hope the full amount will be provided when needed. I shall continue to pray for this need, as well as for all other needs of D. B. I."

Special Day of Prayer

for the

Liquidation Fund

Tuesday, September 26

We are setting aside this day, September 26, one month before the date designated for the liquidation of the Institute indebtedness, for special intercession. We invite and urge our "Grace and Truth" readers, prayer helpers, co-laborers, and friends everywhere, to join with the faculty, staff and student body in a day of fervent prayer for the liquidation of the school's financial obligations.

God knows what the lifting of this $25,000.00 burden will mean to the present as well as the future work of the Institute. Will you, dear Christian friends, share with us in taking this burden to the Lord in a day of prayer?

We sincerely request that pastors, Sunday-school superintendents, chairmen of missionary societies and prayer groups, teachers and others, cooperate in making known this special Day of Prayer.

"In the DAY when I cried Thou answeredst me" --Psalm 138:3

God Answers Prayer -- Let Us Pray!

Clip and mail

1914 **D. B. I. SILVER JUBILEE LIQUIDATION FUND** 1939

Silver Jubilee Committee, Denver Bible Institute, Box 1617, Denver, Colorado

Earnestly desiring to see the burden of debt lifted from the work of the Denver Bible Institute I hereby enclose $..... pledge $..... designated for the Liquidation Fund of the Institute. If pledge, I understand that this amount can be remitted on or before October 26, 1939.

NAME .....

ADDRESS .....

.....

DATE .....

tellect and personal habits such as dress, hygiene, industry and spirituality. But perhaps even more serious than any of these is the prevailing custom in most clerical circles of using Scripture terms without proper thought as to their accuracy. One of the most common of crrors is to refer to the present age as the Kingdom of Heaven or Kingdom of God. It is generally used by some zealous man of God who is attempting to "advance the Kingdom of God."

John the Baptist had but one mission in life and he sought with all the passion of his sincere heart and rugged body to faithfully fulfil the duties that were his. His mission was to proclaim to a dying world that the promised Saviour had arrived and that the once rejected Kingdom was again at hand. His message was to explain that the Kingdom was conditional—it must be accepted by every Jew (Acts 2:38) else it would have to be again postponed. The offer of the Kingdom here on the banks of the river Jordan brought memories, no doubt, to devout Jews of another offer made hundreds of years before. That offer was made through David and Solomon (II Sam. 7:4-17). The promised Kingdom did not materialize however, for the people turned it down. In answer to some people's protest that David and his son enjoyed exceptionally grand reigns and that their kingdoms were fulfilments of these promises, we would answer that the true Kingdom in God's mind is a Utopia made possible only through the removal of the curse. The world has not seen that day since the garden of Eden, notwithstanding the weasel-like tactics of post-millennialists who suck all the literality from Kingdom prophecies and substitute spiritual applications. Neither will it see that day until after the Rapture, seven-year Tribulation, and Revelation of Jesus Christ (Zech. 14: 1-12).

The present offer begun by John and completed by Christ is the second offer in the list of three. Here they are in their respective order:

First Kingdom Offer—David and Solomon—God the Father

Second Kingdom Offer—John and Jesus—God the Son

Third Kingdom Offer— Peter and Apostles—God the Spirit

II. JOHN BLAMES THE RELIGIOUS LEADERS

Matt. 3:7-12

John's appearance was so unique and his message so amazing that a great congregation of inquisitive Jews made their way to his revival. Some were really serious and responded to his appeal to believe and repent. Such were baptized (verse 6). But there was a special group of men in John's audience, known as Pharisees and Sadducees, who spurned the earnest invitations of this plain-spoken prophet. They may have thought they could remain unnoticed but they were due for a surprise. John perceived the unbelief and silent effrontery of these religious leaders to his message and publicly denounced them. John seemed to possess almost supernatural powers as he selected these men from the crowd and took inventory of their sins. But any preacher who walks with God can analyze the sins of the people and on the authority of God's Word denounce them. The preacher has the advantage because he is in touch with the Guide Book which catalogues the sins of all men. The sinner on the street may marvel at the apparent mind-reading ability of the personal worker but it is really no miracle—just a case of believing God's Word.

John's stinging rebuke to these ecclesiastical "big guns" was born of courage of conviction. He cared not what he might suffer as a consequence. He was obeying orders from a higher court.

His opening words show IRONY: "O generation of vipers, who hath warned you to flee from the wrath to come?" It was as though he said, "How is it that you of all people should suddenly become cowards and begin to fear God's wrath?"

His next thrust shows his INDUSTRY, for he says, "Bring forth therefore fruits meet for repentance." John believed in proving one's salvation by his works. He placed a premium on faithful adherence to one's profession. Paul's way of putting it was, "Shew thyself a pattern of good works." A pattern is that which others copy, and it behooves the clergy to live victorious Christian lives if the laity are to be won in this respect.

John's INDICTMENT of these leaders is seen in verses nine to twelve. He first anticipates that they will defend themselves against his charge by boasting in their ancestry. His answer to that argument is that God is no respecter of persons and that He is so independent of any one man or group of men that He could make men out of stones. The trouble with these Pharisees was that they did not believe in depravity. John tried to show them that they were soul-sick and needed help from heaven. God is willing for every man to confess his sins and ask forgiveness, but there will be some stubborn ones who will rebel at such humiliation. John makes it clear that there will be a judgment day and that Christ will be that Judge Who will cleanse the floor (the world) of the chaff (unbelievers) and gather the wheat (believers) into His garner (or barn—Kingdom). From this latter figure we would gather that some of the Pharisees and Sadducees were unbelievers. We do not mean to imply that all men who display bad works are unsaved, for the Bible teaches that some believers will be well nigh fruitless (I Cor. 3:11-15).

III. JOHN BAPTIZES JESUS CHRIST

Matt. 3:13-17

While John was exposing the religious racket and perfidy of the church leaders, the King Himself appeared. The thirty years of private life were over and the time for His presentation as King and Saviour had arrived.

The first step in his far-reaching program was to be baptized with water. Water baptism, as here practised by John and endorsed by Jesus, was unquestionably a Jewish rite and consequently a Kingdom sign as some ardent anti-baptism enthusiasts claim. However, the careful student must not lose sight of the more important fact that Christ's baptism pictured the fulfilling of all righteousness (vs. 15). The real significance of this particular baptism would have been lost had Christ heeded John's request and baptized him. Christ was on the road to the Cross of death and the tomb of victory. This simple drama in the Jordan river was a preview, a photograph of those coming events. Nothing short of immersion could accurately portray death and resurrection, and we read that Christ "went up straightway out of the water." We would ask those who "baptize" by sprinkling wherein the symbol lies.

Since the question of baptism for this age has been raised in the preceding paragraph in this lesson, and for the benefit of those who are not satisfied with Christ's type, we will continue that discussion. Water baptism in the Old Testament and the Passover Feast are true counterparts. They were both Jewish and equally symbolic of Christ's death, with the former reaching into the resurrection. The Passover Feast was displaced by the Lord's Supper through a direct order of Christ Himself. The water baptism type was displaced by water baptism, not by command, as in the case of the former, but through the example of the Apostle Paul. The same passage that contains Paul's temporary departure from the practise of water baptism (I Cor. 1:12-17), also contains his admission of former practise with no apologies for such nor denouncing of it as a principle nor indication that he would never do it again.

There is a vast difference between the Lord's Supper and water baptism, for one is commanded and the other is merely permitted. The former is an ordinance; the latter a type. Neither has anything to do with salvation but both contribute to one's blessing; the former being more of a personal expression of faith, and the latter a public testimony of one's faith.

There is still another corroboration of familiar truth in this incident; we refer to the doctrine of the Trinity. The Son had just emerged from the water when the Holy Spirit descended in the form of a dove and the Father's voice was heard from heaven. The three Persons do not appear together often in the Scripture and this is one of the occurrences.

VITAL TRUTH ILLUSTRATION

For forty-two days, May 21 to July 1, Czecho-Slovak statisticians listened to German broadcasts which carried across the republic's border, and methodically counted the insults, reports "Time." Their tabulations "showed that Berlin's Central Broadcasting Station put on the air 922 attacks on the Czecho-Slovak republic, 194 criticisms of President Eduard Benes or the Prague government, attacked Czecho-Slovak officials and law courts 172 times, insulted the honor of the Czecho-Slovak army 106 times."

Although, as the Psalmist declares, the wicked "set their mouth against the heavens . . . and they say, How doth God know? And is there knowledge in the Most High?" it is evident from Scripture that every insult against God is more carefully tabulated than the German insults were by Czecho-Slovakia . . . But today is not the day of judgment; it is the day of grace, and the good news to every ungodly sinner is that "Christ died for the ungodly" (Rom. 5:6), and "through this man is preached unto you the forgiveness of sins: And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38, 39). —From R. G. LeTourneau's paper, "Now"

POINTED QUESTIONS ON THE LESSON

1. Did John the Baptist arise for a unique ministry of his own planning, or in fulfilment of prophecy? (Matt. 3:3; Mark 1:2, 3; Isa. 40:3; John 1:6; 3:28)

2. What was the attitude of this preacher of righteousness toward the hypocrisy of the leaders of his day? (Matt. 3:7, 8; Mark 6:17, 18)

3. Was John the Baptist willing to be only a voice that souls might turn to Jesus? (Matt. 3:3b; John 1:7, 8, 23, 35-37)

4. Is the message of salvation the same in every age of this world's history? (Eph. 2:8, 9; Acts 4:12; Heb. 4:2; 11; Rev. 22:17)

5. What was the outstanding personal characteristic of John the Baptist? (Matt. 3:11; Mark 1:7; John 1:27; 3:30)

6. What should be the distinguishing marks of every believer's life? (Matt. 7:20; John 15:8; Gal. 5:22-26; Col. 1:10)

7. Of what was the baptism of Jesus a symbol? (Matt. 3:16; Rom. 6:4-6)

8. Does God promise to His children the resurrection power of a new life in daily living? (Rom. 6:11-14; 8:2-4; 12:1, 2; Jude 24; Gal. 2:20; Eph. 1:18, 19)

9. Give some proofs of the doctrine that God is triune —three Persons, yet one. (Matt. 3:16, 17; Mark 1:10, 11; John 14:26; I Cor. 6:11; I John 5:7)

10. How did God the Father miraculously put His stamp of approval upon the ministry of His Son? (Matt. 3:17; 17:5; Mark 1:11; 9:7; Luke 3:22; John 12:28-30)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

When the king from another country comes to our land, our newspapers have great headlines announcing the date and hour of his arrival. My, how the people all look forward to the coming of the king. They plan great celebrations and many activities, all because the king is coming. What great joy there is among the people of our land, for they count it a privilege just to view the king as he goes by in all his pomp and glory.

The children of Israel were looking for their King. The promise of His coming had been theirs for years, and they eagerly awaited His arrival. The King was the Lord of Glory. There was a man named John the Baptist who was sent ahead to announce the coming of the Lord Jesus. He was the man to carry the glad news of His coming. He stood on the banks of the Jordan River and cried out to the people as they passed by. It was a custom in those days to have certain places to cross the Jordan, and it was at just such a place that John the Baptist stood. He told them that the King was coming, and that they should repent of their sins. The people had suffered under the rule of the Roman empire, and yet John knew that they needed deliverance from their sins more than deliverance from the Roman rule. They were sinners, and he wanted them to be ready for the coming of the King. It would not be long before Jesus would come.

The King did come, but when He came, they refused to own Him as their King. The Lord Jesus came as a Baby in a manger, and they were looking for a great King. Jesus was now grown, and came to them as their King. What a sad sight that must have been; looking for the King, but rejecting Him when He came. Instead of rejoicing at His coming, they sought to put Him out of the way, and finally nailed Him to the cruel cross to be crucified.

Is that the way you are treating Jesus? He wants to be your Saviour. Are you listening to the message of how He died for sinners, but refusing to own Him as the Saviour of your life? Cruel hands nailed Him to the cross to die. He died for your sins. He not only died, but rose from the grave, and has now gone to heaven. One day He shall come back again. Are you ready for His coming, or will you be ashamed to meet Him as King? He comes to rule and to judge. If you are His, you need have no fear of His coming, for He will take you to be with Himself, and there will be great rejoicing, but if you are not His you will not rejoice at His coming.

What will you do with Jesus?
Neutral you cannot be;
Some day your heart will be asking,
What will He do with me?

Yours in the joy of His coming,

Aunt Anna

Fourth Quarter, Lesson 3 **Sunday, October 15, 1939**

THE TEMPTATION OF JESUS

Lesson Text: Matthew 4:1-11

Devotional Reading: Hebrews 2:11-18

Golden Text: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted (tested) like as we are, yet without sin" (Heb. 4:15)

King James Version

Matt. 4:1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2 And when He had fasted forty days and forty nights, He was afterward an hungered.

3 And when the tempter came to Him, He said, If thou be the Son of God, command that these stones be made bread.

4 But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple,

6 And saith unto Him, If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them;

9 And saith unto Him, All these things will I give

Thee, if Thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.

11 Then the devil leaveth Him, and, behold, angels came and ministered unto Him.

LESSON EXPOSITION

The lower grades will find abundant material in the text regarding the ever present problem of yielding to sin. The example of our Lord in meeting the Adversary is splendid inspiration for any boy or girl. Especially do we like this text as applied to the victorious life, for Christ met each testing with the Word of God even though Satan perverted that very same Word. The adult classes, however, will find profit in going into the doctrinal issues at stake. We regret that space will not permit lengthy treatment of any one of the great questions which shall be raised. Before discussing the outline, we shall give ourselves to three salient questions. They are as follows:

I. Was Christ tested or tempted?

II. Could Christ have yielded to the devil?

III. Why was Christ tested at all?

I. WAS CHRIST TESTED OR TEMPTED? The answer to this question must of necessity depend upon the meaning of the words involved. The thought behind "test" is that of trying one, to determine their sincerity or true character. The third meaning for "tempt" as given by some dictionaries is identical with that for "test," but the first or primary definition carries an additional shade of meaning. The primary definition reads like this: "To be an inducement to wrong doing," or "to entice to evil." The thought here, if we have interpreted it correctly, is that of making one desire to sin, if not actually to commit the deed. The result of this word study is to cause us to prefer the word "test" when we wish to convey the thought of a trial or testing without the individual even desiring the evil thing, and the word "tempt" when the individual covets that which is evil.

Now let us see what the Scripture has to say about this distinction. The Greek word for tempt is "piradzo." This word occurs thirty-six times in the New Testament. In most instances it is translated "tempt" but six times it is translated "test" or its equivalent. In John 6:6 it is rendered "prove"; in II Corinthians 13:5 it is "examine"; in Hebrews 11:7, Revelation 2:2, 10, it is "tried"; and in Revelation 3:10 it is "to try." It is very evident that the King James translators had a big suspicion that the word should be rendered as it was in these six passages. "Strong's Greek Dictionary of the New Testament" gives "test" as the preferred translation of "piradzo," leaving "tempt" as a secondary meaning.

In the translation of James 1:12, the translators Moffatt, Goodspeed, Weymouth and Ballantyne render "piradzo" "trial."

Upon the basis of that which we have explained and demonstrated, we are forced to say that Jesus Christ in His three experiences with Satan was TESTED only and not tempted, for He was not "drawn away of His own lust, and enticed" (James 1:14).

II. COULD CHRIST HAVE YIELDED TO THE DEVIL? Our consideration above led us right into this field of thought. If Christ had been brought to the place of even desiring what the devil had to offer Him, then He would have been a sinner. Our Lord Himself made this clear when He said that lusting after a woman was as bad as adultery (Matt. 5:28). But it is very evident from the text that Christ did not sin. However, we are still confronted with the question of whether or not He could have sinned. Our unhesitating answer is that He could not have sinned at any time during His incarnation or at any other time. Christ was God while He was man, and at no time while He was man was He any the less God. He became a Man in order that He might die as a Man, and, while a Man, suffered all the testings of the flesh. But had He sinned, then God could not have accepted Him as the PERFECT Lamb on the Cross. In Old Testament days, the sacrifice had to be WITHOUT BLEMISH (Lev. 1:3). Christ as the fulfilment of this type could be no less than the requirement. We repeat with emphasis, Christ in order to be the world's Redeemer not only DID NOT SIN but COULD NOT HAVE SINNED.

III. WHY WAS CHRIST TESTED AT ALL? One answer to this could be that God wanted to demonstrate to a lost race of men that there was One Who could be "tested in all points like as we are, yet without sin" (Heb. 4:15). Another answer would be that Christ, as the second Adam, (I Cor. 15:45) would submit Himself to the same threefold testing as occurred in the Garden of Eden, and prove that Adam could have resisted the Adversary.

The threefold testing seen here in the text is identical with Adam's testing in the Garden and corresponds with the principle of testing laid down in I John 2:16: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Compared, the three passages look like this:

Genesis 3	Matthew 4	I John 2:16
1. Good for food	Make stones bread	Lust of the flesh
2. Make one wise	Leap from building	Pride of life
3. Pleasant to eyes	Become world ruler	Lust of the eyes

Our outline will use the language of the I John passage: I. Christ's Testing of the "Lust of the Flesh" (Matt. 4:1-4); II. Christ's Testing of the "Pride of Life" (Matt. 4:5-7); III. Christ's Testing of the "Lust of the Eyes" (Matt. 4:8-11).

I. CHRIST'S TESTING OF THE "LUST OF THE FLESH"

Matt. 4:1-4

Take note that our Lord was led into the wilderness, not by the devil but by the Spirit. God may have planned this testing but on the other hand it may have just been permitted. In His dealing with us Christians, God permits the forces of evil to test us as in the case of Job, but at other times He chastens us for our own good (Heb. 12:6-11).

After fasting for forty days and nights as did Moses and Elijah, Christ met the devil. Capitalizing on Christ's normal desire for food, the devil invited Him to turn the stones into bread. The implication in the suggestion was that God had forgotten His Son. This was an appeal to satisfy the desires of the flesh or body through a special miracle. Christ could have done so, for John had said only a few days before this incident that He could make men out of stones (Matt. 3:9), but Christ spurned the suggestion and pierced the devil with the Sword of the Spirit; "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Christ could have used His own phraseology apart from the Written Word but He chose to honor that Word by using it here. There can be no doubt but that this is God's own method of meeting the enemy of men's souls. The Psalmist said significantly, "Thy Word have I hid in mine heart, that I might not sin against Thee" (Ps. 119:11).

II. CHRIST'S TESTING OF THE "PRIDE OF LIFE"

Matt. 4:5-7

We must be careful to observe that Christ was tested of the devil and not of His own lusts as James 1:14 describes it. Christ had no old or Adamic nature within Him for the devil to play upon. Christ had no pride but the devil sought to entice Him nevertheless. This time he suggested that He cast Himself from the high pinnacle of the temple whence they had gone, just to prove His deity. Following the Lord's example, he too used the Scripture. But true to form he perverted it. He left one qualifying phrase out of Psalm 91:11, 12, which reads like this; "to keep Thee in all Thy ways." This makes all the difference in the world, for the devil was asking Christ to do something which would be contrary to the ways of God. The devil wanted Christ to make Himself popular and admired because of His grandstand display of power. This is not God's way but the devil's. It was just such pride that caused his fall, and brought the denunciation of heaven upon that sin (Ezekiel 28:16). Christ

met perverted Scripture with unperverted Scripture. Christian, never fear to use the Word of God with false teachers who may know thousands of verses but use them to their own destruction (II Pet. 3:16). Never resort to man's wisdom, for then the devil has you by the throat. There is one sword that he cannot cope with and that is the one the Lord used (Heb. 4:12).

III. CHRIST'S TESTING OF THE "LUST OF THE EYES"

Matt. 4:8-11

This third and last testing had to do with the world that belongs to the devil. He is the god of this world and he has it in his lap (I John 5:19, Gr. "wicked one"). Surely the devil knew that some day the whole world would be under the sovereignty of the One Whom he was testing, but nevertheless in characteristically reckless fashion he went the limit. Perhaps he thought that he could persuade the Lord to forego the cross and its suffering and take the world now. Whatever he thought he was mistaken, for the Lord again answered with the Word of God, and the devil was defeated. Thousands of years before he had met another man and had come away the victor (that other man was Adam), but this time Satan was the vanquished. No more shall Christians fear the wicked one for Christ is stronger than the strong man. God is our assurance that we can stand every testing victoriously, "There hath no testing taken you but such as is common to man: but God is faithful, Who will not suffer you to be tested above that ye are able; but will with the testing also make a way to escape, that ye may be able to bear it" (I Cor. 10:13).

VITAL TRUTH ILLUSTRATION

Billy Bray, a Cornish miner whose rugged piety has been a blessing to so many of God's children, gives much instruction in his quaint way as to how to treat the temptation of Satan. He says that one day, when he was a little down-hearted, he stood upon the brink of a coal pit, and someone seemed to say, "Now, Billy, just throw yourself down there and be rid of all your troubles." He knew in a minute who it was, and drawing back, said, "Oh, no, Satan! You can just throw yourself down there. That is your way home, but I am going to my home in a different direction."

Another time his crop of potatoes turned out poorly; and as he was digging them in the fall, Satan was at his elbow, and said, "There, Billy, isn't that poor pay for serving your Father the way you have all the year? Just see those small potatoes." He stopped digging and replied, "Ah, Satan, at it again—talking against my Father, bless His name! Why, when I served you I did not get any potatoes at all. What are you talking against Father for?" And on he went hoeing and praising the Lord for small potatoes—a valuable lesson for us all.

—Major Whittle

POINTED QUESTIONS ON THE LESSON

1. Although Christ was taken into the place of testing alone, does He ever forsake us in testing or difficulty? (Ps. 94:14; Matt. 28:20b; John 14:16, 18; Heb. 13:5)
2. What is the only scriptural method of meeting the tests of Satan? (Ps. 119:9, 11, 105; Matt. 4:4, 7, 10; Heb. 4:12)
3. Does God provide victory and blessing for every trial or testing of life? (Ps. 66:10-12; Rom. 6:14; 8:37; I Cor. 10:13; II Cor. 2:14; 9:8; 12:9; Heb. 2:18; 4:15, 16; II Pet. 2:9; Jude 24)
4. What is God's purpose in permitting trials and suffering in the lives of His children? (Deut. 8:2, 3; Job 23:10; Ps. 66:10-12; Zech. 13:9; Heb. 12:9-11; James 1:12; I Pet. 1:7)
5. Where should the heart and mind be centered in times of trial? (Ps. 27:4, 5, 14; 28:7; 62:5-8; Isa. 26:3; Heb. 4:16; 12:1-3; I Pet. 5:7)
6. Is God's chastening an evidence of His condemnation, or a mark of His love? (Ps. 94:12-14; Prov. 3:12; 13:24; Heb. 12:6-8)
7. What should be the believer's attitude toward testing or chastening? (Job 5:17, 18; Prov. 3:11, 12; Heb. 12:5; I Pet. 4:12)
8. Does Satan have a program of deception to lead souls astray in the realm of religion? (Matt. 24:5, 11, 24; Mark 13:6; I Thess. 3:5; II Thess. 2:9, 10; Titus 1:10, 11; II John 7; Rev. 12:9; 13:11-14)
9. Is everyone individually responsible for the sin to which he yields? (Jer. 17:9; Matt. 12:36; Rom. 14:12; James 1:13, 14)
10. How can the believer be kept from the deceptions of Satan in doctrine and in the life? (Ps. 119:105; Isa. 1:19; 8:20; John 7:17; II Tim. 2:15; Titus 1:9)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

The devil, who is Satan, is always trying to tempt God's people to sin against the things of the Lord. You remember in the book of Job, in the first chapter of the book, we find Satan coming in the presence of God asking Him to let him have Job to tempt him. Satan thinks that if he makes the temptation hard enough, that Job will regret that he ever knew the Lord. Throughout the book of Job, we see that Satan's attacks on Job's life were many, yet in the end, Job stood true to God. He lost everything, but knew that God would not fail him.

But Satan goes so far as to think that he can tempt the Lord Jesus. The heavenly Father allows the Spirit of God to lead the Lord Jesus into the wilderness to be tempted of Satan. How foolish to think that God's Son will give way to the devil's tempting. Because Jesus was very God Himself, He could have spoken and Satan's days would be over, but Jesus let Satan trap himself. Jesus was perfect and without sin, and yet because He was born in human flesh, He met Satan's blows with the Word of God.

What a precious lesson the Saviour gives us through this lesson. When Satan came with his temptations, Jesus answered with the Word of God. Satan did not give up on the first trial, nor on the second trial, but when the third attack was made, and Jesus still answered with God's Word, it was defeat to Satan, and he left the Saviour alone. Have you been tempted and drawn aside from doing right? What do you do when Satan tries you? Are you ready to meet him with the Word of God? The Lord has the same weapon for you that He used, and it is still just as powerful. From time to time you have learned memory passages from the Bible, and at just such times as these you need to recall these promises. Satan cannot stand the Word of God, and when you remind yourself of God's promises, the temptations will leave. "Thy Word have I hid in my heart, that I might not sin against Thee." Hide as many passages of Scripture in your heart as you can. Then you will have plenty of darts to hurl at Satan when he comes around seeking to lead you astray. May the Lord make you a happy Christian, and a victorious Christian as well.

Yours in His victory,
Aunt Anna

Fourth Quarter, Lesson 4 **Sunday, October 22, 1939**

THE CITIZENS OF THE KINGDOM

Lesson Text: Matthew 5:1-16
Devotional Reading: Psalm 24

Golden Text: "Let your light so shine before men, that they may see your good works, and glorify your Father Which is in heaven" (Matthew 5:16).

King James Version

Matt. 5:1 And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him:
2 And He opened His mouth, and taught them, saying,
3 Blessed are the poor in spirit: for theirs is the king-

dom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on a hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father Which is in heaven.

LESSON EXPOSITION

The "Citizens of the Kingdom" is exactly the right title for our lesson this week. However, we wonder if there will not be many who will put the wrong interpretation on this passage in spite of the fact that it is declared to pertain to the Kingdom. Now the Kingdom and the Church Age are two separate and distinct periods of time; and so what is designated to be Kingdom teaching cannot be brought over into the Church and accepted as its basic teaching. The Kingdom which we studied in the lessons for September 24 and October 8 is a time when Jesus Christ reigns on earth, sitting on the throne of His father David. At this present time Jesus Christ is in heaven and Satan is the god of this world (II Cor. 4:4). Jesus Christ now rules only as men now give Him the right-of-way in their hearts. But in the Kingdom "He will rule with a rod of iron" (Rev. 19:15; 20:4).

We will now proceed to study the lesson under the following headings: I. Kingdom Standards (Matt. 5:1-10); II. Tribulational Persecutions (Matt. 5:11, 12); III. National Peculiarities (Matt. 5:13-16).

I. KINGDOM STANDARDS

Matthew 5:1-10

As has been stated, these principles belong to the Kingdom and they are the standards of conduct for those who shall inherit the Kingdom. These beatitudes have become a divine constitution for a righteous government on earth. When the Kingdom is established, it will be according to that constitution, which may be regarded as an explanation of the word "righteousness" as used by the prophets in describing the Kingdom. Christ is here trying to make clear in the Jewish mind the significance of true righteousness as contrasted to their perverted standards of fulfilling their obligation by performing the mere ceremonial aspect of the law. Their idea of the coming Kingdom was only that of glory, splendor and power. True enough, these characteristics will be in evidence, but these glorious aspects are given minor emphasis as the prophets reiterate again and again that righteousness, justice and peace will have full sway.

So while we keep in mind the dispensational angle of this passage, let us not forget the individual application. The very fact that these virtues are exemplified when Jesus Christ rules here on earth is an indication that they will be evidenced now as He rules in the hearts of believers.

Now let us turn to the eight "blessed's": Blessed are the pure in spirit, the meek, they that mourn, they which hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers, and they which are persecuted for righteousness' sake.

If we were to compile a similar list of eight "blessed's" (or "happy" as the word could accurately be translated) as the world now sees things, it would likely read like this: "Happy are the haughty in spirit, the gay and frivolous, the proud, they that lust after pleasure, they that stir up strife and spread scandal, and they that suffer no persecution." Now we know that no worldly-minded person would admit the above to be true, but what people do speaks so loudly we just can not hear what they say. In summing up the principles of Kingdom conduct and contrasting them to the present worldly standards, we are reminded of the two sons of Zebedee whose mother brought them to Jesus, asking that they might sit one on the right and the one on the left of Jesus in His Kingdom. When the ten were indignant at this request, Jesus reminded them that at that time Gentile rulers were lording it over them, so naturally they were seeking an opportunity to retaliate. But He then adds significantly, "Whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant" (Matt. 20:26, 27). Those who will be great in the Kingdom must be the humble servants now.

II. TRIBULATIONAL PERSECUTION

Matthew 5:11, 12

It is because of these blessings which will be ushered in when Christ comes to reign that He now turns their thoughts back to the period just preceding the Kingdom. When the tribulational horrors break upon them, they can rejoice and be exceeding glad, for soon Kingdom blessings will be theirs. Throughout the prophets, a ray of encouragement shines forth to those suffering persecutions in the Tribulation: "Lift up your heads; for your redemption draweth nigh" (Luke 21:28b). Truly these poor Jews are certainly going to need encouragement for that great and terrible day. At the time of the Assyrian invasion of Samaria in the days of King Jehoram and Elisha, the prophet, the conditions in that city were unspeakable. Worse conditions prevailed when Jerusalem was destroyed by Titus in 70 A.D. But concerning the Tribulation our Lord Jesus Christ says: "For then shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21). But above all their terrible persecution He still says, "Rejoice, and be exceeding glad: for great is your reward in heaven" (Matt. 5:12).

III. NATIONAL PECULIARITIES

Matthew 5:13-16

"Ye are salt," and "ye are light," says the Lord Jesus Christ of the nation Israel. As inconsonant as Kingdom ethics are in this perverse world, just so incongruous is a nation of salt and light among the idolatrous and wicked nations. Yet that was God's purpose for this nation. He chose in Abraham a nation to keep His name alive on the world. Every spiritual blessing enjoyed by this old world has come through the nation Israel. They gave to the world the written Word, and through that nation came the Living Word. They are the salt that God intended should keep the world from corrupting. They were the light that should have kept men from walking in darkness. But in spite of the fact that these great blessings have come to us through that nation, they failed God in a major degree. Accordingly, Jesus is here sounding the warning: "If the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Matt. 5:13). Light hid is just as useless as savourless salt. Having the light and using it are two different things. What a wonderful thing it is that God has deigned to call men lights. Three things in the Word are called lights. Jesus Christ said, "I am the Light of the world" (John 8:12). "Thy Word is a lamp unto my feet, and a light unto my path," says the Psalmist (Psalm 119:105). And then in this remarkable passage Jesus Christ says

that the nation Israel, which is God's photograph of the individual believer, is light. What a glorious privilege is the believer's of giving forth light to the world by reflecting the true Light. Thus the Christian can give light by his life and deeds. The world will be quick to take note of the person that has been with Jesus. In addition to reflecting the Light through the life, the Christian is to disseminate the Light by spreading the Word. The thought of the Christian giving forth the light by the consistent life and by the giving forth of the Word is beautifully brought out in Philippians 2:15, 16, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the Word of life."

Truly the child of God is a peculiar person in this world just as the nation Israel was peculiar among the nations, but it is a glorious privilege to be called out of blindness into light and then "to give light to them that sit in darkness and in the shadow of death."

VITAL TRUTH ILLUSTRATION

"There comes Mrs. MacGregor—'trailing the Beatitudes,' " said a young man admiringly as a beautiful elderly woman came out of the hotel door and stopped to speak to a group on the steps. The girl beside him turned in surprise. "What a funny thing to say!" she cried with a laugh. "What do you mean by such a speech as that?" "Just look, and I'm sure you'll see," he answered softly. "Watch her face as she talks to those people." For a moment the girl was silent, studying the face that was turned toward her. "I do understand," she whispered at length, turning back to her companion. "'Blessed are the pure in heart'—that's there, isn't it?" "Yes," answered the man quietly, "and all the rest of them, too. I looked them up at once when I heard someone say that about her, and they're all there, and in her life too—the mercy and the peacemaking, and the hunger and thirst after righteousness most of all. She's the mother of a friend of mine, so I know her right well."

"What a lovely thing to say about a woman!" mused the girl thoughtfully. "I thought it was funny at first—'trailing the Beatitudes'—but now I appreciate it. It is as if she were clothed in them, isn't it? Beautiful and blessed! Why, it's the most wonderful compliment you could pay!" —"The Youth's Companion"

POINTED QUESTIONS ON THE LESSON

1. Is the "kingdom on earth" referred to in Scripture merely a human experience or does it refer to a literal period of time? (Rev. 20:4, 7)
2. Will Christ literally return to this earth to establish a kingdom? (Isa. 2:4; Zech. 14:9; Rev. 1:7; Acts 1:9-11; John 14:1-7; Rom. 15:12)
3. What advent will inaugurate Christ's kingdom here on earth? (Zech. 14:4)
4. What are some of the characteristics of the kingdom time? (Isa. 2:1-4, 11, 12, 17; 4:1; 11:6; Zech. 14:6)
5. Will Israel have a part in the coming Kingdom age? (Isa. 59:20; 11:11-16; Matt. 8:11; Rom. 11:26, 27)
6. Where and how does Christ reign today? (II Cor. 6:16; Eph. 3:17; John 14:17, 23; Gal. 2:20)
7. What three things are classified as lights in this world of darkness? (John 8:12; Ps. 119:105; Matt. 5:14)
8. What is the believer's responsibility in manifesting this light? (Matt. 5:16; II Cor. 4:1-7; I Pet. 2:12; Rom. 13:12; Phil. 2:15, 16)
9. Do men naturally desire to walk in the light? (John 3:19)
10. Is it important that the believer walk in the light? (Luke 11:35, 36; John 8:12; Eph. 5:8; I John 1:7)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

The Golden Text for today's lesson is found in Matthew 5:16. Let us learn this passage before we even study our lesson. "Let your light so shine before men, that they may see your good works, and glorify your Father Which is in heaven."

Are you a shining Christian? In our text we read. "Let your light so shine before men." We are to shine for Jesus before others. The Bible tells us that Jesus said. "I am the Light of the world." The world without the Saviour is in darkness. When we take Jesus into our hearts, we have the Light of the world dwelling in us. He lights up our lives that were once in darkness, and now He says, "Let your light shine before men." He gives us the light to shine and then calls it our light. We still live in the same world as we did before, but He wants us to shine for Him, that others might see the Light through us.

When we take Jesus as our Saviour, He forgives our every sin, and promises us a home in heaven with Himself. Heaven is now our home. We are citizens of a new country. We belong to the heavenly family, but we are living away from home until such time as God sends for us. While we are away from home, we need to tell others of that home, and of the Saviour Who can save them from their sins. Show them Jesus, Who is "the Way. the Truth, and the Life."

In heaven there will be no need of light, for Jesus Who is the Light will be there. But on this earth, we only have light because Jesus shines from the lives of Christians. Those who do not know Jesus as their Saviour, think the world is a wonderful place, and they don't think it is so dark, because God sends the sunshine upon the world. But sin is in the world, and sin is black, and men's hearts are black until Jesus washes them and makes them white as snow. In the heart of every Christian, there is light, and so God leaves us in this world that we might shine for Him, letting others see the Light.

Shine, shine just where you are,
Shine, shine just where you are,
Send forth the light into the night
And shine for the Lord where you are.

Yours in His love,
Aunt Anna

Fourth Quarter, Lesson 5 **Sunday, October 29, 1939**

BEVERAGE ALCOHOL AND SOCIAL PROGRESS

Lesson Text: Luke 21:29-31, 34-36
Devotional Reading: Gal. 5:16-24

Golden Text: "Know ye not that the unrighteous shall not inherit the kingdom of God?" (I Cor. 6:9)

King James Version

Luke 21:29 And He spake to them a parable; Behold the fig tree, and all the trees;
30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.
31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.
34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.
35 For as a snare shall it come on all them that dwell on the face of the whole earth.
36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

LESSON EXPOSITION

Following a method of treatment of the temperance lessons which is not new to these Sunday-school expositions, we launch out again into the field of Christian separation from worldliness. This is a sadly neglected truth

with many of God's people. With some it is a neglect of those outward manifestations of the flesh such as tobacco, liquor, dope, card playing and gambling, immorality, theater attendance, vile language, etc. With others it is a smug, complacent, self-righteousness that smells of pharisaism. These latter pious folk have cleaned house of all visible, outward sins such as the list mentioned above, but they get angry, impatient, selfish, complaining, and they quarrel, hate, and in general act as nearly like the devil and their former unbelieving days as it is possible.

The text deals with Christian living in the light of the Second Coming. From a dispensational point of view, the setting of this lesson, strictly speaking, is in the Tribulation. Bible students must not forget that the four Gospels are Jewish books and that the prophecies do not belong to this age but rather to the following one. Consequently, this Second Coming in Luke is not the Rapture but the Revelation. However, there is a principle of Bible interpretation that permits us to remain here in Luke and receive food for our souls even if it is a Jewish book. "Individual spiritual truth is the same in every dispensation." Christ's imminent return should have the same salutary effect on our lives in the Body age as it will have in the coming Jewish age. The applications which shall be made will be as much for a Jewish age as for the Body age. The two-point outline is: I. A Picture of the Second Coming (Luke 21:29-31); II. Preparedness for the Second Coming (Luke 21:34-36).

I. A PICTURE OF THE SECOND COMING

Luke 21:29-31

The parable which our Lord spoke to these people centered around a fig tree. The fig tree is symbolic of Israel and was used on more than one occasion to drive home a point (Luke 21:29-33). The physical picture is of a fig tree, having withstood the ravages of the winter elements, now ready to shoot forth the buds and blossoms of a regenerated life. Such a scene, explains our Lord, is a sign that summer has arrived. Then, so as not to leave us in the dark about the application, He explains that certain events which He had been teaching about in this very chapter, are the buds and blossoms to indicate that the summer of the Jewish kingdom is not very far away. The kingdom as here used does not refer to heaven or the Second Coming or something spiritual and intangible. It is the literal Utopia promised to David, reiterated by the prophets (Isa. 35), and to be fulfilled with Christ reigning on a literal throne (Zech. 14:9) for a thousand years (Rev. 20:6). This kingdom cannot begin, however, until the King returns. We are led by the prophet Zechariah to believe that the return of the King on the Mount of Olives is practically synonymous with the inauguration of the kingdom on earth (chapter 14).

A review of the chapter before us discloses a list of startling signs or indicators that the Second Coming and Kingdom are nigh at hand. The list includes the destruction of the temple (vss. 5, 6), many false prophets (vs. 8), warfare and international dissention (vss. 9, 10), seismic disturbances (vs. 11), terrible human suffering (vs. 11), heavenly or cosmic signs (vss. 11, 25), vicious persecution (vss. 12-17), and the destruction of Jerusalem (vss. 20-24). Some of these predictions have already been fulfilled. We refer to the leveling of the temple and demolition of Jerusalem. Both of these occurred in 70 A.D. However, as for the rest of them, we are convinced that while there have been interesting and revelatory foreshadowings, the actual fulfilment has not yet taken place. The acme of false prophecy will not be reached until the Antichrist makes his appearance in the Tribulation (Rev. 13:1-10). Neither the World War nor the present European conflict, which may develop into a more savage war than any of the preceding ones, are real fulfilments of the prophecy. The battle of Armageddon and contemporary battles will be the climax of all warfare (Rev. 16:14; 19:17-19). The few meteoric showers (falsely called falling stars by Seventh Day Adventists), sun spots, eclipses, comets, etc., are not even a circumstance to the future display of heavenly power and glory that the Lord will present in that future day. Human suffering because of war in Ethiopia, Spain and China, coupled with famine and pestilence in the last nineteen centuries will not equal that of the Tribulation age (Rev. 6 and 9). Jewish persecution by Chancellor Hitler and his fellow madmen along with the persecution of God's people throughout the world is only a foreshadowing of the real thing in the next age. Read about the martyrs under the throne in Revelation six, verses nine and ten. There is still another sign which holds a very important place in the prophetic picture, but which is not specifically mentioned in this list. We refer to the ingathering of the scattered Israelite nation (Isa. 35). It is just possible that the Lord meant to convey this thought in the figure of the fig tree used in the parable. When Israel begins to bud and shoot forth new life, that is, return to her national home, then the Second Coming and Kingdom are nigh.

We would like, before passing on to the second point, to draw the reader's attention to the verses immediately preceding the parable of the fig tree. This portion (vss. 25-28), called the Revelation when contrasted with the Rapture, describes the coming of the Lord in glory, and is one of the signs (vs. 31) of the Kingdom. Contrary to the teaching of some, the one thousand year Kingdom cannot begin until the visible, literal return of Jesus Christ on the Mount of Olives (Zech. 14:4).

II. PREPAREDNESS FOR THE SECOND COMING

Luke 21:34-36

The Word of God gives at least two reasons for separation from the world. One of them is the inspiring effect on the lives of those who watch our lives. The other is the one outlined in this text: preparedness for the return of our Lord. This latter incentive for separation is not a hard one, for the Word of God promises that he who believes in the Second Coming is purified thereby (I John 3:3).

We first of all consider the INJUNCTION to preparedness (vss. 34, 36). The greatest majority of Christians throughout the world are very lax in taking heed to themselves. Neither are they given to watching and praying. There is nothing wrong with studying the doctrinal side of the Bible, but there is very much wrong if the student forgets the latter part of II Timothy 2:15: "Study to shew thyself approved unto God, A WORKMAN THAT NEEDETH NOT TO BE ASHAMED, rightly dividing the Word of Truth."

A parable in Mark about a man taking a far journey (Mark 13:34-37) is directly in agreement with our text.

Another parable in Matthew 24:45-51 concerns two servants—one wise and the other evil. The wise one is an example of what our lives should be like, and the evil servant is a picture of what most of our lives ARE like. Since no man knows the day nor the hour of that return, we had better make the adjustment now before it is too late.

We consider secondly, the INVENTORY of our lives. In verse thirty-four, we discover that the Holy Spirit outlines a few of the evil things that should be subtracted from our lives; surfeiting or self-indulgence, drunkenness, and the anxieties of this life. Verse thirty-six names a few of the positive things that should characterize our lives after the evil things have been deducted. Wide-awakeness and prayer, along with a lot of other fruits of the Spirit, will increase our usefulness and spirituality. Then when the Lord comes back to receive us unto Himself, we will not be ashamed.

The third truth that these verses present to us is the IMMINENCY of the Lord's return. No one knows when Christ shall return. As far as the Rapture is concerned, it can occur tomorrow. As far as we can discern, all the prophecies relating to the apostasy (II Timothy 3) have been fulfilled, and the next event is the Rapture. As to the Revelation on the Mount of Olives, it must of necessity wait for at least seven years after the Rapture. How grateful should all of us Christians be for the fact that we are children of light (Body Age) and do not belong to the night (Tribulation Age) (I Thess. 5:1-5). This means that we will not have to endure any of the horrors of that terrible day, for we will be with the Lord in glory. Praise His name!

VITAL TRUTH ILLUSTRATION

When Samuel Chadwick was principal of Cliff College there was a rule that no student was to smoke. One evening a new student, much older than the average, went to the principal to get permission to smoke a pipe. He said he had been a smoker for twenty years, and since coming to the college had tried to do without tobacco. "But, sir," he said, "I can't hold out much longer. I am dying for a smoke." The principal looked at him for a moment, then pointing to a seat, said, "Sit down on that chair and die." He went on to explain that any man who allowed a habit to get such a hold on him that he would die if he gave it up, was best dead. After a pause he said, "Let us talk to God about this." Kneeling together, Mr. Chadwick prayed that God would glorify Himself in this man's life. When the student arose from his knees the craving had gone, and the temptation to smoke never returned. —"Moody Church News"

Note: This incident does not illustrate the title given this lesson, but it does illustrate the Scriptures given for study, and the Golden Text.

POINTED QUESTIONS ON THE LESSON

1. Where do the manifestations of sin arise in a believer's life? (Gen. 8:21; Jer. 17:9; Ps. 51:5; Matt. 12:35; 15:18, 19; Luke 6:45; Rom. 1:21)

2. Is there any righteousness in man in his natural state? (Isa. 64:6; Rom. 3:10; Ps. 14:1-3; 53:1)

3. How can the believer possess the righteousness of Christ? (Rom. 4:5, 11, 13; 9:30; 10:10; II Cor. 5:21; Phil. 3:9; Heb. 11:7)

4. Is it God's plan for the believer to manifest the righteousness of Christ in daily living? (Rom. 5:17; 8:4; I Cor. 15:34; Phil. 1:11; I Tim. 6:11; I Pet. 2:24)

5. Should the hope of the Second Coming be an incentive to pure living? (I John 3:3; II Cor. 7:1; II Pet. 3:14)

6. Will Christ return for the believers of this age? (I Thess. 4:13-18; Phil. 3:20, 21)

7. Will Christ come back to the earth to set up a literal kingdom? (Zech. 14:4; Job 19:25; Matt. 19:28; Acts 1:9-11; Jude 14; Rev. 1:7)

8. How long will Christ reign on the earth? (Rev. 20:4, 6)

9. Does any man know when Christ will return to reign? (Matt. 24:36; I Thess. 5:1-3; II Pet. 3:10)

10. What is the believer's responsibility while awaiting the Lord's return? (I Thess. 1:9, 10—to serve and to wait.)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

All we need do is to look around at the boys and girls in the neghborhood, and we see many who do not know the Lord Jesus as their Saviour. Some of them have never heard the story of the Saviour, and will even laugh at the Christian boys and girls. But they need Jesus too.

How many times these boys and girls will try to get you to disobey your parents, and do things which are wrong. They do not seem to care, and they find delight to see you, a Christian, doing the same things. Why not win them for the Lord? They are trying to get you to accept their wrong ways, and you can tell them about the Lord Jesus, and His way of being saved.

There is coming a day when your Saviour is coming back for you. We do not know just when He will come, but we do want to be ready when He does come. What a joy comes to our hearts when we remember His words, "I will come again, and receive you unto Myself." It will be a joyful time for us who are Christians, when the Lord Jesus comes back to earth again, but it will be a sad time for those who do not know Him as their Saviour. Perhaps some of the boys and girls that you play with, will not go with Him when He comes. That will make you sad to know that you never told them of the Saviour when you had so many opportunities to tell them. You play with them at school; you play with them around your home; and still in all of your play you never tell them of Jesus.

The Lord Jesus wants every boy and girl who is a Christian to be a missionary. The missionary in any land goes from place to place and tells the people that Jesus came to be their Saviour, and He will save them from their sins, if they will take Him into their hearts. You can be a missionary right where you are. The boys and girls that you are in touch with are the ones that you can tell. If you only remember that Jesus is coming back again, you will want as many boys and girls as possible to be saved and to go with Him. When they refuse the Saviour they go into eternity lost, and will never be able to be in heaven with Jesus. Speak to them before it is too late. Jesus may come today.

Yours in His soon return,
Aunt Anna

THE DAYS OF YOUTH

(CONTINUED FROM PAGE 281)

freckled face, and then, straightening himself to his full three feet of manhood, Pat exclaimed, "Bet it is won'erful! Oh boy, bet you wuz at th' bottom of this."

"Oh no, Pat. No, it was Daddy and Mother who did this for you."

In her father's cozy den, after the happy boy had gone, it was Betty Ann who opened the conversation. "Daddy, Mother said you had something to tell us."

"Well, one thing I have to tell you is that I'm very happy, and very much in love with my little family, but I think Mother was going to tell us about her visit with Uncle Floyd."

"Yes, Betty Ann," and her mother stroked her hair tenderly as the young daughter, snugly cuddled between the two on the comfortable divan, listened eagerly to words which fell like caresses upon her hungry heart. "Yes, it is quite a long story, but here is the gist of it: When I was a young girl, my dear—I was only two or three years older than you—the Saviour came into my heart and I was happy—happy beyond expression. Then some very sad experiences came into my life which I did not know how to meet. After that I tried to satisfy myself with doing things to drown the unhappiness, and I've tried so hard to do what is right, but I really did not know all these years what it meant to live the Christian life until I had a wonderful talk with your uncle Floyd, after he was better. You know, dear, he is a minister, and a wonderful man who knows the Lord so intimately. He showed me from the Bible itself the real truth about the Sabbath and the law and how our Lord Jesus has fulfilled it all because we could not do the things which God requires in righteousness."

"Why Mother, that is just what Miss Brooks taught us last Sunday. Isn't it wonderful?"

"Yes, Betty Ann, it is a very singular coincidence. It was timed of the Lord Himself I'm sure. Now He is the One Who is filling my vision—He is the One I love and serve, because He is the living eternal One Who walks with us, and is our strength from day to day. We can do nothing but fail, except as we realize that we are poor weak clay, and let Him meet our trials and testings."

"You know, Mother," broke in Betty Ann eagerly, "Miss Brooks told us this morning about a little girl who was a Christian, and every time Satan came to the door of her heart to tempt her, instead of going to the door herself, she sent Jesus to the door. Isn't that a good way?"

"What a good illustration, Betty Ann! We all need to remember that. I think we all have a new view of Christ and the cross as a result of the past week's experiences, my darlings," the husband and father spoke tenderly, with a far-away look in his tear-dimmed eyes.

"It is truly a glimpse of Him and His heart of love, pierced for us who are sinners, that makes all the difference in the world," rejoined the mother as she clasped the hands of her husband and daughter in her own, and drew her child a little nearer to herself.

. . . . .

It was a bright afternoon a week later. Betty Ann was on the wall waiting for her pets to emerge from the deep green foliage of the great oaks that overshadowed the high stone fence. Clumps of roses in bright profusion shed their fragrance in the soft breeze as they nodded

invitingly over the wall. Two squirrels frisked down from the trees and barked noisily as they sat for a moment perched before the animated girl, and scampered back to their haven.

"Hello-o-o, Betty Ann! Ain't them awful pritty lit'l squir'ls?" came from a voice beyond the picket fence. "I'm glad you tol' me God made 'em. He must love folks a lot to make the worl' so full o' nice things—'n' people lik' you 'n' yer pa 'n' ma."

"Well, Pat! How are you today? Is the new leg still working all right?" called Betty Ann, cheerily.

"Oh, great! Lot better'n th' ole peg! Boy, it's won'erful!"

"Say, Pat, my mother said you could come over here tomorrow when your aunt comes to do the laundry. She says I can read to you. Will you come?"

"Bet I will! Betty Ann!"

CHRISTIAN SUFFERING IN FIRST PETER

(CONTINUED FROM PAGE 274)

to our souls. It would have been better for them, and God would have been glorified, and my soul would have been happy if I had not picked them up. We must learn how to suffer in patience for well doing. You will never learn how to play unless you play. (I was not in when they gave out musicians; I was out that day.)

We learn how to suffer by suffering. Here are God's people suffering, and Peter is telling them how to suffer as Christians. They are to suffer, first of all patiently.

II. WE ARE TO SUFFER AFTER THE DIVINE PATTERN

I Peter 2:21

> For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps.

We are to suffer after the Divine pattern. What would the Lord Jesus Christ have me do? In the midst of your suffering, remember Him. Do not forget Christ. In all things in your life, remember Him. Remember Jesus Christ in your suffering. Peter is writing to those dear saints of God who have been called upon to suffer for well doing, and he says to them in their suffering, "Remember the Lord Jesus Christ." I read the text, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps." We are to suffer after the Divine pattern.

Believers are called upon to be of the same mind as other believers. But here in this text we are called upon to have the same mind as the Lord Jesus Christ about suffering. He has left us an example in suffering. Think of suffering as the Lord Jesus thought of suffering. How did the Lord Jesus act in the midst of suffering? Be of the same mind as the Lord Jesus. "For even hereunto were ye called; because Christ hath also once suffered for us, leaving us an example, that ye should follow His steps." The Divine standard is the standard for the Christian in suffering.

I Peter 4:1

> Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind (AS THE LORD JESUS IN SUFFERING).

Child of God, if you are not armed with the mind of Christ in suffering, God only knows where you may find yourself. We need the mind of Christ concerning the subject of suffering in the hour of suffering. Find the mind of Christ in that moment.

III. WE ARE TO SUFFER WITH JOY

I Peter 4:11-13

> If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to Whom be praise and dominion for ever and ever. Amen.
>
> Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:
>
> But rejoice, inasmuch as ye are partakers of Christ's sufferings.

How is the Christian to suffer? He is to suffer with joy. Listen, the world cannot do that. It is only the child of God who can suffer with joy. I trust that you have arrived at the place in your Christian conduct where you can in the midst of suffering be joyful or suffer with joy.

> But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy.

In the midst of suffering, can we suffer with joy in our hearts? How is the Christian to take his suffering? What is to be his attitude in suffering? He is to take his suffering with joy.

We find in the book of Hebrews the same thought.

> For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance (Heb. 10:34).

Oh child of God, is there much joy in your suffering? The text before us in Peter says,

> REJOICE, inasmuch as ye are partakers of Christ's sufferings.

IV. WE ARE TO SUFFER WITHOUT SHAME

We are to suffer without shame when we are suffering for the cause of the Lord Jesus Christ.

I Peter 4:15, 16

> But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.
>
> Yet if any man suffer as a Christian, let him not be ashamed;

As a child of God, you never need to be ashamed if you are called upon to suffer for the Lord Jesus Christ. You have nothing to be ashamed of. Oh Christian, you have nothing to be ashamed of because you have taken the Lord Jesus to be your own personal Saviour. The text before me says,

> Yet if any man suffer as a Christian, let him not be ashamed.

You need never walk out with shame in your heart. You may have to suffer and be ashamed for some of your own sins and wrong doing, but you need never be ashamed because you suffer as a Christian.

A noted preacher was earnest in his early Christian life. On one occasion he was riding on a train. He said he wanted to do something for the Lord Jesus Christ, and "something" said to him, "You ought to kneel in the aisle and pray for everybody in the coach." "I knelt down and prayed," he related. "When I got up and sat in my seat, I hung my head in shame. When I got out of the train, I rushed away, and did not want to meet anybody that had been on that train." Remember to try the spirits and see whether they be of God. The result of being led of the Spirit of God is, you will never be ashamed. You see the other side of it. He was ashamed. He has said, "I am ashamed this day to think of what I did." That is not the result of obeying the Lord Jesus Christ. You may have to suffer shame for your own foolishness, but here is a text that says that as a Christian you are to suffer with joy and without shame.

And in I Peter 4:19,

> Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator.

V. WE ARE TO SUFFER WITH RESIGNATION TO THE WILL OF GOD ALMIGHTY

In the midst of your suffering, always remember Romans 8:28. We have been called to the pathway of suffering. Not only has it been given unto us in the behalf of Christ to believe upon Him, but also to suffer for His sake. In the midst of suffering you are always safe to commit your case to Him. In the midst of your suffering,

never fail to commit it to Him. God's eyes rested upon His beloved Son in His sufferings, and His eyes rest upon His beloved sons in the midst of their sufferings.

Child of God, He has mapped out the pathway of suffering for you.

Suffer with patience.

Suffer after the Divine pattern.

Suffer with rejoicing.

Suffer without shame.

Suffer with resignation to the will of God.

Now, a verse in closing—Romans 8:18—an old familiar one. The apostle says,

> For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Listen, child of God, you are in the pathway of suffering if you are a friend of the Lord Jesus Christ. You will suffer for Him sooner or later, but remember this: If the suffering is real, and truly it is, then the glory will be ten thousand times more real. If we suffer with Him, we shall be also glorified together. What are the sufferings you and I suffer? And then we only have them for a season and they will all be gone. We will be all eternity without a single one. So Peter tells us how we are to conduct ourselves in the midst of suffering and persecution. Many Christians have gone into a backslidden state because they did not know how to act in suffering. When Christ dwells in the heart, when He is enthroned in the life, when the mind is filled with the knowledge of God's Word, we know how to behave ourselves in the midst of suffering. Simon Peter did not know it. In the midst of strain, he drew out the sword and cut off the High Priest's ear. He did not know how to act in the midst of suffering. When he saw a cause at stake and the Leader about to be taken and nailed to a tree, he did not know what to do. He lost sight of the example. But when he sits down and writes later, he has learned some things about suffering. He has walked and talked with Him, and he sits down and tells us how to conduct ourselves in the midst of suffering, that we might be blessed of God and that the fulness of blessing in the days to come might be ours.

The glory is going to have something richer and fuller and deeper for that Christian who suffers according to the will of God than for the Christian who does not. Thank God, in the glory we shall enter into the fulness of that blessing which God has for us who suffer as Christians. May the Lord help us to learn to suffer. Tomorrow you may be called upon to suffer. Read First Peter. Do not forget it.

THE SEVEN ADVERSITIES OF JOB

(CONTINUED FROM PAGE 275)

being answered in the divine unfolding of this book.

In this remarkable meeting recorded in the first chapter of Job, we find that Satan could not attack the righteous life of Job. Think what a life this man must have lived that even Satan dare not attack it. But there was one thing that he could do, and he did do. He attacked Job's motive for his righteous life, for he accused Job of selfishness and strongly inferred that Job was righteous because it paid him to be righteous.

We next note God's answer to Satan with God's permission and prohibition. In chapter one, verse twelve, we notice that God permits Satan to do all that he pleases against Job with the exception of taking his life. How marvelous it is to see from here on through the book that Satan is simply storing up wrath against himself. God is to get glory out of the testing of Job. Job is to be given strength. He is also to learn his humble place before God.

Satan's strokes begin to fall suddenly and heavily upon Job. After talking with Jehovah, Satan goes forth roaring like a lion to pounce upon Job. Remember, however, he is really pouncing upon God. He goes forth to stir up the Sabeans, a nomadic people, to plunder Job of his oxen and asses, which constituted his chief source of labor and wealth. In addition, the Sabeans slew all the servants but one.

The second stroke falls immediately. If Job had lived in our days, he would no doubt have said something like this: "It never rains but it pours." The two strokes together increase the strain upon Job's faith. Will he stand? The first servant had not finished his sad story before another entered to relate how the fire of God from heaven had completely destroyed his seven thousand sheep and all but one of the servants.

The third blow followed with another servant relating how the Chaldeans from the north had swooped down and carried away all the camels and all but one of the servants. With only three destructive sweeps of the arch-enemy, all the wealth and earthly possessions of the wealthiest man of the East were gone. Riches fly away very easily and most people fly with them. The question before us in this life drama is: "Will Job go with his wealth, or will he remain with his God?" We are so vitally interested in this because the experience of this man is reenacted before us day by day. How striking that the characters of the Bible are re-lived today in the lives of everyday men. These are three unmerciful blows and their rapid succession increases the test. The half is not over.

III. LOSS OF LOVED ONES

Satan has taken Job's materials. This is severe, but the storm is only breaking. Many can stand the test until their loved ones are removed. Under this test, some folks draw very close to the Lord, while others grow very bitter. This indeed is a real test—the loss of one's family. Surely Job will groan and go down now. His material possessions are all gone, and now the climax—his sons and daughters are killed. Oh, has Satan won, or has he been defeated at his own game? I think every heavenly being looked on with bated breath. Ah, Satan is defeated! Job in deepest humility falls down before God in worship and adoration, recognizing his nothingness. His answer is immortal and has been quoted for centuries to bless thousands of sorrowing hearts: "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21).

The servant of the Lord was tested. Satan was defeated. God was glorified. Three adversities are gone. Job has stood the test. Four more await him.

IV. LOSS OF HEALTH

How true to life are these adversities through which Job passed, and yet how hard they are for us to bear.

Satan is seen in chapter two as an expert on human nature. He knows our frame very well. Notice that he says, "Skin for skin, yea, all that a man hath will he give for his life." Satan has failed up to this point to win Job from God, but knowing the value that a man places on life and its enjoyment, he feels confident of future victory. Satan is confident that Job will turn to curse God if his body is touched. That is a terrible accusation, but too often it is true. Satan wins many a battle and breaks the steadfastness of many a saint through the attack upon the physical body. Again Jehovah feels confident that He can trust Job to the deepest of adversities in the hands of Satan. Again He turns His servant over to the hands of Satan. This time, Satan strikes Job's body. Chapter two, verse seven, states, "So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown." No one who knew Job in the days of his prosperity could have recognized him in this abject misery of his present condition, sitting in ashes and scraping himself with a potsherd. The ashes suggest his mourning for his losses and bereavement. This mighty man of the east, wealthy and prominent, is now sitting upon an ash heap, full of putrifying sores from the top of his head to the sole of his feet. And he sat from morning until evening scraping himself with a potsherd. Surely it is beyond the human mind to begin to comprehend the depth of humility to which this must have taken poor Job. How miserable, how wretched he must have been under the influence of this most loathsome and dreadful disease. His body is now afflicted. He is full of sores. What will he do now? Will he turn from

God or will he remain true? Job has now passed through four severe adversities in life. He comes now to the fifth adversity, and it seems that each one grows worse and worse.

V. LOSS OF COMPANIONSHIP

How the human heart seems to crave for companionship, comfort, fellowship, and sympathy of loved ones in a time like this. Job is in the depths of misery. It is worthy of notice that when Satan attacked the children of Job, the wife of Job escaped. We do not know just why or how, but evidently Satan thought that he could use her in a more effective way later on. If there ever was a time when the wife of Job should have stood by him. it was now. But notice how Satan moves upon her and heaps again another outstanding and terrible adversity upon poor Job. Job's wife seems to break down completely. There seems to be more than an outward collapse of faith. There seems to be a spirit of apostasy and hatred against God. She becomes hopeless, and it seems to her that Job is contending against a sea of troubles. "Dost thou still retain thine integrity? curse God, and die." What bitter words! How harsh, and how they must have struck at the very soul of Job in the midst of his tragic experience. It seems from the reading of our text that Satan must have used Job's wife as his very own instrument, using her lips to speak through her this message to break the heart, faith, and courage of Job; and thus gain his point with God.

With what great triumph Job answers his wife! "Thou speakest as one of the foolish women speaketh." In other words, Job was calling his wife a fool in more refined terminology. He simply says, "Only those who do not know God can speak as you have spoken." Notice how he goes on to say, "What? shall we receive good at the hand of God, and shall we not receive evil?" He is simply saying that when we receive good, prosperity and blessing, we receive that with gratitude. The same God Who has given that has a right to give adversity. Shall we not take it? What a record! "In all this did not Job sin with his lips."

Satan has been defeated. His mouth is stopped. If he stands before Jehovah again, he must stand in silence. The last words do not belong to him but to God. With what joy today the saint of God can face the adversities of life, knowing that in Christ he is more than conqueror, and that Christ's victory is his.

Five of the great adversities of Job's life are past and he faces two more.

VI. THE THREE MISERABLE COMFORTERS

The three friends of Job's evidently were men of rank and piety, as well as learning. They came from districts noted for wisdom. The name Eliphaz has been defined as "God is strength." Bildad is said to mean "son of contention," and he certainly answered to his name in these controversies. Zophar is said to mean "a sparrow," but the root verb is "twitter." His denunciations against Job were so utterly out of place that they were as harmless as the twitterings of the birds for which he was named. These men had evidently heard in their distant homes of Job's affliction, and as true friends they were moved, and so they journeyed to sympathize with Job and to comfort him. Certainly their motives must have been excellent, but we shall see how they succeeded.

When they arrive at Job's place they are shocked at the vision. Can this wretched, loathsome object covered with putrefying sores, sitting in the midst of ashes, be their stately friend, the greatest man in the east? So horrified were they that we are told in chapter two, verse thirteen, "So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great." After the seven days of silence, the controversy of Job and his three friends begins. In the attempt of these three friends to explain the reason for Job's suffering, the futility of human reasoning in explaining God's work with man is exhibited. At the same time, the self-righteousness of man's heart is also exhibited.

In these discussions of Job and his friends, we have a mass of argument, denunciation, accusation, suspicion, and theories. Though there are times when Job becomes very gloomy in the midst of his adversities, there are also times when his faith reaches up and great gleams of light beam from his expression. For instance, chapter nineteen, verses twenty-five and twenty-six: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God." This saint at this early age had a knowledge of the second coming of Christ and the resurrection of the body. Indeed, these friends had come to visit Job to comfort him in his sorrow, but they turned out not to be comforters, for in the sixteenth chapter and the second verse Job says, "I have heard many such things: miserable comforters are ye all." They manifest the natural man trying to explain spiritual truths. The principle of their teaching is that all suffering is of a punitive rather than of an instructive nature, that it is based upon God's justice rather than God's love. This principle carried to its logical conclusion simply meant that Job's extreme suffering was the result of a hitherto undetected sin. Job, because of this, is overwhelmed at first, but gradually finds a footing for his faith and emerges from despair into a measure of hope. He thus answers Satan's accusation. God is vindicated by the faith of His servant. He can go on then to teach Job, painful though it be, the lesson he so deeply needs.

Each of these three friends speaks: Eliphaz and Bildad, three times each; and Zophar, twice. To each address Job gives an answer and, as has already been said, silences his opponents. After a lengthy discussion it seems that the three friends of Job become more severe in their accusations against this suffering man. How great and tragic is this adversity! Only three men apparently upon the face of the earth interested enough in Job to come to visit him and even attempt to console him; and they are apparently not only helpless in assisting him to solve this situation, but become even severe in their accusations. They are miserable failures. Will Job stand the test? Despite some signs of weakness in the experience of Job through this severe testing and adversity, we find that God is able to keep His servant in the midst of such adversity. Such passages as Job twenty-seven, verses four and six indicate that through this controversy brought on by his three friends, Job maintained utmost faith and confidence in God. "My lips shall not speak wickedness, nor my tongue utter deceit . . . My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live." So again we see Job put to the sixth of these extreme adversities. Again God is faithful, and though there are some apparent weaknesses in Job, still he continues with faith in God and continues to shine as a star in the darkness of midnight.

Job now passes into his seventh and last great adversity.

VII. ELIHU THE PHILOSOPHER

Elihu comes with a little loftier conception of God, but still is unable to meet the real need of this hour in Job's life. His discourse marks him as one who is very self-assertive. Chapter thirty-two, verses eight and nine; and chapter thirty-three, verse three, are verses indicating this. It is also significant to note Jehovah's statement of Elihu in the thirty-eighth chapter and the second verse: "Who is this that darkeneth counsel by words without knowledge?" Elihu was another of the world's philosophers, natural in mind, trying to explain spiritual truth. Elihu had become filled with wrath at the three friends of Job's because, although they had been unable to understand the reason for Job's condition, they condemned him. He was also filled with wrath because Job justified himself rather than God. There were some things which Job still had not learned in spite of all of his sufferings. So while the discourse of Elihu is much higher than his friends', and in some ways opens the path for God to speak, he still has not solved the problem of the WHY of Job's sufferings. His discourse contains much truth, but no comfort. In reality he has only added to Job's discomfort. His arguments have only put Job's patience under a greater strain. The natural man, regardless of his intellect, "receiveth not the things of the Spirit of God" (I Cor. 2:14).

Job has passed through seven great adversities. Job has, however, seen himself with a greater need and has thus been humbled. The great subject of human suffering has been discussed and manifested in the life of this great man, Job. What are the results?

We have seen that the controversy has after all been between Jehovah and Satan. We have seen also that God has been able to lead His servant through all sorts of torture and still enable that servant to maintain victory through the divine strength given unto him by the Lord of glory. After the discourse of Elihu, Jehovah Himself speaks to Job. Job is humbled even more. In chapter forty-two, verses one to six, we read of Job's repentance. In the sixth verse he says, "Wherefore I abhor myself, and repent in dust and ashes." How glorious are the results of Job's sufferings. In chapter forty-two, verse seven, the three friends of Job who had tried to comfort him are refuted by the Lord. He says, "My wrath is kindled against thee, and against thy two friends: for ye have not spoken of Me the thing that is right, as My servant Job hath." They are ordered to go and offer for themselves a burnt offering, and Jehovah says, "My servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of Me the thing which is right, like My servant Job." Oh, the reward that came to Job! In chapter forty-two, verse ten, we read, "Also the Lord gave Job twice as much as he had beforc." These words remind us of II Corinthians 4:17: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Oh, suffering saint, you may be one that God is using to show forth His grace, His might, and His power. You may be one that God is using to challenge Satan even as He used Job. If you could see yourself in that position, how glad you would be, how thrilled you would be, that Jehovah, the Lord of glory, could use you in such a mighty exhibition.

Job's former acquaintances returned to him. They ate bread with him in his house and comforted him over all the evil that the Lord had brought upon him. The latter days of Job were blessed beyond the beginning of his life. Instead of seven thousand sheep, he had fourteen thousand. Instead of three thousand camels, he had six thousand. Instead of five hundred yoke of oxen, he had a thousand. Instead of five hundred she asses, he had a thousand. He had sons and daughters, and in all the land were no women found so fair as the daughters of Job.

The days through which we pass are days of trial and testing. There is a reward ahead. God has not forgotten the sufferings of His saints; He has not forgotten you. God will not fail to reward those who are faithful in the midst of suffering.

Job proved that God is able in all circumstances to deliver His children. Will you, saint of God, prove to the devil and to the world that God is able in all conditions to lead His children on to glorious victory? "Now thanks be unto God, Which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place" (II Cor. 2:14).

THE MYSTERY OF SUFFERING

(CONTINUED FROM PAGE 272)

WHY he was called on to suffer, it would have been easier for him to endure; but then his victory would not have been so triumphant. Perhaps God is using you, my Christian brother, in the same way, as an object-lesson in patience before your family and friends.

With his children gone, his property gone, his body a loathsome thing, yet "in all this did not Job sin with his lips," when even his wife bade him "curse God, and die" (Job 2:9, 10). "The Lord gave," he said; "and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21).

"Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place." So astonished were they at the change that had taken place in him that they "sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great." (See Job 2:11-13). They just sat and looked at him in his miserable condition. Think of it! Seven days and seven nights!

Then they began to upbraid and accuse him, and say that all this calamity had come upon him because he was a hypocrite and had sinned. No wonder Job answered them, saying, "Miserable comforters are ye all" (Job 16:2). No wonder he called them "forgers of lies" and "physicians of no value" (Job 13:4).

Some of the most sublime of all the words of Scripture fell from the lips of Job during his sore affliction. "Though He slay me, yet will I trust Him," Job said of Jehovah (Job 13:15). "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 19:25-27). These and other utterances of this man of God bear witness to his fidelity to his Redeemer, even though he did not understand WHY he was called to suffer so.

AND SATAN'S MOUTH WAS CLOSED, FOR JOB GLORIFIED GOD. Can that be said of you—of me? How do we behave when trouble comes? Satan is "the accuser of our brethren . . . before our God day and night" (Rev. 12:10). Let us not give him a chance to say that our God was not able to sustain in any trial.

Turn now to the closing chapter of the book of Job, and see how God blessed him "when he prayed for his friends: also the Lord gave Job twice as much as he had before" (Job 42:10)—sons and daughters, flocks and herds, and many years of joy. Likewise, as we endure trials for Christ's sake, we have His strength and presence and joy now, and for all eternity everlasting life and His glory to behold, and to share.

Trouble rightly used is a trust. To the child of God who seeks His will, whatever the cost, it is one way of honoring Him. It is easy to be a happy Christian in the time of prosperity and health and earthly joys. But our neighbors can tell what our relationship to God is when trouble comes in like a flood.

There lives in Australia a Miss Higgins who knows what it means to suffer for Christ's sake. Years ago she was afflicted with a disease that necessitated the amputation of one arm, then the other, then both legs. Nothing daunted, she had a little pad made for her shoulder and learned to write by the movement of her body. For twenty-five years she has spent her days writing letters to those in sorrow, bearing witness to the love and faithfulness of God. When Dr. Torrey and Dr. Chapman were preaching in Australia, they went to see her. And as they came away, Dr. Chapman testified that he had never known before just what the grace of God could do.

And this brings us to the next reason why a loving Father permits His children to suffer.

THE SUFFERING SAINT PROVES THE SUFFICIENCY OF GOD'S GRACE

There is a verse, Isaiah 50:10, which is like a balm to the troubled soul: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." Isaiah, under the guidance of the Holy Spirit, was addressing those of God's people, Israel, who feared the Lord; that is, they put in Him a reverential trust. They obeyed the voice of His servants, the prophets. Yet they were walking in darkness, without light to understand the meaning of their trials and suffering. And to such he said, "Let him trust in the name of the Lord, and stay upon his God."

Is that your experience, my brother? Have you lost your wealth? Are you suffering from a weak body? Have your family and friends forsaken you? Have you "no light" as to why these things are so? Then trust in the Lord, and stay upon your God!

Let me tell you how that text became precious to me. I had two Christian friends in Indianapolis, a man and his

wife who were serving the Lord in the Union Rescue Mission of that city. My friend had been a very profane man, employed by a railroad company before his conversion. But he was wonderfully saved; and possessing real gifts of leadership, he was put in charge of this evangelical center. The Mission was conducted in a vacated theater building, which seated about three thousand people. My friend soon became a leader among all the evangelical forces of that city.

Then one Lord's Day after the morning service, I had just sat down to dinner when a long-distance call told me that after the Saturday evening meeting at the Mission on the previous day my two friends had gone for a ride. Weary from the day's work, they had gone out for a little relaxation. Their car was struck by an interurban express train, and both of them were instantly killed.

They themselves went into the presence of the Lord they loved, which was "far better" than any earthly experience; but they left behind them a stricken family who wondered WHY God had permitted such a tragic death, especially when His servants were being so greatly used for His glory.

I was asked to have a part in the funeral service. A son of the man and a sister of his wife met me at the station. They took me to the scene of the accident, and the sister said: "I've been a Christian for twenty years. I have trusted through light and shadow. But for the first time in my life I am in dense darkness. Can you give me a text of Scripture that will meet my need?" And immediately the Holy Spirit flashed into my mind Isaiah 50:10. I read it, line by line, asking her if it fit her case. She said it did. And it fits the case of every groping, troubled soul who would prove the sufficiency of God's grace.

In the time of storm, my friend, you need an anchor outside your own life and mind, even as the anchor is cast outside the ship at sea. You must be anchored in a Person, the Lord Jesus Christ Who died and rose again for you, Who loves you with an everlasting love.

Paul knew what it was to prove the sufficiency of God's grace. To him was given "a thorn in the flesh"—to quote the great apostle, "the messenger of Satan to buffet me, lest I should be exalted above measure" (II Cor. 12:7). To him God had given a special revelation. He had been caught up to the third heaven, instructed of God in the great doctrines he was to give to the Church. (See II Corinthians 12:1-4; compare Romans 16:25, 26; Galatians 1:11-17; Ephesians 3:1-11). To keep him humble, in the face of these marvelous privileges, God allowed him to suffer "a thorn in the flesh." Bible students generally agree that it was a very poor eyesight, for often Paul had to dictate his letters to another. Whatever it was, it was "in the flesh." It was PHYSICAL. Concerning it, he writes further, saying: "For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness." These wonderful words have comforted thousands of sorrowing hearts since Paul's day. Can you and I say with Paul in reply, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me"? (See II Corinthians 12:8, 9).

Many Christians today are familiar with the life-story of Annie Johnson Flint, who a few years ago went to be with Christ. An orphan at the age of six, she and her sister were adopted by a man and his wife in Vermont. Gifted with a talent for music, Annie Johnson Flint had hopes for a brilliant career in this art. But at an early age arthritis fastened its grip on her body; and by the time she was twenty-five, she was a real sufferer. Many years she lived through her pain, to witness for the Lord she loved, spending her days in an invalid's chair or confined to a bed of pain. Yet she accepted her suffering as a trust from God, and proved the sufficiency of His grace. Among her many beautiful poems which exalt the Lord Jesus and render praise to Him and His ways with His redeemed children, there is one that aptly expresses the thought we are dwelling upon here. It is based on the words found in James 4:6.

"HE GIVETH MORE GRACE"

"He giveth more grace when the burdens grow greater;
He sendeth more strength when the labors increase;
To added affliction He addeth His mercy;
To multiplied trials He multiplies peace.
When we have exhausted our store of endurance,
When our strength has failed ere the day is half done,
When we reach the end of our hoarded resources,
Our Father's full giving is only begun.
His love has no limit; His grace has no measure:
His power no boundary known unto men:
For out of His infinite riches in Jesus,
He giveth and giveth and giveth again."

"TRIBULATION WORKETH PATIENCE"

There is another reason why God permits His children to endure trials and affliction. He knows the value of experience in developing stalwart Christian character and in bringing out the fullest expression of the Christian graces. Of many passages from His Word along this line, two are almost identical: one from the pen of Paul; the other, from James. Let us read these two Scripture portions carefully:

> We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost Which is given unto us (Rom. 5:3-5).
>
> My brethren, count it all joy when ye fall into divers temptations (or "trials"); knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire (or "mature and complete" in the Christian experience), wanting nothing (James 1:2-4).

It is not an easy thing to "glory" or rejoice in tribulations, to "count it all joy" when manifold trials come. Only the grace of God can teach us to receive trouble with joy, knowing that so received it makes us more like our risen Lord, and enables us to glorify Him. It is only by the power of the Holy Spirit in the heart that we can receive trouble so.

Another text bearing upon this same truth is found in Proverbs 3:12 and quoted in Hebrews 12:6. "Whom the Lord loveth He chasteneth." The thought here implied in "chastening" is not that of punishment, but rather of "child-training." Let us read it like this: "Whom the Lord loveth He child-trains." What a world of comfort we find in the thought! A kind Father in heaven, knowing how impatient and impetuous we are, wants us to become kind and patient and gracious. And one way of accomplishing this for us and in us is by permitting the fires of testing to burn up the dross. This is what Job meant when he said, "He knoweth the way that I take: when He hath tried me, I shall come forth as gold" (Job 23:10).

Have you ever wondered at the placid, calm, untroubled spirit of some mature Christian, perhaps some elderly saint, who has gone through great sorrow? Have you ever marvelled at the child-like faith of such a Christian? His or her presence is a benediction to young and old. Such an one has learned through long experience that "tribulation worketh patience." He has learned to rejoice in trials, since trials so received make him more conscious of God's grace, more like Him Who suffered and died to redeem him from sin. Such a Christian can be used of God in service for His name's sake. And this thought brings us to the last line of Scripture which we are to consider today.

SUFFERING PREPARES THE CHRISTIAN FOR SERVICE

Trouble rightly used fits us for service now and in the life to come. First let us see how we can, in this present life, serve God better because of trials joyfully received.

Paul wrote to the Corinthian Christians, saying: "Blessed be God, even the Father of our Lord Jesus Christ,

the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (II Cor. 1:3, 4). Have you wondered why God let sorrow come into your life, my Christian friend? He wants you to experience His own comfort, then in turn comfort others with the comfort wherewith you yourself have been comforted of God.

I remember well how, some years ago, I went to the home of a young mother who had just lost her little baby. She was not a Christian, and did not know the comfort of God in her great sorrow. I tried to point her to the Saviour, but she was not open to receive the message. She doubted even the love of God in taking her little one from her. As I talked with her, she turned to me and said: "Mr. Talbot, you don't know anything about a case like mine. You have never lost a baby of your own." And I had not. She seemed to think that settled the question, and she was not persuaded to let the God of all comfort enter her heart.

Just then the door opened, and another mother came in, a Christian mother, who had also seen her own baby "depart . . . to be with Christ." At once she began to comfort the stricken parent "with the comfort wherewith" she herself had been "comforted of God." And this ministry on the part of one who had been prepared for service through her own sorrow led a groping soul into a personal knowledge of the Saviour Who loves, even "unto the uttermost."

Then again, our trials here on earth are a preparation for service in the millennial reign of Christ. Listen to such words as these:

> The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (Rom. 8.18).
>
> Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal (II Cor. 4:17, 18).
>
> If we suffer, we shall also reign with Him (II Tim. 2:12).
>
> Blessed is the man that endureth temptation (or "trials"): for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him (James 1:12).
>
> Be thou faithful unto death, and I will give thee a crown of life (Rev. 2:10).
>
> And I (John) saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years (Rev. 20:4).

My dear suffering saint, "weeping may endure for a night, but joy cometh in the morning" (Psalm 30:5). "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:5, 6). "God shall wipe away all tears . . . there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" (Rev. 21:4).

Since trials perpare us for greater service now and in the glory, since heaven and rest and the presence of the Lord will be all the richer because of His "child-training" here on earth, let us, like the apostles of old, rejoice that we are "counted worthy to suffer" for His sake Who was the Man of Sorrows—for us!

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God."

The "God of all comfort" "giveth songs in the night" (II Cor. 1:3; Job 35:10).

BEREAN AFRICAN MISSIONARY SOCIETY

(CONTINUED FROM PAGE 276)

We have been used to the conditions in America where the people as a whole scorn the Gospel and yet there are many who can give it forth; and here we sit with many who wish for a teacher and we cannot send anyone to them. All we can do is tell them that we cannot send them one yet but that we will pray God to send someone.

"While we were over at Lumembe, we left some of our baggage at Mpinga and some of the Christian boys to watch it. One of the boys held services (we had not assigned him to do so) and he reported having had good hearings with about 70 at the meetings. He held meetings three times each day.

"We wish we could make a longer trip into our territory but it takes money, and since we are short of money we cannot go much farther, but we trust that the Lord will provide for us so that we can go out soon and include more villages and people in our evangelistic work."

Mr. and Mrs. Jansen were gone slightly over three weeks on the above evangelistic trip. They visited a total of 29 villages. The villages were not very densely populated, but nevertheless 543 houses were contacted, and no doubt there were large families in each home. In some places the Jansens conducted as many as three services in one day, and in one village 377 people attended the services for the day. Beside this, much fireside visitation was done and many, many souls were able to hear the story of Jesus and His love. The evangelistic party returned to Musuku for a few days and left again for an evangelistic trip in another direction. They were to be gone three weeks.

We earnestly bespeak the prayers of our faithful constituency for our beloved missionaries as they spread the Gospel which we love so well. Pray also for the needed provision for this evangelistic part of the work as well as for the other pressing needs of the mission station. "Prayer changes things."

IN THE HARVEST FIELD

(CONTINUED FROM PAGE 277)

Andrew Telford, "Studies in First Corinthians," Rev. Joseph Wright, "Christ in All the Scriptures," and Rev. V. F. Anderson, "Evangelism." These classes were well attended.

Among the many guests at the Institute during the Bible Conference we were happy to welcome Mr. Terrell Butler ('35), Mr. Ambrose Bandow ('35), Rev. and Mrs. George Palm of '32, Rev. ('37) and Mrs. Max Kronquest (former student), and Miss Hazel Leigh Whitney ('36). Miss Whitney was our nurse during the Young People's Conference and during the Bible Conference. Also we were glad to have Rev. and Mrs. Shaffstall, both former students.

Rev. and Mrs. E. C. Hunt of St. Joseph, Missouri, were also guests during the conference. Rev Hunt gave us helpful inspirational messages two mornings at the devotional hour.

Rev. Ralph Hone of Fostoria, Ohio, pastor of several students at the Institute, also was a welcome visitor.

Rev. Andrew Telford, who was the main speaker at the conference, is the brother-in-law of two of the graduates of the Institute, Rev. P. J. Clifford, '33, and Sadie Clifford Sargant, '34.

The Institute entertained 81 house guests, representing 17 states. A daily vacation Bible school was held under the auspices of the Denver Bible Institute in connection with the Fourth Annual Summer Bible Conference. The school was marked by the blessing of the Lord in many ways. The attendance mounted daily starting at 82 and reaching the peak of 136 on the two closing days. The total enrollment was 182. Twenty-one of the children professed to accept Christ as their Saviour during the school and several more responded to the invitation to accept Christ in Rev. Telford's service on the evening of the closing exercises. The teaching staff consisted of Mrs.

Angus Sweet, Miss Virginia Straus, Miss Beulah Jenkins, Miss Freda Cassens, '39, Mrs. C. R. Lindquist, Rev. Kronquest and Rev. and Mrs. A. H. Yetter.

We are glad to have Leland McClellan with us again. Mr. McClellan graduated from the Institute this year and will become a member of the staff of the school this fall. His parents, Mr. and Mrs. M. B. McClellan, and sister Laura were guests during the conference.

Five young people were brought to us by Rev. Dallas Renn and Mrs. Renn on their stop-over at D. B. I. enroute to Palisade, Colorado. Rev. Renn gave us a very helpful message at the morning devotional hour.

Mrs. Florence Fowler has returned from her trip in the East where she had a very restful vacation.

A short vacation trip to Burns, Colorado was enjoyed by Dean and Mrs. Lindquist and Rev. and Mrs. Joseph Wright.

Mrs. V. F. Anderson underwent a major operation at the Presbyterian Hospital July 10. She is able to be about now, and is at her home in Indiana at present for a short vacation.

Miss Nell Owens, one of our students, is recovering from an appendicitis operation.

Miss Fay Andrews and Miss Dorothy Reich, both of '39, have just returned from a deputation trip to Tulsa, Oklahoma for the Berean African Missionary Society. They bring word of great interest at that city in our Mission board. They were most graciously entertained, and most refreshingly blessed by the spirit of devotion to the cause of Christ which they found manifested there.

Our loving sympathy goes out to Miss Marguerite Harris, a first year student, who was called to her home in Trenton, Missouri, because of the sudden death of her brother. Let us remember Marguerite and her family before the throne of grace, that they may be strengthened and comforted in their hour of trial, for we know that this loved one has gone to be with the Lord, "which is far better."

THE EDITOR'S MAIL BAG

(CONTINUED FROM PAGE 279)

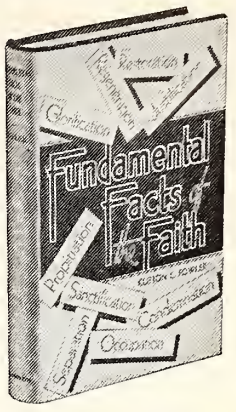
end of the law for righteousness to every one that believeth" (Rom. 10:4). The dispensation terminated 1,900 years ago, and we are not under the law now, but under grace (Rom. 6:14). None of the old Jewish law was addressed to us in the first place, and, furthermore, it has been done away with in Christ. But for some reason or other, all through the history of the Church, Christians have clung to Judaism, bringing just enough legalism over into this age to mar the beauty of the grace of God. The Ten Commandments have been the one section of the law to which they have held most tenaciously. But they cannot be separated from their relationship to the whole law, and Paul says that if we put ourselves under one phase of the law, we are debtors to do the whole law (Gal. 5:3). We need to leave it where Christ left it—nailed to His cross.

In addition to recognizing the dispensational distinction in the matter of the law, much confusion of Jewish and Church truth would be avoided were another great distinction recognized. God's method of dealing with His people as a corporate group changes from dispensation to dispensation; but PERSONAL, SPIRITUAL TRUTH is the same in every dispensation. Consequently, we find one of the commandments which is distinctly a truth pertaining to the personal life of the believer, quoted for our admonition in the New Testament. We refer to Ephesians 6:1-3. It sets forth a standard of godly living which never changes throughout the history of mankind. But the ordinances of the law, such as Sabbath-keeping, sacrifices, offerings, etc., do not belong in this classification, and we are definitely commanded against them (Col. 2:14-17).

We observe Sunday, the first day of the week, as a special day in which to worship and to remember the resurrected Lord, simply because the New Testament indicates the apostles instituted the custom. (See Acts 20:7; I Cor. 16:2). There is no indication whatsoever that it was regarded in the same way as the old Jewish Sabbath.

FUNDAMENTAL FACTS OF THE FAITH

By
Clifton L. Fowler



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It is my conviction that this book will take its place among the best in fundamental literature.
—Dr. Richard S. Beal
Pastor, First Baptist Church, Tucson, Ariz.

In the twenty-seven chapters, the author touches on almost every topic of importance in the doctrines of the church. Each subject is dealt with in a brief but satisfying manner. The book is outlined for ready reference, and should be valuable as an aid in sermon preparation. The language is simple and clear, a circumstance greatly to be praised in a book dealing with fundamentals.
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Pastor, Oliver Presbyterian Church, Minneapolis, Minn.

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AS THE EDITOR SEES IT

(CONTINUED FROM PAGE 270)

Church, Denver; Rev. John W. Bailey, Pastor of the Fruitdale Baptist Church, Denver; Rev. J. W. Berg, Pastor of the Ohio Avenue Congregational Church, Denver; and Rev. Harvey Springer, Pastor of the Englewood Baptist Tabernacle, Denver. Other visiting pastors with whom we enjoyed fellowship during the Conference were: Rev. R. F. Suerig, of St. Louis, Missouri; Rev. Max Kronquest, formerly of Nebraska; Rev. O. L. Morrow of Frisco, Colorado; Rev. Clyde Shaffstall of Stafford, Kansas; Rev. Ambrose Bandow of Merrill, Wisconsin; Rev. Ralph E. Hone of Fostoria, Ohio; and Rev. Terrell Butler, formerly of Findlay, Ohio.

The guests assembled in the mornings in Chapman Hall for the Bible Classes while a splendid Daily Vacation Bible School for children was conducted in the tent by Rev. A. H. Yetter, Asst. Pastor of the Berean Fundamental Church of Denver and a member of the Institute faculty.

A number of scenic mountain trips into the beautiful Colorado Rockies were arranged for the Conference guests in the afternoons.

The missionary note was sounded throughout the Conference, and stirring messages were brought by Rev. L. E. Huber and Rev. W. P. Kemptner, both working in the Belgian Congo under the Africa Inland Mission; and Mr. Leonard Parcel, Deputation Secretary of the Berean African Missionary Society, the foreign missions department of the Denver Bible Institute.

The following are excerpts from unsolicited letters recently received from Conference guests. They speak for themselves.

FROM KANSAS CITY, MISSOURI:

> Just a little note to tell you of my appreciation for your kindness during my stay at the Denver Bible Institute. The Conference has meant much to me. I was weary in body for one thing, and then sometimes we Christians catch ourselves entangled with things and our fellowship with the Lord is not as dear and sweet as it should be. It has been a mountain top experience, and I fell in love all over again with our wonderful Lord. I know that now down here in the valley I shall be much stronger, for having been to the Denver Bible Institute Conference.

FROM ST. HELENS, OREGON:

> Well, I am home again, and feel refreshed from all the good spiritual feasts enjoyed at the Bible Conference recently held at your Campus. The blessings received will long linger in my mind and spirit, and I am very thankful to you for your kind spiritual entertainment and otherwise.

FROM ST. JOSEPH, MISSOURI:

> We have so much to praise Him for. One of the things is our trip to the Denver Bible Institute. We feel that we have known you dear people always. We deeply appreciated the heavenly manna brought us by all the teachers as well as the Christian hospitality extended us by all of you. This week spent at D. B. I. will remain one of the bright spots in our lives.

—C. R. L.

THE CHRISTIAN AND HIS BIBLE

II Timothy 3:16, 17

There was trouble in Ephesus. The church there had fallen into "perilous times." False teachers had crept in and were leading away all such of the people as had "itching ears."

Paul, the founder and former pastor of the church in that city, writes to Timothy, his successor, exhorting him to continue in the Truth; and he suggests a sure safeguard for himself and his people, a real loyalty to the Scriptures as the Word of God.

He reminds the young pastor that he had learned the Scriptures in his childhood. In his old home at Derbe, his mother Eunice and his grandmother Lois had instructed him. Blessed is the man or woman who can look back to such training as this! It is said that the father of John Stuart Mill declined to teach religion to his son; the father of David Livingstone required his son to commit the one hundred and nineteenth Psalm to memory; and the difference was manifest in the life and character of these men.

In one of Krummacher's fables he tells of a society of learned men who resolved to make a voyage to investigate the properties of the magnetic needle. The ship being ready to sail, they went aboard and, placing the mariner's compass in their midst, sat down to observe and scrutinize it. Thus they sailed to and fro, watching the needle, while each advanced and defended his own theory as to the secret power which moved it. At length there was a violent crash; the ship had struck upon a rock and the waves rushed in! And sitting there on the barren rocks, they lamented one to another that there was no dependence to be placed on the magnetic needle.

And so today there are so-called "biblical experts" who can see no profitableness in the study of the Holy Scriptures and exclaim with "high brow" authority that they are not to be relied upon. On the other hand there are humble men and women around this world of ours who find in the infallible, unchangeable Word of God their chart and compass, guiding them through a maze of life's complexities and problems; and giving them a living Hope which will see them safely landed in the harbor of God's eternal Home.

Our text tells us that the Scriptures are profitable to us in four ways: "For doctrine, for reproof, for correction, for instruction in righteousness." A right apprehension of these four things by the Christian will make him that he "shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

The Bible to the Christian is his vital life and breath. We must read it and study it if we would be strong and "do exploits" for our God.

It is related in Pilgrim's Progress that Christian was met at the foot of the Cross by three angels who presented him with a name, a white garment and a roll with a seal upon it. He found much comfort in reading from this roll until, coming to a pleasant arbor, he fell into a slumber and lost it. As he continued his journey, meeting with many dangers, he felt in his bosom for his roll "that he might read therein and be comforted; and he found it not. Then was he in great distress; for he wanted that which used to relieve and which should have been his pass into the Celestial City. At last he bethought himself of the arbor wherein he had slept; and asking God's forgiveness for that foolish act, he went back to look for his roll, all along the way crying, 'O that I had not slept!' But coming to the arbor he espied his roll, the which with trembling he catched up and put into his bosom. And who can tell how joyful this man was when he had gotten his roll again? For this was the assurance of his life!"

Get back your Bible, O Christian. Take it from the shelf where perhaps it lies covered with dust. If while sleeping you have neglected it, seek until you find it. For it is not only "the assurance of our life;" it is our joy along the way. —J. G. W.

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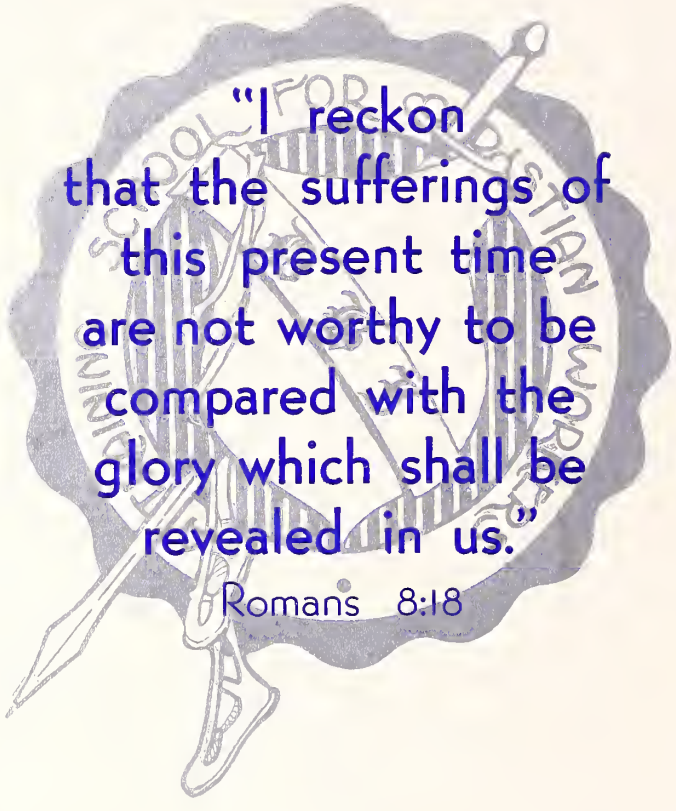
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"I reckon
that the sufferings of
this present time
are not worthy to be
compared with the
glory which shall be
revealed in us."

Romans 8:18

GRACE AND TRUTH

econd Coming Number

IFTON L. FOWLER · EDITOR

BROOKES HALL -- D. B. I. CAMPUS



FICIAL ORGAN OF THE DENVER BIBLE INSTITUTE

October · · · 1939

D. B. I. SILVER JUBILEE YEAR 19

A Precious Responsibility

On September 20 the Denver Bible Institute opened for the twenty-sixth consecutive season. A fine group of students, coming from fourteen states and Canada, have been directed of the Lord to seek their training in the Bible training school of the Rocky Mountain region. What a privilege to have a part in preparing these ambassadors for effective Christian service.



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- McHenry, John

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- Cook, Geraldine
- Fondaw, Claude
- Hartmann, Will
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- Leonard, Alice
- Mitchel, Vern
- Ostrander, Albert
- Ostrander, Alice
- Ostrander, Gladys
- Strouse, Virginia
- Trogola, Vera
- Wood, Mary

ILLINOIS
- Cruikshank, Adelle
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- Lieb, Eleanore
- Peek, Mary Etta

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- Keyes, John
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- Ramsey, Donald
- Renn, Quentin
- Turbeville, Theresa

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- Stevens, Ronald
- Stewart, Hope

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- Loving, Harold
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- Van Wingerden, Verna
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OHIO
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- Boday, Lucille
- Culyer, Lucille
- Owens, Nell
- Robertson, Maurice

OKLAHOMA
- Cooper, Haskell
- Spees, Adella

PENNSYLVANIA
- Henry, Doris

WISCONSIN
- Abrahamsen, Ruth

CANADA
- Sweet, Angus
- Sweet, Dorothy

We bespeak the prayers of our faithful co-laborers as we, the members of the faculty and staff, seek under God to discharge our duty to each one of these precious lives.

The Denver Bible Institute

"GRACE AND TRUTH"

Entered as Second Class Matter, October 27, 1922, at the Post Office at Denver, Colo., under the Act of March 3, 1879

VOL. XVII OCTOBER, 1939 No. 10

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DOCTRINAL STATEMENT
of the Denver Bible Institute
and of *"Grace and Truth"*

THE TRINITY
The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan—Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST
The personal, premillenial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH
All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AT THE HELM

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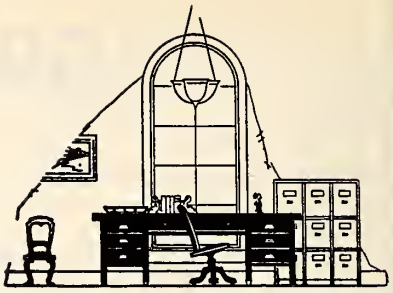
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SUBSCRIPTION PRICE: $1.50 PER YEAR
IN CLUBS OF FIVE: $1.00 PER YEAR
15 CENTS PER COPY

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Box 1617 Denver, Colorado

AS THE EDITOR SEES IT



THE SECOND COMING

Past experience with Second Coming issues of "Grace and Truth" has demonstrated that God's people really love to be taught on the subject. Those former numbers have long since been exhausted so great has been the demand. We have felt burdened, therefore, to prepare another series of articles on the Second Coming covering as nearly as possible the various phases of that wonderful truth. After reading all of the articles we are sure that our readers will agree that the writers in their teaching have sought to keep very close to the Word of God. Neither have they given just surface truths but have prodded deep into the secrets of the Word concerning the Second Advent.

PROPAGANDA

Not something new but certainly used in new ways is this instrument of influence known as propaganda. It is almost as keen and effective a weapon as the largest caliber guns. It is so potent that nations' destinies are being shaped and determined by it.

Propaganda grows out of inherent, human depravity. It is the natural tendency of every son of Adam to advance his own interests. This insatiable urge to present one's own cause in the most favorable light leads to deception, hypocrisy and dishonesty. Two men witness the same incident. One relates facts or fancies according to his selfish desires, the other does likewise. Two nations are at war. One claims the sinking of an enemy warship, the other denies it. Two contradictory statements cannot both be true. One is the truth, the other is a lie. This is propaganda.

This is not Christlike. Followers of Him should tell the truth even if it casts reflection on themselves. The only alternative to this is silence. One modern nation has a minister of propaganda. We would like to rename him the minister of lies. Some churches have self-appointed propaganda ministers who devote much time to spreading gossip about the pastor or anyone whom they dislike. They either tell naked lies or veil them by relating half-truths. God's Word calls them talebearers, Leviticus 19:16, Proverbs 11:13, Proverbs 20:19; slanderers, Psalm 50:20; and busybodies, I Peter 4:15. The appeal of the Spirit in this respect is clear, and praise God, easy to heed, "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another" (Ephesians 4:25). —E. E. L.

NEW MEMBERS OF THE D. B. I. STAFF

There is only one inducement which prompts men and women to join the staff at D. B. I. That is the Lord's dealing in the individual life. Five new members have so testified and have joined our ranks. Already their efficient service and labor of love is making the load easier.

We praise God for His dealing and for the five co-laborers. Read their refreshing testimonies.

Testimony of Berniece McClellan

I once heard a young man say he wished he had a thousand lives, because there were so many things he would like to do; but since there was only one life at his disposal he wanted, more than anything else, to do the one thing which God had planned for him. This statement has made a lasting impression upon my heart. The need is so great, the fields are so varied and the possibilities of service are so many, that I am glad my Lord made His choice for me before the foundation of the world. The things I can or can not do are not the things that count. I want only to be in the very center of His will.

For the past year and a half I have been at the home of my parents in Hayden, Colorado. During that time God has continued to increase and deepen the burden and desire in my heart for the work of the Denver Bible Institute. The things that proved factors in my decision were: the need here at the Institute; the clear-cut testimony which honors my Saviour; the sweet Christian fellowship and the deep convicting burden in my own heart. It was a real blessing to discover that the Lord had been dealing in the very same way with the young man who is now my husband.

I believe, with all my heart, that God has led me to D. B. I., and I am thankful that I have the privilege, by His grace, of having a small part in a great work. I want my prayer to be that of the Psalmist: "Teach me Thy way, O Lord, and lead me in a plain path" (Psalm 27:11).

Testimony of Leland McClellan

I praise the Lord for "His wonderful works to the children of men," making it possible that I should have a part in His ministry at the Denver Bible Institute. One of my prayers during the days of Bible training at D. B. I. was that I might be allowed to enter full-time service as soon as my training was completed.

I realized and knew from the study of His Word that God had a definite work for me to do. But what it was and where it was, I knew not.

In due season God placed the burden upon my heart for the work of this western Institute. I was aware of the fact that burdens for different phases of Christian work are not always meant to be our task of service, but that God wants us to be interested in each phase of Christian service.

Through much prayer and meditation the burden became greater. I felt more definitely that the Lord was dealing with me for a life of service at D. B. I. Immediately I talked to the one who is now my wife and asked her to pray with me concerning this burden. We prayed for a period of about four months and both of us came to the conclusion that it was the Lord's will for us to labor here. Because of His faithfulness and our confidence in Him, we followed



Mr. and Mrs. LeRoy Sargant

His leading. It is with pleasure that we serve the Lord in this capacity because we are confident of His leading, and because we work with a school that honors God in its teaching and its example of the Word of God. My prayer is that I might say with David: "Teach me Thy way, O Lord; I will walk in Thy truth: Unite my heart to fear Thy name" (Psalm 86:11).

Testimony of Sadie Sargant

My first contact with the Denver Bible Institute was through its official organ, "Grace and Truth." I was much impressed by its clear teaching and forceful presentation of biblical truths. In the summer of 1930 I had the privilege of hearing the editor of this magazine, who was also the founder of the Denver Bible Institute, the Rev. Clifton L. Fowler.

Berniece McClellan **Leland McClellan**



At that time he was the guest speaker at the Oaklands Park Bible Conference near Hamilton, Ontario, Canada. My conviction grew that here indeed was a man of God endowed with the gift of teaching in a most remarkable way. Having recently yielded my life to the Lord for full-time service, I was contemplating entering training in some Bible college or institute, and I talked with him about this matter. He advised me to wait on the Lord and to follow His leading. This I did, and consequently the fall of 1930 found me enrolled as a student at the Denver Bible Institute. Four very happy years of training ensued, being climaxed by my graduation in June, 1934.

During my studentship, the Lord burdened me for the work of D. B. I., and although it was my privilege to work during the summer months, and after graduation, at the Toronto Jewish Mission located at Toronto, Ontario, Canada, I still felt the call for service at the Denver Bible Institute.

An automobile accident in the fall of 1934 prevented my returning to Denver at the time I had anticipated, and subsequent events seemed to close the way indefinitely; but "faithful is He that calleth you, Who also will do it" (I Thess. 5:24). We re-

(CONTINUED ON PAGE 335)



Freda Cassens

Christ's Return for the Body Saints... When?



BY AMBROSE A. BANDOW
COMMUNITY PRESBYTERIAN CHURCH
MERRILL, WISCONSIN

MR. BANDOW demonstrates that indefiniteness about the TIME of Christ's return in no wise minimizes the certainty or removes the potency of certain signs concerning that coming. How near is the coming? Read and see.

THERE is nothing indefinite in the Scriptures as to the goals toward which the believers, as well as the world are moving. God has given His prophetic truth, His "pre-written" history that we might know "what next?" in His program, and that we might be cognizant of those "coming events" which are casting their shadows before them. The Word of Truth sets forth *all* that can be known about Christ's Return for the Body believers, as well as all other future events—Christ's Return to put an end to the tribulational horror, His Millennial Reign, His judgment of the wicked dead, and the new heavens and the new earth which shall abide eternally.

Unfulfilled prophecy requires careful, conservative consideration. Three distinct dispensations are involved: The Body of Christ, the age in which we are now living; the Tribulation, the comparatively short age that follows; and the Millennium, the concluding age of man's earthly history. Likewise, three distinct groups of people are involved: the Church of this dispensation, the Gentile Nations, and God's Chosen People—Israel. In the study of God's pre-written history it behooves the student to "distinguish between the things that differ."

That we may more clearly see that the "Second Coming of Christ," though centered about His Person, and though a "Return," is in no wise to be confused with the "Coming of Christ for His Church," let us briefly consider some of the distinctions that mark the *two* events.

Facts that "distinguish" the Second Coming of Christ or "Revelation" are these:

(1) It is the return of Christ that will FOLLOW THE TRIBULATION (Matt. 24:29, 30).

(2) It is the return of Christ TO THE EARTH (Zech. 14:4).

(3) It is the return of Christ that will to all be VISIBLE (Matt. 24:30).

(4) It is the return of Christ WITH HIS SAINTS (Jude 14).

(5) It is the return of Christ to execute judgment upon the living NATIONS (Matt. 25:31-46).

(6) It is the return of Christ to fulfill the covenants made with ISRAEL (Isa. 59:20, 21).

While, in contrast, facts that mark the Coming of Christ *for* the Body Saints or the "Rapture" are these:

(1) It is the return of Christ BEFORE THE TRIBULATION (I Thess. 5:9).

(2) It is the return of Christ IN THE AIR (I Thess. 4:17).

(3) It is the return of Christ NOT VISIBLE, NOT MANIFESTED (I Thess. 4:17, compared with II Thess. 2:8. "Brightness," in the latter means "Manifestation.").

(4) It is the return of Christ FOR HIS SAINTS (II Thess. 2:1).

(5) It is the return of Christ to judge the SAINTS for rewards (II Cor. 5:10).

(6) It is the return of Christ that is the "Blessed Hope" of THE CHURCH (I Cor. 12:13, and I Thess. 4:16, 17).

Though we, as did the Thessalonian believers, live in a day of religious confusion—confusion not helped by Fundamentalists who carelessly speak of Christ's Coming for the Body Saints as the *second* Coming, or as a phase of it—we can rejoice that the Bible makes crystal-clear the distinctions between the two "comings."

Keeping clear "the things that differ" between the return of Christ for us, and the return of Christ to the earth—yes, and going beyond that—keeping clear the distinctions of *all* truths connected with the dispensation of the Body of Christ and the dispensation of Tribulation are of primary importance! It takes care of the problems suggested by these questions: Will the Church go through the Tribulation? What prophecies need be fulfilled before the "catching up" of the Body believers can take place? How can the seventieth week of Daniel—the Tribulation—become the closing judgment of the age which by God was kept a "sacred secret?" Endless confusion in our understanding of the Bible results when the truths related to this age, and those of the next, are not distinguished.

The Thessalonian Church made that serious mistake. Paul in his letters to them points out their error.

After having given them a clear and concise account of the "what" of Christ's Return for the Church (I Thess. 4:13-18), he continues to write:

> But of the TIMES AND SEASONS, brethren, ye have NO NEED that I write unto you (I Thess. 5:1).

Why, "no need?" They *knew* all about them from the Old Testament Scriptures! The prophetic term, "Times and Seasons," is related to the Kingdom and

to Israel. That fact is made clear in the pre-ascension conversation of Christ and His disciples. Learning that they were to be "baptized with the Holy Ghost not many days hence," led them to inquire of Christ, "Wilt Thou at this *time* restore again the *kingdom* to *Israel*?" (Acts 1:6) He answered, "It is not for *you* to know the *times or the seasons*, which the Father hath put in His own power." Even as "times" were involved in His *first* Coming—to the earth, and to Israel—so "times and seasons" are associated with His *second* Coming—to the earth and to Israel.

To further help the Thessalonians in their "trial of faith," Paul, in his second letter to them, writes:

> Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our GATHERING TOGETHER UNTO HIM: to the end that ye be not quickly shaken . . . as that the DAY OF THE LORD is just at hand (II Thess. 2:1, 2, R. V.).

The "Coming" that Paul was "touching" was neither the first nor the second, but the one which is "*even* our gathering together unto Him." Although they were undergoing real persecution for the sake of the Lord Jesus, Paul desired that they should see that the time through which they were passing *could not* be the Tribulation, and, of course, it *could not* be that the "day of the Lord"—the Kingdom—was just at hand. Had not he revealed to them in his first letter (chapter 5) that God had *not* appointed them to *wrath;* that they were "of the *day*" (of grace), and "not of the *night*" (of Tribulation); that they were to be "caught up" at the same time that the "dead in Christ" were to be resurrected; and that the Lord would come *for* them before He could come *with* them? They were not to look for "signs" of the "Second Coming," but were to "wait" for the *timeless, signless* "gathering together unto Him."

What stability these Thessalonian believers lacked, and what peace and joy they lost as a result of their failure to distinguish between the two "returns" of Christ.

The "Blessed Hope" is the imminent, next prophesied event. And it has been imminent since its revelation through the Apostle Paul. The apostasy of the "latter times" (I Tim. 4:1) and of the "last days" (II Tim. 3:1), which did "already work" in the days of Paul, and which now is "much more" evidenced, will not, however, until the Tribulation, in the "religion of the antichrist," come to its climax. (Note II Peter 2.) It too is associated with "times" and "days" like *all foreshadowings*—so-called "Signs of the Times." Since the "Blessed Hope" of the Church is a timeless, signless event, it *could* happen today! And with foreshadowings of the *next* age so clearly seen, certainly the end of *this* age is even nearer.

Although "signs" are for Israel, nevertheless with many so-clear foreshadowings of the tribulational events flashed before us day by day, we, as members of the Body of Christ, are justified in saying, "Surely, He must come *today*!"

It will be well for us to consider a few of the foreshadowings that are today everywhere evidenced.

IN THE REALM EDUCATIONAL

THE Prophet Daniel, after having so vividly predicted the events that will lead to the very door of the Kingdom reign, is given this admonition:

> But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and KNOWLEDGE SHALL BE INCREASED (Dan. 12:4).

By means of the radio, television, newspaper, educational movies (we hear they *do* have that kind!), and with means of modern streamlined transportation, education is available to practically everyone. What a foreshadowing!

IN THE REALM GOVERNMENTAL

DANIEL, likewise, foresaw the day—that day spoken of by John in Revelation 13—when a mighty world-dictator should arise. We read of this one in Daniel 7:25, 26.

> And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change TIMES and laws: and they shall be given into his hand until a Time and Times and the dividing of time.

We are witnessing the rise of dictators today. They speak against God! They accept worship! They are against the "saints" who would contend for the truth! The world is looking for this *Gentile* "Super-man."

IN THE REALM OF GOD'S CHOSEN PEOPLE

JUST before the marvelous, gracious restoration of Israel nationally, she shall go through unparalleled suffering.

> For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the BEGINNING of sorrows. THEN shall they deliver you up to be afflicted, and shall KILL you: and ye shall be HATED OF ALL NATIONS for My name's sake (Matt. 24:7-10).

This foreshadowing, above all others, shows how near must be the day for which we look—Christ's Coming for the Body saints. What is happening to God's Chosen People in Russia; in Germany; in Italy; and, *even* in the United States of America? The persecution of His People is an evident foreshadowing.

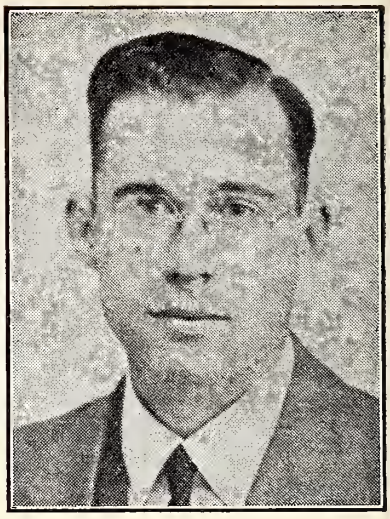
IN THE REALM OF TRUTH

IN THE epistles of Paul to Timothy (I Tim. 4 and II Tim. 3), and in the book of the Revelation (chap. 13), we are pointed to the fact that deception concerning the Truth would become increasingly evident—throughout this age, and climaxed in the next.

> But evil men and seducers shall wax worse and worse, DECEIVING, and BEING DECEIVED (II Tim. 3:13).
>
> And (the second beast) DECEIVETH them that dwell on the earth by the means of . . . miracles . . . (Rev. 13:14).
>
> And they WORSHIPPED the dragon (the devil) (Rev. 13:4).

(CONTINUED ON PAGE 331)

The Dual Return of Our Lord



BY JOSEPH G. WRIGHT
PASTOR, EDGEMONT BAPTIST CHURCH
EAST ST. LOUIS, ILLINOIS

THE dispensational phase of this truth reveals the dual aspect of Christ's return. Which one will you take part in?

Jesus is coming—shout the glad news! What a blessed hope in these days of darkness when sin and sorrow are on every hand. The world is looking for someone to deliver it from the present chaos, and Israel is looking for a deliverer. That One will be none other than our precious Lord and Saviour Jesus Christ, Who, over nineteen hundred years ago upon His ascension into heaven said, "*I will come again.*"

That our Lord Jesus Christ is to return again to the earth is a well established fact of Scripture. Just as the hundreds of prophecies concerning His first advent were literally and perfectly fulfilled, so will the hundreds of prophecies concerning His Second Coming be literally and perfectly fulfilled. We believe the Scripture teaches that Christ's Second Coming will be in two distinct stages or events.

I. THE DUAL RETURN OF CHRIST DEFINED

THE Dual Return of Jesus Christ is that Bible distinction which distinguishes between "Christ's coming to the air" to receive His Church, which is composed of believers in this present age, and "Christ's coming to the earth" with His saints at the end of the Tribulation period, to deliver Israel, and to set up His Kingdom.

The first stage of Christ's Second Coming is often referred to by Bible teachers as "*The Rapture of the Church*" to designate that event which is described by the Apostle Paul in I Thessalonians 4:13-18. The word "rapture" carries with it the thought of being "rapt" or "transported" or "caught away suddenly." This is exactly what happens according to Paul's vivid description of Christ's coming for His Church, as it was revealed to him by God. God uses the Apostle Paul to encourage the Thessalonian Christians in their trials by telling them of the Lord's return and how they will be "raptured" or "caught up" into the very presence of Christ to meet Him in the air.

The second stage of Christ's Coming is referred to as "The Revelation of Christ" when He descends to the earth and stands on the Mount of Olives (Zech. 14:4), there to deliver the nation Israel and to set up His Kingdom. It is "The Revelation" because Christ then will reveal Himself to all the world as the King of kings, and Lord of lords. This stage of Christ's Coming is described by the Apostle Paul in II Thessalonians 1:7-10 and by John the Apostle in Revelation 1:7. The first stage of Christ's Coming again—"The Rapture of the Church" can take place at any time. There are no prophecies to be fulfilled before Christ comes for His Church. The first stage is separated from the second stage of Christ's coming by a period of seven years. This period of time is called in Scripture, "The Tribulation" (Matt. 24:21), "The Time of Jacob's Trouble" (Jer. 30:7) and "The Seventieth Week of Daniel" (Dan. 9:24-27).

II. THE DUAL RETURN OF CHRIST DISTINGUISHED IN THE SCRIPTURES

THE writers of our Bible, under the clear leadership of the Holy Spirit, distinguished between these two stages of Christ's return. Peter tells us in his first epistle, chapter one, verse eleven, that Old Testament prophets declared two facts concerning Christ—"The sufferings of Christ," and "the glory that should follow." When Christ came the first time it was to suffer according to Isaiah fifty-three and Psalm twenty-two. When He came the first time He fulfilled perfectly all the Scriptures telling of His incarnation and humiliation for our sins. He came also in fulfilment of an Abrahamic promise (Gen. 12:1-3) as the Saviour of Israel and the King on David's throne, but His people would not receive Him (John 1:11, 12). Because they would not receive Him, God turned His favor from the Jewish nation temporarily, and showed His grace abundantly to the people of the earth, irrespective of nationality, and brought all such who believed on His Son for the remission of their sins, into the Body of Christ, the Church of the living God as described in I Corinthians 12:13 and Ephesians 2:11-22. Although Israel has been temporarily set aside by God because of her rejection of the Messiah when He came, God will restore her, and then will be realized the second phase of Old Testament prophecies—"The glory that shall follow." The Apos-

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Premillennialism vs. Heresy

BY V. F. ANDERSON
EVANGELIST

WITH usual vigor Satan has beclouded the simplicity of Second-Coming truth by hatching out a whole brood of heretical chicks. Mr. Anderson tells the truth about a few modern ones.

IN DISCUSSING such a subject it may be imperative to define terms. Very briefly stated, "Premillennialism" is that system of doctrinal teaching which holds that there will be a literal reign of Christ upon the earth and that His return will precede and usher in that reign of government. The word "Millennium" literally means a "thousand years" and, used in the scriptural connection, speaks of the fact that the length of Christ's earthly reign will be one thousand years. The term "heresy," of course, refers to any doctrine held which is contrary to the established truths of biblical interpretation.

The Church's Blessed Hope is the return of Christ in the air to take the Church out of this earth to be forever with the Lord (Titus 2:13; I Thess. 4:17).

The Blessed Hope of Israel is the return of Christ to earth to establish this millennial reign of righteous government on the earth.

It seems that the more precious and blessed a doctrine is the more Satan tries to counterfeit that truth. There is no more blessed doctrine in Scripture than the doctrine of Salvation, than this one of the return of Christ. Satan has introduced into this precious teaching many wild, fanciful and heretical teachings. The writer recognizes that not all of the fanaticism has been outside the camp of Premillennialism for the devil has worked treacherously in both groups. In both groups he has sought and in many cases succeeded, in corrupting truth both by attitudes and loose conduct. This is greatly deplored wherever it is found but it in no way affects the blessed realities of this truth. We shall seek to define the position of the Premillennialists as we seek to expose the heresies.

I. SOME HERETICAL TEACHINGS CONNECTED WITH THE SECOND COMING TEACHING

SOME sincere believers, many of them belonging to the Premillennialist group, have become overbalanced on the subject of prophecy. This is the scheme of Satan. He would make us indifferent if he could. If he cannot succeed at this, he would make us fanatical. These are the folk who find little interest in anything from the pulpit unless it bears a startling title of a gruesome and spectacular happening. God help us to have keen interest in every phase of prophetic truth, but God pity us when we get so one-sided that our soul finds no food in anything else. Such a state weakens the Christian testimony and lays that Christian open as a target for fanatical teaching on that issue.

The writer has been accused of being highly impractical because he clings to and faithfully proclaims the return of the Lord and the events connected therewith. Perhaps some reader will enquire, "Why spend so much time discussing such a subject?" When one learns that seventeen books of the sacred volume are concerned primarily with prophecy, that every doctrine held by orthodox Christians everywhere is inseparably interwoven with the second coming of Christ, that one-fourth of the entire Bible is prophecy and that five-sixths of the Bible is concerned with the nation of Israel, which by many proofs holds a place of prominence in the prophetic program of God, it certainly becomes necessary for the earnest Bible student to investigate such a subject.

We shall mention a few of those who hold views on the return of our Lord which most certainly cannot be confirmed by Scripture.

We shall not give much time to the discussion of the Post-millennial view for two reasons: (1) it has been discussed so much already; (2) it is the opinion of the writer that this group has been invaded and largely captured by the Amillennialists, and we wish to discuss them in a separate paragraph. We shall notice just a word or two about this group, known as Post-millennialists. About the year 1700 this view crept into the church under the leadership of Daniel Whitby, an Englishman. He advanced the idea that the Church would prosper and extend until the whole world would be converted, and thus the Church would usher in the millennium and that when the Church had done so, Christ would return. There have been multitudes who held that view and there are many yet who hold at least portions of this position. A fragment of this is often noticeable in prayers and sermons where mention is made of "Bringing in the Kingdom." To accept this view is to believe that the world is growing constantly better and that it will continue to do so until all the world will be saved. Likenesses of this teaching are often found in statements like, "Remaking a world" or "Ushering in a new order." The acceptance of such teaching is contrary to the whole body of prophetic teaching (II Thess. 2; II Tim. 3:13).

A word about the erroneous teaching of Seventh Day Adventism is needed here. I am quoting from that subtle book which so many good Christians have been deceived into buying, "Bible Readings for the Home Circle." I am just noting a few of their many heretical comments in this book. Instead of speaking of the Millennium as a time of blessedness over the

earth (Isa. 11:9) and a time when Christ will rule in righteousness, their note is as follows: "At the coming of Christ the earth is reduced to a chaotic state—to a mass of ruins." In discussing Revelation 20:1-3 they say, "The word here translated 'Bottomless Pit' is translated in Genesis 1:1 'deep.' A more literal translation would be 'abyss.' It is a term applied to the earth in its desolate, waste, chaotic, dark, uninhabited condition. In this condition it will remain during the one thousand years. This will be the dreary prison-house of Satan during this period. Here in the midst of the mouldering bones of the wicked dead, slain at Christ's Second Coming, the broken down cities, and the wreck and ruin of all the pomp and power of this world, Satan will have opportunity to reflect upon the results of his rebellion against God." Page 358. The whole thing is unscriptural. To support this argument they have produced a few passages which they have taken entirely out of their context. For a refutation of these statements, study such passages as Ezekiel 37; Isaiah 11; Isaiah 35; Isaiah 2:1-5; Revelation 20 and the entire book of Daniel.

The errors of Russellism (parading under the names of "Jehovah's Witnesses," "International Bible Students' Association" and headed by Judge Rutherford) on this subject are entirely too numerous to give much consideration in this brief space. In the book, "The Harp of God," by Rutherford, he makes much of the date 1799 which he says was the beginning of "the end time" spoken of so frequently by the prophets. This can only be fanciful to say the least. It is a mere jumping at a conclusion to prove a point that needs support which the Bible cannot furnish. In this same volume, page 246, published in 1921, he quotes Daniel 2:44 as being then in the process of fulfillment. If that were true, God began then to set up His Kingdom and has not yet succeeded in this task. This is contrary to the context of Daniel 2 which proves conclusively that Christ will establish His own Kingdom by the *sudden* destruction of Gentile powers and the *sudden* institution of His own government on the earth. Again he speaks of Matthew 24:9 as having been fulfilled in 1918-1919. The context of Matthew 24 proves itself to be yet future. He also speaks of the preaching of the Gospel of the Kingdom here and now, which proves that he has confused the message of the Kingdom which is yet future with the message of Grace which is the present message. He speaks on page 221 of this volume of the Coming of Christ and says that His coming means, "Presence." On page 249 he makes bold to say in the same terminology that Christ is here now. On page 250 he even says the world has ended and the Kingdom of Heaven is at hand. On page 255 he says the Lord is binding Satan now by the preaching of truth. How perfectly absurd and silly this is in the light of reason and Scripture. Read Revelation 20:1-3. On page 259 he goes as far as to say that the 144,000 of Revelation are a part of the Bride of Christ. The whole system of teaching leads nowhere and one is conscious that the author himself is writing like a dog chasing his tail. The entire system is nonsensical, twisted and poisonous. Christians, beware of any literature coming to you under any such captions!

There is another teaching now gaining prominence which needs an examination. Included in this growing group are many Fundamentalists. Some of this group hold that all of the Church will go through the Tribulation. Some hold that just a part will go through and that only the "overcoming" saints will go up in the Rapture. This teaching is greatly in error and though many of them are godly folk, a few corrections should be noted. First, the Church belongs to one dispensation while the Tribulation belongs to another. Second, during this age both Jew and Gentile are invited to accept Christ and be baptized into the Body of Christ which is the Church. The Jews are scattered and have no national existence. Third, the Tribulation age will be chiefly Jewish as seen in many such passages as Matthew 24. Fourth, God's purpose through the Church is to gather together in one body as many as will accept Him through faith; whereas the purpose during the Tribulation is to regather and restore Israel and to bring total destruction to the nations of the Gentile world. Fifth, the interpretation of the "overcomers" given by some of these teachers seems entirely removed from the context. For example, Revelation 2:11, "He that overcometh shall not be hurt of the second death." Who would say that those who for one reason or another are not living a vitally victorious life are going to be consigned to the lake of fire? Again note Revelation 3:5, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Who would say that the saints who are not living triumphantly will be blotted out of the book of life? However, that seems to be the reasoning of some of the teachers of this doctrine, i.e. just because some are not living victoriously at the time of the Rapture, they will not be caught up, but will be left to suffer the woes of the Tribulation. Surely, anyone who is born again by the Holy Spirit is thereby united to the Body of Christ (I Cor. 12:13) and to teach a partial Rapture is tantamount to speaking of a "split Body." But who can imagine such? Such a system throws the whole prophetic scheme out of gear and leads to hopeless confusion.

II. THE AMILLENNIAL VIEW

As we take note of many Christian leaders, preachers and teachers today, we are inclined to believe that most of them have gone over to this position. This is true of most denominational schools.

We wish to say that many of this group cannot be called modernists, for many believe as fully as any of us in the efficacy of the blood, the inspiration of the Scriptures, etc. The term, "Amillennialism," simply means "no Millennium." Those who hold this view reject the idea of a thousand year reign of Christ upon the earth at any time, either before or after the return of Christ. It may be well here to state that the idea is often hurled at Premillennialists that we are teaching

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The Believer's Pay-Day



BY ARCHIE H. YETTER

PASTOR, DENVER, COLORADO

GOD'S pay-day is no less enjoyable than those here on earth. The realistic analogy between an earthly and a heavenly pay-day, which Mr. Yetter describes, makes this study intensely interesting.

THE whistle blew and there was a mad rush from the tunnel entrance toward the skip which was to carry the men down to the boarding-house. The majority of the men did not even wait for this somewhat slow vehicle, but ran and slid down the steep hillside, not halting until they clumped into the recreation room at the mine boarding-house. Here they joined a line which was filing slowly past a bald-headed, bespectacled individual, who carefully scrutinized each individual as he came to him, then fumbled through a handful of yellow slips, finally selecting one and handing it to the individual before him. Upon receiving his slip, after a glance at it, each man would hurry on his way, either to his room, or outside to the waiting car and thence to his home. Some men lounged on the tables and chairs in the room, not joining the line of men but looking longingly at them and at the slips which they received. Why all the hurry? Why the yellow slips? Why the longing looks? You have probably guessed it. It was pay-day.

There is coming a pay-day for us believers in Christ Jesus. With even keener anticipation than that which marks our looking forward to the earthly pay-days, we should be looking toward our coming heavenly pay-day. May the Spirit of God use this simple discussion to prompt us to greater faithfulness to our Payer, the Lord Jesus Christ, that we, as the payees, may receive the large payment that God yearns to give us on that heavenly pay-day.

Our study shall follow the thought of pay-day under the following divisions: "The Payees on Pay-day; The Payer on Pay-day; The Payment on Pay-day."

I. THE PAYEES ON PAY-DAY

WHO were the men lounging in the recreation room at the mine boarding-house and casting longing looks at the men who received their pay-checks on pay-day? They were men who were not on the pay-roll. They had no money coming. They did not expect any. The ones in the receiving line were on the pay-roll.

But what of the payees on the heavenly pay-day? Who will they be? God's Word gives us the clear answer from two standpoints, namely, who the payees will not be, and who they will be.

In Proverbs 24:20 we read, "There shall be no reward to the evil man." Hence, the payees on that heavenly pay-day will not be evil men. Then in Psalm 58:11 we are told: "Verily there is a reward for the righteous." Thus, from the positive standpoint, we see that the payees on the believer's pay-day will be righteous men. Does that mean, then, that these are the ones who live a righteous life? Were we left to our own reasoning, without the light of God's Revelation, we might answer, "Yes." But God's inerrant Word has a different answer; it reveals that a righteous man is a believer in the Lord Jesus Christ. Turning to Romans 5:1 we find this clear declaration: "Therefore being justified (declared righteous) by faith, we have peace with God through our Lord Jesus Christ." The fact that a righteous man is a believer in Christ becomes still more clear when we face such a passage as Romans 4:3-5, which says, "What saith the Scriptures? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him That justifieth the ungodly, his faith is counted for righteousness."

It is unmistakably clear, then, that the payees on the believer's pay-day are believers. Mark you, we are not talking here of the size of the pay-check, but of the payees' identity—those who are on the heavenly pay-roll. Later we shall note the difference in the amount of payment. The payees, we reiterate, are those who have come to Jesus Christ in simple faith, believing that He died on Calvary's cross as their sin-bearer. These are the righteous ones, clothed in the perfect righteousness of Jesus Christ. These are the payees.

II. THE PAYER ON PAY-DAY

NO BALD-HEADED, bespectacled individual will peer at us on that heavenly pay-day, but a glorious Person Who is the "fairest among ten thousand," yea, the One Who is "altogether lovely." This blessed Payer knows and shall know "the end from the beginning." All things are to Him as an open book. There will be no need for Him to scrutinize us carefully, for He knows all men, and "all things are naked and opened unto the eyes of Him with Whom we have to do." As we consider this Divine Payer, it is well for us to support with a Scripture declaration His identity, and then to pass on to the consideration of His intention for us, and His instruction to us.

The clear statement of the identity of the Payer on Pay-day is found in Paul's letter to the Colossians. Here we read:

> And whatsoever ye do, do it heartily, as to the

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That Blessed Hope

BY E. GLEN LINDQUIST

A SHOUT; an angel's voice; the blast of a trumpet; empty graves; gravity-defying people rising through the air. What is happening? What meaneth all of this? The writer of this article gets right down to business and teaches us a lot of glorious facts in a few words.

> Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ (Titus 2:13).

CHRISTIAN, what emotion does the anticipation of the coming of Christ, the Rapture of the Church, awaken in you? Do you fear His coming? You need not be fearful, but on the contrary, it should be a rapturous anticipation for you. God's Word calls it "that blessed Hope." If it is blessed, it should not be feared, but eagerly looked forward to. In this brief study we will consider some of the reasons why it is indeed a blessed Hope.

I. A GLORIOUS HOPE

THERE is a wonderful event coming for you and for me. In our text it is called by the Apostle Paul: "That blessed Hope," and "the glorious appearing of . . . our Saviour Jesus Christ." We often refer to this Hope of the believers of this age as "the Rapture," and rightly so. No doubt, the primary reason why it has been thus named is that one of the meanings of the word is "to be snatched away," but the designation is fitting because of the other meaning of "rapture." The dictionary tells us that the word "rapture" is closely allied with "ecstasy," a "state of extreme or extravagant delight so that the one affected by it seems almost beside himself with joy"; but "rapture" is a word that "is more serene, exalted, and enduring."

It will be glorious from the standpoint that it will be a spectacular event. Mortal eyes have never beheld anything to compare with the blaze of glory that will greet our eyes as we behold the event which the saints for nearly two thousand years have been eagerly anticipating.

It will be glorious because of what it will mean to you and me. First, it means that we will be caught up out of this world of sin and woe.

Then too, it will be glorious because it marks the time when you and I shall be glorified, the time which, Paul tells us in Romans eight, the whole sentient universe is on the quivive of anticipation to behold. We shall not only be snatched out of this world, thus changing our environment, but we ourselves shall be changed. Paul reminded the Philippians that: "Our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3:20, 21). And in First John 3:2 we are informed that "When He shall appear, we shall be like Him; for we shall see Him as He is." So we see that we shall be changed at that event in two respects: Our bodies shall be changed—glorfied; and our souls shall be delivered forever from the Adamic nature, for "we shall be like Him."

But the reason for calling it a glorious hope that transcends all others, is that it is a hope wrapped up in a glorious Person—yea, the most glorious Person in the universe, "the chiefest among ten thousand," the "altogether lovely" One. We are looking for "that blessed Hope," even "the *glorious appearing* of the great God and our Saviour Jesus Christ."

II. A CERTAIN HOPE

THIS blessed Hope is a glorious certainly. The word "hope" when used by the Holy Spirit does not have the meaning that it has come to denote in modern usage. Today it carries a strong implication of the uncertainty of one getting the thing desired. But not so with *the* blessed Hope. It is as sure of fulfilment as God's promises are sure, and His Word cannot fail. Oh glorious certainty—He *shall* come. Our blessed Lord Himself said, "If I go . . . *I will come again,* and receive you unto Myself; that where I am, there ye may be also" (John 14:3).

This leads us to our next point:

III. AN INDISCRIMINATE HOPE

THE blessed Hope is for *all* believers. Some would tell us that it is only those Christians who are looking for His appearing, but let us see what God's Word teaches. Let us turn to one of the clearest passages on the Rapture—I Thessalonians 4:16, 17: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Notice the two divisions of believers made by the Holy Spirit in this passage: "The dead in Christ," and "we (Christians) which are alive." These two divisions include *all* believers—there are none left out.

Let us make it clear, however, that we are not for one moment minimizing the need of living close to Him, living "soberly, righteouslessly, and godly in this present world," and living a life in which we are daily

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Building the Dispensations

BY THE EDITOR — Fourth Installment

VERY few books have been written which cover the ground so completely and convincingly as does this study on the dispensations. This instalment deals with the ticklish subject of the birthday of the Body. The large number of corroborative quotations which have been gleaned from the writings of others by the Editor demonstrates in part the thoroughness of preparation and study behind these articles.
—E. E. L.

FIFTH STEP—SHOW THAT THE FIFTH DISPENSATION EXTENDS FROM THE DAY OF PENTECOST TO THE RAPTURE

We must first investigate—

I. THE OPENING DATE OF THE FIFTH DISPENSATION

"And when the day of Pentecost was fully come" God began the Church Dispensation. This fact is doubted by some earnest brethren, but as we build the dispensations from the Word of God, we shall soon see that the truth of the beginning date of the fifth age is fully established by the clear testimony of the Holy Spirit. The Church Dispensation did not begin some place down in the book of Acts, perhaps the seventh chapter, or the tenth, or as some most confidently declare, after the twenty-eighth chapter. The Church Dispensation—the Age of the one Body—began on the day of Pentecost. This is the indubitable teaching of Scripture.

The study of any dispensation is marked by a peculiar and delightful charm amounting almost to a challenge, but when we come to the study of the fifth age the pull upon the soul is greater than it is in connection with the study of the other ages. This is both normal and right. The Church Dispensation is the dispensation in which we live. The fifth age is our age. The Dispensation of the Body has a special claim upon us and we have a special claim upon it. Since our whole earthly experience is lived out under this age, it is not to be wondered at that it claims our abiding interest and our most prayerful and careful study.

Since the position that the Church Dispensation had its beginning on the day of Pentecost has not been viewed favorably by certain brethren, it would be of value to us to catch a glimpse of what attitude is held by a representative group of Bible teachers during the past several years. Because of the importance of the question, we quote several well-known teachers whose testimonies should have value with Christians.

> On the day of Pentecost the third person of the Trinity, the Holy Spirit, came. His coming marks the birthday of the Church . . . The believing company was . . . formed on the day of Pentecost into one body. It was the birthday of the Church.
>
> —A. C. Gaebelein in "The Acts of the Apostles"

> The story of Pentecost . . . is the first chapter in the history of the Church.
>
> —Charles R. Erdman in "The Acts"

> The Holy Spirit bears a peculiar relation to the Christian Church. He brought it into existence. What He did on that day (Pentecost) was to take up His abode in them (the disciples), to dwell in them, and as Paul teaches in I Corinthians 12:13, to baptize them into one body, that mystical body of which Christ is the Head, and of which all we who come to Him by faith are members.
>
> —James M. Gray in "The Holy Spirit—His Person and Purpose"

> By His coming at the day of Pentecost upon that company of men and women in the upper room, the Holy Ghost formed the Church of Jesus Christ.
>
> —G. Campbell Morgan in "God's Methods with Man"

> We behold (on Pentecost) . . . the administration of the Spirit begun. He forms the mystical body of Christ.
>
> —A. T. Pierson in "The Acts of the Holy Spirit"

> On that particular date (Pentecost) . . . the Church . . . was to begin its life and labors in the world.
>
> —W. B. Riley in "The Bible of the Expositor and Evangelist"

> Pentecost marked the beginning of the formation of a new body, or organism which, in its relation to Christ, is called "the Church which is His Body."
>
> —Lewis Sperry Chafer in "He that Is Spiritual"

> On that memorable day (Pentecost) the Holy Spirit did a new work. He took up one hundred and twenty units, all born of God, and baptized them into one body, thus forming the Church of the new dispensation.
>
> —H. A. Ironsides in "The Missions of the Holy Spirit"

> (God) has sent down the Holy Spirit according to promise at Pentecost, and all who are born of the Spirit are . . . baptized into the Body, the Church of which Christ is the Head.
>
> —James M'Kendrick in "The Work, Offices, and Operations of the Holy Spirit"

> It was on the day of Pentecost that the Holy Spirit was given and the Church formed.
>
> —J. M. Davies in "The Work of the Holy Spirit as Seen in the Book of Acts"

> At Pentecost the Church was formed and acknowledged by her spiritual baptism.
>
> —Arthur Pridham on "First Corinthians"

We come now (on the day of Pentecost as set

forth in Acts 2) to the real commencement of the Church of God on earth.

—F. W. Grant in
"Numerical Bible"

The present is the dispensation of the Holy Ghost; the age-work which He inaugurated on the day of Pentecost is now going on and will continue until the Lord returns from heaven.

—A. J. Gordon in
"The Ministry of the Spirit"

The Church is not the old Jewish dispensation in another form. It is an entirely new thing . . . The Church had its origin at Pentecost.

—Clarence Larkin in
"Dispensational Truth"

The Church militant, which was begun on the day of Pentecost (Acts 2), ends at the Rapture, before the Tribulation.

—W. E. Blackstone in
"Jesus is Coming"

This history (of the Church on earth) runs from the day of Pentecost to the appearing of Christ as the Morning Star.

—Ford C. Ottman in
"The Unfolding of the Ages"

That day of Pentecost, therefore, was the birthday of the Church, when all the believing units were constituted, an Ecclesia, a spiritual Body, by the Baptism of the Holy Spirit.

—W. Graham Scroggie in
"Prophecy and History"

The agreement of the greatest men of the Bible teaching world is startling. It is to be expected that reverent Christians everywhere would be impressed and influenced by the united testimony of such a group of leaders. The men just quoted are unanimous in declaring that the beginning date of the Church Age is the day of Pentecost in the second chapter of the book of Acts.

But the clearly stated conviction of these great and good men cannot be the ground on which our position as Bible students rests. We are glad there is such manifest unanimity among these leaders of Christian thought, but to accept their views without investigating the teaching of God's Word would be folly. When the hour of testing came into our lives we would discover that our faith was unfortunately built upon mere human opinion. The soul of man will collapse in the daily battle with the foe if his faith be not fixed in the Word of God. Hence, although we fully believe that the Bible teachers whom we have quoted, in placing the beginning of the Church Age at Pentecost, have presented to us one of the greatest and most important facts in God's Word, yet, in order to avoid the danger of leaning upon the arm of flesh, it is vital that we let the Bible speak for itself. When we have heard the word of Scripture, we will have heard the voice of Divine inspiration. When we learn what position is taken by the Bible as to the beginning date of the fifth age, we will need to search no further. The testimony of the Book is final. If these great Bible teachers, whose clear teaching we have just read, agree with the Bible, they are *right*. If this group of men, or any other group of men, disagrees with the Bible, it is *wrong*. The Bible is the last court of appeals.

We press at once to our investigation.

The Apostle Paul, in the twelfth chapter of First Corinthians, makes a statement which, when once recognized and accepted, gives the answer to the question, "When does the 'Body' age begin?" His statement is brief, but it is so pointed and so perspicuous that it designates once and for all the birthday of "the Church which is His Body," and in so doing, takes us directly to the opening hour of the fifth age. Paul's statement is,

> For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body (I Cor. 12:12, 13a).

The last eleven words of this quotation, though simple indeed, constitute one of the most important dispensational utterances in Scripture. The importance of these words lies in the fact that they identify the one Body with the Baptism by the Holy Spirit. At least seven inescapable points of exposition lie in these notable words. Inasmuch as First Corinthians 12:13 is a veritable key passage, we submit these seven points. They will be found to be of supreme value in the building of the dispensations.

First Point: Because of Paul's clearly worded statement that "by one Spirit we are all baptized," we know that the passage is speaking of Holy Spirit Baptism and not some other baptism. The passage does not say, "by one kind of water are we all baptized."

Second Point: Because the Apostle plainly says so, we know that there is only "one body" and that its members are specifically declared to be "we all."

Third Point: Because the Apostle Paul employs the expression "we all" in such an important place, it becomes vital, if we would understand the scope of the passage, that we ascertain what persons are included in the meaning of those two words. This is not difficult. The "we all" is self-evidently those persons to whom the book of First Corinthians is addressed. In First Corinthians 1:2, Paul addresses the book plainly to "all that in every place call upon the name of Jesus Christ our Lord." Paul's own statement leaves no possibility of misunderstanding as to whom he is speaking of when he says, "we all." "We all" means *all believers in Christ*. This settles the question concerning how many bodies there are in the period covered by the book of Acts. One group of hyper-dispensationalists tells us there are several bodies, but the members of that group do not agree among themselves as to how many. Since the Holy Spirit baptizes "we all" (all that in every place call upon Christ) into one Body, it instantly becomes crystal-clear that there are not any believers left over to constitute any other "body." The Holy Spirit does not place *some* of the believers, nor even *most* of the believers, in "one body." He places all believers (we all) in one body. That is the reason Paul says elsewhere, "There is one body" (Eph. 4:4).

There could not be more than "one body" under the program being followed by the Holy Spirit. "By one Spirit are we all baptized into one body." If the hyper-dispensationalists were right, the passage would have to read, "By one Spirit are we baptized into several bodies." It does not read that way.

Fourth Point: Because the inspired Apostle says so plainly that "we all" (believers) are "baptized into one body," it becomes inescapably evident that the only way to get into the "one body" is by Holy Spirit baptism. The Bible reveals no other way.

Fifth Point: Because the great Apostle clearly shows "we all" (all believers) are baptized in the one Body, and that this wondrous blessing is for all who call on the name of Jesus Christ our Lord, it becomes delightfully and indubitably evident that the calling on the Lord or accepting Him and being baptized by the Spirit into the Body are coincident. To possess one is to possess both. This shows us at once the falsity of the so called "second blessing" teaching. The reception of the baptism of the Holy Spirit is not a "second definite work of grace." It occurs when men "call on the name of Jesus Christ the Lord," and is consequently in this age a specific and definite part of being born again. All believers in the Lord are baptized into the Body instantly upon thir acceptance of Jesus Christ as a personal Saviour.

Sixth Point: Because Paul declares that when believers are thus brought into union with the one Body it is by an action of the Holy Spirit and since the Scriptures teach that the Holy Spirit is God (I John 5:7), it becomes plain that it takes an act of God to make a depraved human being a member of the "one body." This is of tremendous significance to the believer in Christ because the Scripture declares that whatsoever the Lord doeth shall be forever (Eccles. 3:14). The deeds of God are eternal. We have seen under point four that the *only way into* the one Body is by the baptism of the Holy Spirit. We find under this point that there is *no way out* of the Body. The Body of Christ cannot be dismembered.

Seventh Point: Because the Apostle Paul makes the entrance into the one Body to be dependent upon the Baptism by the Holy Spirit, it becomes evident that the historical date of the beginning of the Baptism is the historical date of the beginning of the one Body.

This fact at once gives us a clear-cut task. We must learn from the Bible the beginning date of the Baptism of the Holy Spirit. If we can ascertain the date when the Baptism by the Holy Spirit started, we will have learned when the one Body began. And to learn when the Body began is vital to our present study, because the beginning date of the one Body is the beginning date of the Fifth Dispensation.

In all four Gospels we are given records of the prediction made by John the Baptist that the Lord Jesus would bestow upon Israel the Baptism of the Holy Spirit.

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> I indeed baptize you with water . . . but He that cometh . . . shall baptize you with the Holy Ghost (Gr. Spirit) (Matt. 3:11).
>
> I indeed have baptized you with water: but He shall baptize you with the Holy Ghost (Gr. Spirit) (Mark 1:8).
>
> I indeed baptize you with water; but one mightier than I cometh . . . He shall baptize you with the Holy Ghost (Gr. Spirit) (Luke 3:16).
>
> He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost (Gr. Spirit) (John 1:33).

Thus the promise of the Baptism of the Holy Spirit was given in such a public manner that the knowledge and anticipation of the Spirit's coming were general. But no one knew the date. Hence the statement of our Lord Jesus Himself on the day of His ascension in the first chapter of Acts takes on large importance, for while He does not impart the actual date, He lets the disciples know that the inauguration of the Baptism is so exceedingly close that its arrival could be spoken of in terms of days. The words of Jesus were,

> For John truly baptized with water; but ye shall be baptized with the Holy Ghost (Gr. Spirit) not many days hence (Acts 1:5).

On the day of the Lord's ascension, the beginning of the Baptism of the Holy Spirit was only a few days away. We know this is true because Jesus said so. The period of time which our Lord calls "not many days" passes quickly and in the second chapter of Acts is the record of the Pentecostal coming of the Holy Spirit. The wondrous Baptism falls upon many men, but those who received it on that beginning day were every one of them Jews.

Furthermore, Peter, the Pentecostal preacher, recognized the Pentecostal outpouring as the beginning of the Baptism of the Spirit which they had all been looking for, and plainly states this fact in the eleventh chapter of Acts. In this chapter Peter is addressing "they that were of the circumcision." He is describing the Baptism of the Holy Spirit as it occurred in the home of the Gentile Cornelius. He says,

> And as I began to speak, the Holy Ghost (Gr. Spirit) fell on them (the Gentiles), as on us at the beginning (Acts 11:15).

The words which are so important and so striking in this bit of description are:

> As on us at the beginning.

The meaning of these words is so self-evident as to be inescapable. The words, "as on us" mean that the Holy Spirit came on the Gentiles in the house of Cornelius as He came on the Jews "at the beginning." The expression "at the beginning" points back to the day of Pentecost. And if any one has any doubt as to what the event was which Peter calls "the beginning," all such doubt is instantly dissipated when Peter adds the words:

> Then remembered I the word of the Lord, how

that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost (Gr. Spirit) (Acts 11:16).

The teaching of the passage is satisfyingly clear. The day of Pentecost, described in Acts the second chapter, is "the beginning" of the Baptism by the Holy Spirit. In this illuminating passage (Acts 11:15, 16), the Apostle Peter, speaking by inspiration, makes the connection which settles the issue. He takes the very words spoken by Jesus on the day of His ascension when He predicted that they would be baptized with the Holy Spirit in not many days (Acts 1:5), and applies those words to two clearly recorded and familiar events. The two events are the outpouring of the Spirit on Pentecost, and the outpouring of the Spirit in the house of Cornelius. Peter, in so many words, calls these two outstanding occurrences "Baptisms with the Holy Spirit," and the one which came to the men of Israel on Pentecost, he specially points out by calling it "the beginning." Thus we have within the very pages of the New Testament a direct statement which alludes to the day of Pentecost as "the beginning" of the Baptism with the Holy Spirit.

We have already seen in First Corinthians 12:13 that the historical date of the beginning of the Body is of necessity the historical date of the beginning of the Baptism by the Spirit because Paul says clearly, "By one Spirit are we all baptized into one Body."

And now we have found from Acts 11:15, 16 that the historical date of the beginning of the Baptism of the Holy Spirit is the day of Pentecost as recorded in Acts two. Hence the beginning date of the one Body is the day of the Pentecostal outpouring when three thousand Jews received the message delivered by the Apostle Peter. The beginning of the one Body is the beginning of the new order which marks the inception of the new dispensation. The day of Pentecost is the opening date of the fifth age.

II. THE FAMILY (OR GROUP) TO WHOM GOD HAS COMMITTED THE FIFTH DISPENSATION

The fifth dispensation is the Dispensation of the Body of Christ, and because it is the Body Dispensation, God has committed this age to the members of the Body. The representative member of the Body whom God called to be the leader of this age and the special bearer of Body truth to the other members of the Body and to the world was the Apostle Paul.

There are at least four passages in which the Holy Spirit plainly states that the Apostle Paul has had this dispensation committed to him. These four inspired statements are:

1. I Corinthians 9:17

   A dispensation of the Gospel is committed unto me.

2. Colossians 1:24, 25

   My sufferings . . . for His body's sake, which is the church: Whereof I am made a minister, according to the dispensation of God which is given to me.

3. Ephesians 3:2

   The dispensation of the grace of God which is given me.

4. Ephesians 3:8, 9

   Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship (Gr. dispensation) of the mystery.

In the first one of these passages (I Cor. 9:17) the Apostle Paul makes the outright claim that a dispensation is committed unto him (the words "of the Gospel" are not in the Greek text). This is the earliest record of Paul's claiming special relationship to this age, and in this passage he employs the perfect tense, showing that the age or dispensation is already under way. "A dispensation *is committed* unto me." He does not make any further statement concerning the age than the fact that it was entrusted to him. As a direct result of this passage, we sometimes speak of this present age as "the Pauline Dispensation." The designation is correct, but not complete.

In the second one of these passages (Col. 1:24, 25), Paul proceeds a little farther in the revelation concerning the dispensation. He states that the dispensation was given him from God, and that the ministry which belongs to this dispensation is the ministry of the Body which is the Church. Or to say the same thing a little more simply, God entrusted Paul with the Dispensation of the Body.

In the third one of these passages (Eph. 3:2), additional light is shed on the character of the present dispensation. Paul again asserts that the dispensation had been given to him by the Lord, and then he calls it "the dispensation of the grace of God." There is not the slightest indication in the passage that the Holy Spirit intends for us to get the idea that salvation is by grace in this age only and by law or something else in other ages. As a matter of fact, salvation is by grace in every age. The reason Paul calls this age "the dispensation of the grace of God" is because in this age a much fuller and much clearer revelation of grace was to be made than has been made in former ages. And that fuller revelation of grace was indeed made through the instrumentality of Paul himself.

In the fourth one of these passages (Eph. 3:8, 9), Paul declares that God has given him the blessed task of making "all men see what is the dispensation of the mystery." "The mystery" is a unique expression which the apostle employs twelve times to designate that particular spiritual entity which is the outstanding feature of this present age.

The moment we read the words "to make all men see what is the dispensation of the mystery," the soul of the child of God is suffused with a question which calls earnestly for an answer. The question is: "What is the mystery which Paul gives so prominent a place in dispensational truth?" It is not difficult to find the

biblical teaching on this interesting point.

In the fifth of Ephesians, Paul compares a married couple to Christ and the Church. Christ and the Church are declared to be one Body (Eph. 5:30). The married couple, husband and wife, are spoken of as one body (Eph. 5:28, 29a). The Lord Jesus is set forth as the Head of the Church (Eph. 5:23). The husband is declared to be the head of the wife (Eph. 5:23). As the body is under the control of the head, so the Church is to be controlled by Christ (Eph. 5:24). And also, as the body is to be controlled by the head, the wife is to be controlled by the husband (Eph. 5:24). Consequently, the Apostle says to the wife, "submit" (vs. 22), and "reverence" (vs. 33), and "be subject . . . to their own husbands in everything" (vs. 24). This is not very modern, but it is at least scriptural. The inspired summarization of this clear and beautiful teaching in Ephesians five is found in verse thirty-two. In our Authorized Version, it reads:

> This is a great mystery: but I speak concerning Christ and the Church (Eph. 5:32).

But alas, a small but serious error crept into this translation. The Apostle, led by the Holy Spirit, employs the definite article before the word "mystery," so that the correct translation would read,

> This is THE great mystery.

We instantly have the answer to the question we have raised as to "What is the Mystery?" The mystery is the Church which is the one Body (Col. 1:24-26). Christ is the Head and we are the members (I Cor. 12:27; Eph. 1:22, 23). When the Holy Spirit furnishes such clear information in the Bible, there is naught for us to do but to believe with the happy simplicity of childhood.

Thus we have seen that Paul's teaching uses three appellations for the same thing: "the Church," "the Body," and "the Mystery." These three names set forth three separate phases of the same wondrous feature in God's revelation through Paul, the revelation of the corporate group of saved ones of the fifth age. When He refers to them as "the Church," the fact that they are "called out" ones comes into view. When he calls them "the Body," the fact that God has united the believers with the Lord Jesus in glorious and eternal oneness comes into view. And when he calls them "the Mystery," the fact that in the Body, both Jews and Gentiles are actually placed on the same spiritual footing, and that God had hidden this truth in Himself comes into view. And so, from the Pauline teaching, it becomes evident that each and every one of us who has trusted Jesus as personal Saviour in this present age has been "called out" of the world into the Church of Jesus Christ, has been eternally united with Him Who is the Head of the one Body, and has been gloriously incorporated in the Mystery which was hidden in God from the foundation of the world. And these three separate and distinct blessings are but phases or parts of the same glorious experience, the experience which was ours when we were born again.

Although each of these three words has an equal claim upon the vocabulary of the fifth age, it is an interesting fact that we hardly ever hear of "the Mystery," we only occasionally hear of "the Body," but the word "Church," alas greatly distorted in its meaning, is the Word which has been brought into common usage throughout Christendom.

In another passage in Ephesians, Paul instructs us as to the important tasks which God has given the members of the Body to perform:

> And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
>
> For the perfecting of the saints, for the work of the ministry, for the edifying (building up) of the Body of Christ (Eph. 4:11, 12).

The passage shows that in the Body of Christ these wonderful spiritual gifts are given. They are given for three great divine purposes (vs. 12), which are so exceedingly wide and sweeping in their scope as to include the whole responsibility of the Church which is His Body, throughout this dispensation. Yes, so all-inclusive are the three purposes of God in distributing the spiritual gifts, that it becomes instantly apparent that God has entrusted to the members of the one Body the propagation of the Gospel upon the face of the earth during the fifth age. Paul, a member of the Body, is chosen of God to be His mouthpiece in giving Body truth its first proclamation. And then the members of the Body are to take the Word as given by Paul and carry it with Gospel enthusiasm to earth's remotest bounds. In Corinthians he propounds this truth most clearly when he says, "We are ambassadors for Christ." The Body of Christ is given the gigantic responsibility of evangelization of the world. This is the same responsibility that belonged to Israel in the fourth age, but Israel has been temporarily set aside because of unbelief. It is true that the natural branches (Israel) of God's olive tree have been broken off. It is true that we, the Gentile branches of the wild olive tree, because we are members of the one Body, have been grafted in. But our present marvelous privileges in the plan of God are all of grace. We really deserve less than the Jews. Let us not boast nor gloat, for we have done little better with our nearly two thousand years than the Jews did with theirs. And let us not look down upon God's people, for their national repentance and restoration draweth nigh. The record is clear:

> God is able to graff them in again (Rom. 11:23).

God has given each dispensation to some chosen servant and the group or family associated with that servant. He gave the fourth dispensation to Abraham and his family. In like manner He gave the fifth dispensation to the Apostle Paul and his spiritual children (Gal. 4:19), the members of the Body of Christ (I Cor. 12:27).

The fact that this dispensation has been graciously bestowed upon us includes both high honor and stupendous responsibility. We are in grave danger of absorbing the honor with smug self-satisfaction, and cravenly side-stepping the responsibility.



IN THE HARVEST FIELD

Conducted by Florence Taft Fowler

The report comes to us from the Hammonds in Colombia, South America, that their furlough which they had expected to be delayed because of lack of someone to relieve them on the field, is soon to be realized. Rev. and Mrs. Stanley Skivington of the same mission, who have been serving in the home field, are soon to take over the Hammond's work that they may have a much needed rest. We rejoice in this provision. Let us remember the Skivingtons as they resume the work in a difficult missionary task among the South American Indians.

Miss Emalou Anderson of the class of '38, working with the Navajo Bible School and Mission of Window Rock, Arizona, plans an itinerary in behalf of the mission. She travels with a young Navajo girl whose Christian testimony is unique and radiant.

Rev. V. F. Anderson, evangelist, in tent meetings held at Fruitdale Baptist Church, pastored by the Rev. John W Bailey, class of '26, reports four decisions for salvation and ten lives dedicated for the service of the Saviour. On the special D. B. I. night when pictures of the Young People's Conference were featured, nine of these young people made their decision for the Lord's service.

Word came to us several months ago of the marriage of Miss Gertrude Derrick, former student, to Mr. Eric F. Smith, missionary to South America. We are happy to learn more recently concerning the work of these two servants of the Lord now laboring in the interior of Bolivia. Under the blessing of the Lord, Mr. Smith through leading one certain individual to the Lord, has been prospered in the establishment of a large mission station and hospital for the purpose of getting the Gospel more effectively to the vast number of people who sit in darkness in that land of great opportunity. Let us pray for a rich harvest of souls under the clear ministry of the Word through these two consecrated and zealous laborers with their co-laborers in this difficult field.

PERSONALS

The Rev. ('33) and Mrs. Elmer E. Seger (formerly Valerie Pattee) are the happy parents of Rosemary, born on August 16 at Chicago, Illinois, where Mr. Seger is pastor of the Bowman Congregational Church.

We are happy to report that under the blessing of the Lord, Attorney H. A. Davis, Vice-President of the Board of Directors of the Denver Bible Institute, is recovering from injuries received in a fall a few weeks ago and is able to resume some of his duties again.

Mrs. Anna Newhart, graduate of the Evening School Class of '27, is slowly recovering from an injury to her foot incurred several weeks ago. Let us remember her in the time of testing and pray for special blessing and comfort in Him.

CAMPUS NEWS FLASHES

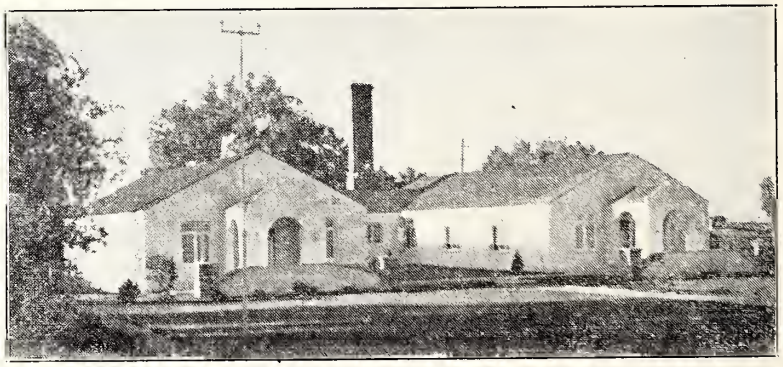
School days have come again! Praise and honor belong to the One Who has made the opening of another school year possible by His gracious provision. For the opening fellowship supper, Tuesday evening, September 19, the dining room at Chapman Hall was filled with a glad and joyous company of students, faculty and staff members, and also seven members of the Board of Directors, with their wives. The time of fellowship and testimony of past mercies, and blessings anticipated, was rich indeed.

On Wednesday morning the good things of the previous evening were continued in the first chapel service of the new school year. The blessing of the Lord was richly manifest in the fine earnest and willing spirit of old students and new alike. Twenty-two first year students (twelve young women and ten young men), representing eleven states, enrolled. The total enrolment is fifty-five with the possibility of a few additional enrolments later. Fourteen states and Canada are represented by the entire student body.

Several members of students' families were welcome and delightful campus visitors at the beginning of the new term. Mr. J. Frank Stevens, and his daughter Eleanor, the father and sister of Delmar Stevens (third year student) and Ronald Stevens, just entering as a new student, drove from Humbolt, Kansas. Mrs. E. J. Pulis and son, Mr. Milton Pulis, of Wilsall, Montana, came by auto to bring Harley Pulis, returning for his junior year.

On Thursday, the twenty-first of September, the annual fall picnic of staff and student body was a delightful get-acquainted and frolic time at Institute Park, the D. B. I. vacation and conference grounds near Pinecliffe, Colorado. The new students especially were impressed with the good time had in a manner that honored the Lord, as contrasted with worldly affairs of similar nature.

D. B. I. welcomes several new faculty and staff members to help carry the great responsibility of another year of intensive program of training young lives, and proclaiming Christ in the opportunities open in and near Denver.



Friends of D. B. I. will be pleased over the report that the stuccoing of Chapman Hall, pictured above, begun over a year ago by the Alumni Association, has been completed, even to the installation of eaves-trough. The President of D. B. I. and his co-laborers are grateful to God for this evidence of His watch-care and for live-wire alumni and friends whose contributions made possible this accomplishment.

Mr. and Mrs. Roy Sargant of Bronte, Ontario, Canada, burdened of the Lord for many months for the work of D. B. I., have taken up their new responsibilities under the Lord's blessing. Mrs. Sargant, who was Miss Sadie Clifford when she graduated in the class of '34, is our new

(CONTINUED ON PAGE 320)



The Berean African Missionary Society



The Foreign Missionary Department of the Denver Bible Institute

Rose Encinas, Home Secretary

We are happy to present to our supporters and friends, two young women who have recently been accepted as candidates for service in the Congo under our Board. They are Miss Fay Andrews and Miss Dorothy Reich, both graduates of the Class of '39 in the Denver Bible Institute Day School. Having been in touch with these young women for the four-year period of their studentship, the Society feels that two earnest, consecrated and capable workers will be added to those already on the field.

Miss Andrews is especially burdened for work among the lepers, but until the Society has its own medical work on the field, she will work with the other missionaries at Musuku and will gain as much experience as possible from other leper works in neighboring stations. Miss Reich is burdened for the regular work at Musuku and will be assisting Miss Johnson and Mrs. Jansen with the school work.

These young women plan to go out on deputation work to raise their support as soon as Miss Reich recovers from an operation for appendicitis which was performed on September 26. We bespeak the prayers of our friends and supporters for these young women, and if an opening can be secured for them to present the work, please let us know and we will be very glad to convey the information to them.

TESTIMONY OF MISS FAY ANDREWS

The Lord's dealing in my life concerning the work which He has for me to do dates back to my childhood. When I was quite young, I told my mother that I felt God wanted me to be a missionary to the lepers. I was very much afraid of the disease of leprosy at that time, and knew nothing whatever of missionary work among the unfortunate people afflicted with it.

As the years passed by, my intention of being a missionary was crowded out by other ambitions and desires. I persuaded myself that I had been mistaken in what Christ would have me to do, and that being a missionary to the lepers was merely a childish fancy.

It was at a Young People's Missionary Meeting that the Lord confirmed the leading of the child to the heart of the adult. I was deeply moved by the message that night, and during the closing prayer, I silently told the Saviour that my life was His to do with as He pleased. As my prayer ascended to the throne of grace, the lady offering the audible prayer asked the Lord's blessing upon the lepers throughout the world. Immediately the Spirit of God bore witness with my spirit that His place for me was ministering to the lepers. When I told the lady who had prayed that God had used her prayer in making my life-work known to me, she said that she had always desired to go as a missionary to the despised people to whom I was called, but had not been privileged to do so. Not being able to go herself, her prayer had been that she might know someone personally who did get to go.



It was not till last year, my senior year at the Denver Bible Institute, that the Lord dealt with me definitely as to my place of service, indicating that it was to be in Africa under the Berean African Missionary Society. I praise Him that He condescends to make His infinite will known to His finite creatures and in spite of seemingly insurmountable difficulties, I am thankful that as Miss Reich and I look forward to deputation work, and to going to Africa, we can say with the Psalmist, "This God is our God forever and ever: He will be our Guide even unto death" (Ps. 48:14).

TESTIMONY OF MISS DOROTHY REICH



Whatsoever He saith unto you, do it (John 2:5).

As surely as God planned the universe, and formed it, so surely has He planned our lives. I know the Lord has called me to Africa. It is not the only place I have ever thought of going, but it is the one place of which I have the assurance that it is God's choice for me.

People have tried to dissuade me, saying that there are greater needs elsewhere. But God has not called us to look over the fields and decide where we are needed most. He has only called us to obey Him. Besides, who am I to try to even God's balances?

The way the Lord led me is most remarkable. I have wanted to go to Africa since I was a child. Though I knew nothing of the country, I was burdened for West Central Africa. Therefore, it was a great blessing to me when the B. A. M. S. was formed, to discover that it would be working in that very territory.

Just as definitely as God had laid Africa on my heart, He led me to apply to this Board, and I was accepted. All along the way, I have had evidence of the Lord's blessing. He has given me a great desire to impart the Gospel of salvation to the ignorant and hungry hearts of the natives in Congo.

I am very happy over my acceptance by the Board. It is my desire to give them my utmost cooperation. I am also personally acquainted with each of the five missionaries on the field, and am looking forward with real joy to the privilege of serving the Lord with them in Congo.

The burden of my heart is that God will make me more worthy of the great field of service open to me. As I draw closer to the time when I shall go forth to the field, I grow more ashamed of my shortcomings, and more desirous of living a fully yielded life. I truly realize that my worst enemy is myself, and I want to learn more and more to live for Him. No sacrifice is too great to make for Him Who sacrificed His all for me.

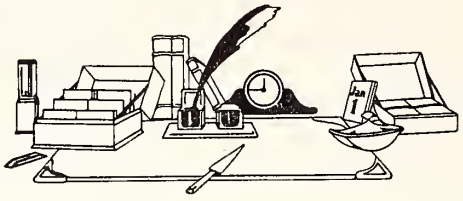
DEPUTATION TRIP

When thou goest, thy way shall be opened up before thee step by step (Proverbs 4:12, Free Translation).

The experiences of Miss Reich and myself on our

(CONTINUED ON PAGE 336)

THE EDITOR'S MAIL BAG



We wish that space would permit us to print all the testimonies that come to the Editor's desk, but that is impossible. However, we pass on a few that other members of the family may be blessed and encouraged, as we are, by the words of testimony concerning blessing received through the pages of "Grace and Truth." May the Lord continue to bless and strengthen so that the message may continue to go forth. The problems in connection with the publishing of "Grace and Truth" are many and great, but with the prayerful backing of all our Family of readers, the printed message is spread from month to month. We earnestly bespeak the co-operation of our readers that they may all hold up our hands as we carry on for the Saviour. Here are some of the heartening testimonies:

EAGERLY ANTICIPATED

Missouri: "The magazine is very fine. I love every page in it and am always anxiously awaiting it each month. I am alone and it means much to me. May the Lord richly bless each editor and all the co-workers."

Arizona: "I have always gotten a blessing from reading 'Grace and Truth.' We will look forward with anticipation to the coming numbers. I am in my sixty-seventh year and perhaps will not live to enjoy many more years of reading these great truths of God's wondrous dealing with His people here on earth, but the remaining years of my life 'whether they be few or many' will be full of thanksgiving for the blessings that have come to me through reading 'Grace and Truth.'"

Minnesota: "I would at this time like to renew my subscription to 'Grace and Truth.' It is hard for me to understand it any other way but that everyone would want to renew the subscription to this wonderful, truth-giving magazine without any added inducement. I can truthfully say that I eagerly look for my issue of 'Grace and Truth' to come each month. Please accept my grateful thanks for what this magazine has meant to me."

Colorado: "I can hardly wait for my copy every month. I don't know how I could get along without it."

LIVES ENRICHED

Canada: "We feel that our lives have been enriched by 'Grace and Truth.'"

Bolivia: "Thank you for 'Grace and Truth' and for the regularity with which I receive it. Your magazine is a blessing to my spiritual life."

Colorado: "D. B. I. has been such a blessing to me in years past and still is through the pages of 'Grace and Truth' which is truly full of grace and truth. I pray God's richest blessing on all the contributors and workers who help in printing such a wonderful paper."

TEACHERS ENTHUSIASTIC

Wisconsin: "We read the 'Grace and Truth' with much profit and great pleasure, and particularly appreciate the study of the Sunday-school lesson as set forth therein."

Washington D.C.: "I may say that I enjoy 'Grace and Truth' immensely. I find the Sunday-school lesson helps better than any I have found, and especially do I appreciate the lack of commercial advertising."

Missouri: "You are giving us a mighty helpful and instructive magazine. I have been taking it since the beginning, almost, of your work, and it has meant much to my soul. Everything in it is good and helpful. I find the exposition of the Sunday-school lesson a very great help in teaching the lessons to an adult class. The outlines of the lesson are instructive and usable in teaching a class."

BEST OF ITS KIND

California: "I am truly enjoying 'Grace and Truth.' I think it is the best magazine of its kind that I have ever enjoyed reading."

WORTH DOUBLE ITS PRICE

Michigan: "Kindly find enclosed check for renewal to 'Grace and Truth' as per your offer. I would not care to miss 'Grace and Truth' as it, alone, is worth double the price to any fundamental pastor. The editor's items are always so illuminating and inspiring.

SHOULD NOT LIKE TO MISS A SINGLE COPY

Texas: "My subscription expires with the September issue. I certainly shouldn't like to miss a single copy. I really get Bible truth in the magazine in such clear language that it reaches right at my heart and makes me live nearer my God and brings my Lord nearer to me."

Colorado: "I don't know how I could get along without 'Grace and Truth.' It is wonderful."

Colorado: "I would love to send 'Grace and Truth' to many others if I had the money. 'Grace and Truth' is not a magazine but a precious book full—always full of such precious truths. I can hardly wait for it every month. I don't know how I could get along without it up here."

Montana: "Please excuse delays in renewing my subscription. Since becoming familiar with and feasting upon the pages between the covers of 'Grace and Truth' we could never afford to be without it."

GETTING BETTER

Pennsylvania: "We are enjoying every issue of 'Grace and Truth.' It seems to get better every month."

Colorado: Recent numbers of the magazine have been more than usually rich, it seems to me, with scholarly, interesting and instructive articles and information."

South Dakota: "The magazine, 'Grace and Truth,' is full of good things, and I appreciate it more than ever."

DOCTRINAL QUESTION

Does the coming of Christ for the Church (His Body) depend on a certain number being saved to complete the Church? Has man the power to hasten or retard the coming of Christ in the Rapture? The man who is preaching for us insists that a certain number is required to complete the Church, and that we can hasten or retard the coming of Christ according to our faithfulness in preaching the Gospel and winning souls.

The doctrine has been taught in a good many quarters that some of us may some day be leading a soul to Christ and when the soul accepts Christ, that one may complete the Body, and we will all be caught up to meet the Lord in the air. This doctrine has been taught by a more or less restricted group of Bible teachers for a good many years. It is quite thoroughly without any scriptural foundation, although it has a touch of romance to it.

As a matter of fact, the Scripture teaches that Christ is the Head and we are the Body. The believers in the Lord Jesus Christ, who accepted Him on the day of Pentecost, were the Body of Christ, and the Body of Christ at that time was just as complete THEN as it will be on the day of the Rapture, but its enlargement, expansion, and extension had not yet taken place. It is almost blasphemous to refer to the Body of Christ (of which He is the Head and we are the members) as having been in a dismembered and incomplete condition throughout the age. The Body of Christ, presided over by the mighty Holy Spirit, is not once presented in God's Word as being

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BIBLE SEED THOUGHTS



Conducted by Charles R. Johnson

CHRIST'S EFFECT ON HUMANITY

Some are:

I. PERPLEXED BY HIS ABSENCE
Luke 24:1-4

II. SURPRISED BY HIS PRESENCE
John 20:15, 16

III. ASTONISHED BY HIS DOCTRINE
Luke 4:32

IV. SILENCED BY HIS WORD
Matt. 22:34, 46

V. HEALED BY HIS VIRTUE
Luke 6:19

VI. RAISED BY HIS POWER
II Cor. 4:13, 14

VII. SAVED BY HIS SACRIFICE
Romans 4:25

VIII. JUDGED BY HIS RIGHTEOUSNESS
Rev. 19:11

—C. R. J.

CHRIST'S FOLLOWERS AFTER HIS DEATH

Mark 16:10, 20

I. A SORROWING ASSEMBLY
"They mourned and wept"
Mark 16:10

II. A CONSOLING MESSENGER
"She went and told them"
Mark 16:10

III. A REASSURING REFLECTION
"They went forth and preached"
Mark 16:20

—C. H. S.

GOD'S MIDNIGHT HOUR

I. THE MIDNIGHT CRY
- A. "The Bridegroom cometh"
- B. "Go ye out to meet Him"
  Matt. 25:6

II. THE MIDNIGHT CHARACTERS
- A. "The FOOLISH . . . took no oil"
- B. "The WISE took oil in their vessels"
  Matt. 25:3, 4

III. THE MIDNIGHT CRISIS
- A. "Lord, open to us"
- B. "I know you not"
  Matt. 25:11, 12

—A. H. Y.

AT JESUS' FEET

I. A BECOMING POSTURE
- A. A position of lowliest reverence
  Psalm 138:6
- B. A position of humble confession
  I John 1:9
- C. A position of full submission
  James 4:7
- D. A position of immovable dependence
  II Chron. 13:18

II. A HELPFUL POSTURE
- A. For a weeping penitent
  Luke 7:38
- B. For a resting convert
  Luke 8:35
- C. For a pleading intercessor
  Luke 8:41
- D. For a willing learner
  Luke 10:39
- E. For a grateful worshipper
  Luke 17:16
- F. For a saint beholding his Lord's glory
  Rev. 1:17

III. A SAFE POSTURE
- A. No one is refused that position
  John 6:37
- B. No one is spurned in that position
  Mark 8:2
- C. No one is harmed in that position
  I Peter 3:13

—C. H. S.

THINGS GOD CANNOT DO

I. GOD CANNOT ENDURE HYPOCRISY
"I CANNOT away with"
Isa. 1:13

II. GOD CANNOT LOOK UPON SIN
"Thou . . . CANST not look on iniquity"
Hab. 1:13

III. GOD CANNOT CONSIDER HIS OWN COMFORT
"He saved others; Himself He CANNOT save"
Matt. 27:42

IV. GOD CANNOT BE INCONSISTENT WITH HIMSELF
"He CANNOT deny Himself"
II Tim. 2:13

V. GOD CANNOT BE UNTRUTHFUL
"God, that CANNOT lie"
Titus 1:2

—H. L.

BOOK REVIEWS



Conducted by the Editor

THE DYNAMIC OF A DREAM

In this well-written biography of so widely-known and respected a man as Dr. W. B. Riley, the young aspiring preacher will find the secret of a successful spirit-filled ministry. The author, Dr. Riley's second wife, reviews his persistent work which bore fruit in the form of the great edifice known as the First Baptist Church of Minneapolis and the Northwestern Bible School. She reveals the inside story of his relentless battle against Modernism and his more recent warnings against Communism. A man who believed in Divine guidance, who weighed the value of proper education, who never retreated whether in building a church or battling the devil, who carried on an evangelical ministry and founded a great Bible Institute so as to enlarge that ministry through the lives of others—such a man of God is Dr. Riley, and this book is a fitting tribute to a life of outstanding Christian service.

"THE DYNAMIC OF A DREAM," by Marie Acomb Riley. Publishers, Wm. B. Eerdmans Publishing Co., 234 Pearl Street, N. W., Grand Rapids, Michigan. 201 pages. Price, $1.50, cloth.

IF HE SHOULD FAIL

Here is a book of twelve sparkling evangelistic sermons. It is the sort of book which will be inspirational to Christian youth, stimulating to the adult believer in Christ, as well as being of special value and helpfulness to the preacher because of the freedom of Mr. Savage in drawing his material from a multitude of sources. The book is loaded with quotations. It furnishes a good sample of the style of popular evangelistic messages so widely employed in these days. Soundly fundamental from beginning to end.

"IF HE SHOULD FAIL," by Chester M. Savage. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 142 pages. Price, $1.00, cloth.

VALUES THAT LAST

This is a beautifully bound volume of 16 sermons by a well-known Methodist minister. Within the volume are to be found many fine, helpful, illuminating thoughts beneficial to both the saint and the sinner. The book also contains many splendid sermon suggestions. The author is intensely interesting, pointed, and bears evidence of a splendid homilist. He has a way of making the forgotten thing glow with interest. The author certainly cannot be classified as a Modernist. Nevertheless, the staunch Fundamentalist gets very hungry, while reading the book, to hear of the Blood of Christ that was spilt by the matchless Son of God for sinners. We are also shocked at a statement found on page 194, "The coming of Jesus is spiritual and progressive." Neither do we find refreshment in the oft occurring sentences like, "Remaking a world," "Building a Brotherhood," and "Building the Kingdom of God." We believe the accomplishment of these tasks belongs exclusively to our Lord Jesus Christ, Himself. Further, we feel that the reference to "Christian Communism," page 166, is a dangerous statement and a misnomer as well. There is no indication that the author is a believer in "Red Communism" but when so much is wrapped up in this word "Communism" we feel a clearer explanation should be made of what is meant. Certainly there is no such thing as "Christian Communism" in the world today. We are led to believe that the author did not mean that there was, however, it is not made clear. Aside from these criticisms there are many refreshing things in the book.

"VALUES THAT LAST," by Clovis G. Chappell. Cokesbury Press, Nashville, Tennessee. 216 pages. Price, $1.50, cloth.

LAYS OF LIFE AND HOPE

This little volume is teeming with comfort and encouragement for the Christian, portraying the love and the beauty of the Saviour, extolling His worth, and proclaiming the Gospel of His grace. An appropriate gift for a shut-in.

"LAYS OF LIFE AND HOPE," by William Blane. Publishers, John Ritchie, Ltd., Kilmarnock, Scotland. 93 pages. Price, 85 cents, cloth.

SERMON SEED IN THE PSALMS

This Scotch preacher is a lover of the psalms. In this book he takes the nut and opens it and presents the "meat" or kernel of each psalm. The shells have all been removed and the heart of each psalm is laid bare before the reader. The truth of the psalm is brought to the forefront without the reader having to "wade through" pages of introductory material.

The setting of the psalm is presented in a brief way and yet leads the reader at once into a full picture of the background and truth presented. The outline of each psalm is pithy and pointed. A great book for a busy Christian worker.

"SERMON SEED IN THE PSALMS," by A. MacFadyen. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 140 pages. Price, $1.00, cloth.

BOOKLETS AND PAMPHLETS

"THE COMING GREAT NORTHERN CONFEDERACY," by Dr. L. Sale-Harrison. Publishers, Pickering & Inglis Ltd., 14 Paternoster Row, London, E. C. 4. The best recommendation that one could give this book on such a timely subject is that its predictions about the absorption of Poland and the Russo-German alliance have already transpired. The author is a keen student of prophecy making no assertions which are not supported by Scripture. Upon this basis he makes other predictions which may come to pass before this review appears in print. 86 pages. Price, 35 cents, paper.

"RUSSELLISM OR RUTHERFORDISM," by T. T. Shields. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. The unique setting of the material contained in this book makes it exceedingly interesting to read. The lectures are stenographically reported and transmit to the reader the sparkle of an actual public service. The author scores this brazen, deceitful heresy with such a stupendous volume of evidence that we are constrained to believe that any Russellite who wants to remain true to "Pastor" Russell had better not read this expose. 103 pages. Price, 35 cents, paper.

IN THE HARVEST FIELD

(CONTINUED FROM PAGE 316)

Superintendent of Women, and Mr. Sargant has been appointed Supervisor of Men. These two consecrated and able staff members with their young daughter, Shirley, are greatly loved by all the D. B. I. family. Their loving sacrifice for the Saviour, manifested in leaving their fine home in Canada to take on the rigors of life in an institution, can be rewarded only by the Saviour Whom they so willingly serve, in that glorious rewarding day at His coming.

Mrs. Ada Hess of Mobile, Alabama, the mother of Miss Betty Hess of the class of '38, is acting in the capacity of Supervisor of Women. She has endeared herself to all by her loving service among us as she helps in the many responsibilities which devolve upon the members of

(CONTINUED ON PAGE 335)



THE DAYS OF YOUTH

THE WORD HITS THE MARK

By Florence Taft Fowler

Part I

"EXTRA! EXTRA ! ! ! Read all-ll about t-the-"

The rest of the sentence merged into unintelligible and inarticulate confusion as Arlene Caldwell tried to catch the words through the wild yelling of half a dozen newsboys coming from as many directions. She stepped to the door. A newsboy was just merging into view around the corner. Seeing Arlene at the door, he rushed up with a paper bearing the glaring headlines: GERMANY INVADES POLAND. GREAT BRITAIN MOBILIZES!

As she paid the boy and began reading the smaller captions on the front page, her heart sank in heaviness. Confusion filled her thinking at the announcement of the dropping of bombs into unprotected towns and villages. Sorrow and grief struck its chill into her heart as she read of little children being rushed into safety and mothers openly weeping as they saw their children embarking on trains loaded with hundreds of others being taken into country places.

All Arlene's ideas and hopes of a world peace which she was sure would come out of the previous months of European tension, had been dashed to dismay and futility in the last few moments as she read these disturbing facts. Turning to the radio newscast which was on at that moment, she hoped to discover that what she had just read was only the wild propaganda of hectic minds. But the announcement of the beginning of hostilities and the rushing of troops to the war zone greeted her ears and wrung her heart. Snapping off the radio she sat dejected in her chair, and the tears dropped upon the paper which lay open on her lap.

What would the outcome be? Is there anything stable in this changing world? How can a God in the heavens permit such a tragedy to come to the people of the world?—So many innocent, helpless ones suffering! How can people endure such agony as must come out of this war? These and many other questions crowded for answer into the keen mind and sensitive heart of Arlene as she sat in visible suffering, roused from her distressing reverie only by the entrance of her brother as he pounced into the room.

"Hello, Sis! Why—what's the matter? You look as if the world had come to an end." Then he added with a lightness that chilled his sister to the bone, "Been reading the war news, I see! Some squabble! Interesting!"

"Yes, I have, Jack, but why so hilarious about it? You act as if it were nothing more than a pop-gun war. It's terrible!"

"Oh, well, it will end. There is always an end to everything. I think it's only one of those events in the history of nations in their evolutionary development. It's just one of the cycles of upheaval to uproot the baser thinking of certain classes of individuals, that the higher elements in man may have opportunity for fulfilment."

"But, Jack, how can you be so hard and cold about such a tragic condition as war when it brings such suffering into the world? Here, read what it says about the heartaches which are already being endured. That is nothing compared with what must come if this continues even a few months."

As Jack read the paragraphs which his sister pointed out, his reply came with a shrug of the shoulders as if to shake off any responsibility that might fasten itself upon him in the matter of a war of huge proportions.

"Well, Sis, it's a situation we can't do anything about. Why worry? It isn't on this side of the Atlantic. Perk up and forget it."

Jack went whistling out of the house in as jocular a frame of mind as when he had just won his last week's tennis championship.

Meanwhile, serious minded, pretty Arlene slipped quietly into her bedroom, selected a small black covered unused book from her bookcase, sat down on a low window seat and curiously turned its pages. Her eyes lighted upon several underlined selections which she began to read with eagerness.

> Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended . . . They shall beat their swords into plowshares and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war anymore.
>
> The wolf and the lamb shall lie down together and the lion shall eat straw like the bullock . . . They shall not hurt nor destroy in all my holy mountain, saith the Lord.

For a few moments Arlene was quiet and meditative as if looking into a far distant future, and finding herself in imagination in a state of peace and tranquility about which she had just read.

A knock at her door startled her out of her reverie, and she heard the cheerful voice of her best friend.

'Arlene, Arlene, are you there? May I come in?"

At the door in a moment, Arlene admitted a happy spontaneous girl with brown waving hair and dark eyes with gentle, thoughtful depths.

"Why, Marjorie Blair, where did you come from? I thought you were a thousand miles away. When did you get back?"

"Oh, I just got in an hour ago. I wanted to see you right away. I saw your mother as she drove past the house and she brought me over. My, it's good to see you."

The two girls embraced each other and looked into each other's faces inquiringly.

"What have you been doing all these weeks, Marjorie? I know you were in a whirl. I got your cards but have been so eager to hear more. Tell me all about your trip."

"Well, it has been wonderful! You don't know how grand it has been, but the best part of all is what happened to me. You wouldn't believe it, but 'all things are possible with Him.'"

A puzzled question on the face of Arlene came out in her frank question, "What do you mean, Marg?"

"Well, I mean I've found Christ as my Saviour—or, I should say, He found me."

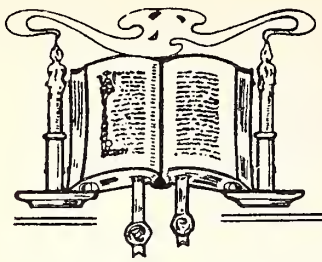
"Marg, dear, what do you mean?" Arlene searched her friend's face questioningly, and for the first time Marjorie, looking into her friend's gentle face, saw indications of Arlene's mental distress.

"Why Arlene, what is troubling you? Have you been—"

"Oh, Marg, I might have known you would notice. You always see to the very depths of me. But, it doesn't matter. Nothing matters. I'm tired of everything. What's the use of trying to get anywhere in this old world?"

"Well, it's true these days that the 'old world' isn't 'getting places' very fast, Arlene. But, I've learned something from the Bible recently that has made all the difference in the world in my outlook. It's the only hope—rather, He—Christ is the only hope."

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LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

Fourth Quarter, Lesson 6 **Sunday, November 5, 1939**

RIGHTEOUSNESS IN THE KINGDOM

Printed Text: Matthew 5:17-20, 38-45; 6:1-4
Lesson Text: Matthew 5:17—6:18
Devotional Reading: Matthew 6:9-15

Golden Text: "Be ye therefore perfect, even as your Father Which is in heaven is perfect" (Matt. 5:48).

King James Version

Matt. 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Matt. 5:38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father Which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Matt. 6:1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father Which is in heaven.

2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father Which seeth in secret Himself shall reward thee openly.

LESSON EXPOSITION

There will be many teachers standing today before their respective classes solemnly telling the unsuspecting scholars that the Kingdom is a spiritual state of mind and that all such Scriptures refer to the Church. Such flat interpretation of God's Word is very distasteful to those who take the Bible literally, rightly dividing it. Post-millennialists are responsible in the main for this condition which exists in almost every denominational church. Thank God for the faithful who have clung to the pre-millennial return of Christ and a literal Kingdom. Matthew is a Jewish book and teaches us about the coming Tribulation and Kingdom, instead of the Body of Christ. Our text leads us into the following consideration: I. The Place of the Law in the Kingdom (Matt. 5:17-20); II. The Purpose of God Revealed in the Kingdom (Matt. 5:38-45); III. The Personal Side of the Kingdom (Matt. 6:1-4).

I. THE PLACE OF THE LAW IN THE KINGDOM
Matthew 5:17-20

As Jesus Christ began to assume the role of a teacher, in the days of His flesh, men began to wonder what He believed and whether or not He would be a true Hebrew. So much emphasis was placed upon the Law of Moses that a man was accepted or rejected by the Jews on the sole basis of his attitude toward the Law. Setting aside any possible misapprehensions concerning His attitude toward the Law, Christ said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."

It is not difficult to see that Christ identified Himself with the Law of Moses and the prophets. He did this on many occasions by quoting from the writings of the Old Testament worthies. (See Matt. 21:24; Luke 4:4.)

Christ not only upheld the purity of the Law, but He made a prophecy that all of the Law would be fulfilled and that He would be the One to fulfil it. The Gospel is contained in this prediction. One of the outstanding reasons for Christ's presence on earth was that He might do what man could not do—keep the Law. By keeping the Law, we mean in effect, proving through personal deeds that He was perfectly righteous and consequently not in need of the righteousness of any one else. Man, ever since the days of Adam, has been trying to make a favorable impression upon God through works—law-keeping. But he has failed, for Paul says, "As many as are of the works of the law are under the curse." The utter futility of law-righteousness is seen in Galatians 3:21: "For if there had been a law given which could have given life, verily righteousness should have been by the law." What man could not do, Christ has done, "But was in all points tempted (tested) like as we are, yet without sin" (Heb. 4:15). The wonder of the grace of God is seen in the Calvary sacrifice. Christ did not die for His own sins (Heb. 7:26, 27). He died for others (Heb. 9:26-28). Christ fulfilled the Law in His own experience, then He fulfilled the penalty of the Law for the seed of Adam who could not keep it.

The Law was primarily governmental and was given by God as legislation for the control of a world-wide kingdom. No kingdom, earthly or heavenly, godly or ungodly, can exist without rigid laws. In that coming day the Law will find its purest expression and work of holding the Kingdom together.

The personal application of this law is a proof that no kingdom can exist without personal cooperation. That is why Christ sought to impress upon the disciples the need of individual adherence to both the letter and spirit of the Law. This Law represents the highest standard of living ever presented to man. In its entirety it is unattainable in man's unaided strength, but godly men should still seek to live out the spirit of it because God does provide the strength to those who will trust Him. Although fulfilled by Christ, its principles are held out

as the highest achievement of earthly members of the Kingdom. By "Kingdom" we mean of course, the literal one thousand year period known as the Millennium (Rev. 20).

The passage before us has often been used as a heaven passage, and as such would teach that salvation is through law-keeping. There is a parallel group of verses in First Corinthians which must yield to the same treatment as that which is given to the Matthew passage: "Know ye not that the unrighteous shall not inherit the kingdom of God? . . ." (I Cor. 6:9, 10). The fact of the matter is that there is only one Kingdom and this holds true whether the language be "kingdom of heaven," or "kingdom of God," or "kingdom of Israel." Paradise and heaven are eternally distinct from the Kingdom. Heaven is usually described in such terminology as "eternal life," "everlasting life," etc.

Having brushed aside some of the ecclesiastical debris, let us look closely at our passage. In verses nineteen and twenty we are told that those who obey the commandments will be counted great in the Kingdom, and, conversely, those who do not will be counted least. This is here plainly an explanation of rewards as pertaining to the Kingdom. The twentieth verse even goes so far as to say that those with bad records would not be permitted to enter the Kingdom. Doubtless these will be among those killed by the antichrist. The keeping of the Law in the Kingdom must be with sincerity.

In order to help the disciples the Lord uses an example of contrast to show them what He means. He speaks of the righteousness of the scribes and Pharisees in verse twenty and says that kingdom righteousness must exceed that of the scribes and Pharisees. Frequently Christ called the Pharisees hypocrites as did John also (Matt. 3:7). We raise the question, "Why were they hypocrites?" Certainly not in a meticulous exactness of law-keeping, nor was it in personal living in most cases. We believe it lay in their solely human, external righteousness no matter how flawless, as contrasted to faith-righteousness which was spiritual and heart warming. The distinction between law-righteousness and faith-righteousness is brought out in Romans 3:21, 22, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believed."

II. THE PURPOSE OF GOD REVEALED IN THE KINGDOM

Matthew 5:38-45

A casual reading of the sermon on the mount would lead one to believe that Christ disagreed with the Old Testament laws. Several times the expression or an equivalent, "It hath been said unto you but I say, etc.," occurs. Such a position is pure presumption however, for Christ did not contradict the prophets at any time. Perhaps the easiest example to understand correctly is the one beginning with the thirty-first verse in this same chapter. Moses in Deuteronomy 24:1 permits divorce and remarriage on the plain ground of hate and dislike. This represents God's grace in the face of the hardness of men's hearts. We sometimes call it God's permissive will, certainly not His directive will. Now notice how Christ reveals God's mind a little clearer by placing the offense of fornication as the only recognized excuse for divorce. Not a contradiction, but a progression of revelation. Christ could have gone further and stated that divorce has no place at all in God's directive will.

In the thirty-eighth verse we have the principle of revenge, or retaliation. Moses had outlined the law of physical justice in Exodus 21:24 under the direction of the Holy Spirit. But here again it was a permissive rule or concession on the part of God. His Son teaches the true God-like spirit explained in our text which is non-retaliation. The word rendered "evil" in verse thirty-nine means "wicked man." This spirit in action is seen in the life of the Lord Jesus. "When He was reviled, He reviled not again." Most of us think too much of our rights and forget that it is more important that men catch a glimpse of Christ in our lives. Paul has something to say about the "rights" in I Corinthians 9. "But I not only waive my rights, I submit to restrictions. Free and independent though I really am of all sections of religionists, I have made myself a veritable bondman to each and all, so as to win the most possible for Jesus" (Way Trans. vs. 19).

All that we have said about divorce and revenge is true of brotherly love as presented in verses forty-three to forty-five. God loves all men, not their sin of course. Therefore, He wants all men to love their fellowmen. However, because of sin He let adverse instructions be given in the days of Moses (Deut. 23:3-6). Now through Christ He lets the true God-like spirit of love be plainly spoken. After studying these principles in the sermon on the mount, we wonder how much more truth is going to be revealed to us to show us how far we have missed the mark. It seems to be all summed up in the verse which says, "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (Isa. 55:8, 9).

III. THE PERSONAL SIDE OF THE KINGDOM

Matthew 6:1-4

While the truths taught in the sermon on the mount belong primarily to the Kingdom, furnishing legislative basis for the conduct of the Kingdom, yet by application they belong to us right now. The very first verse in chapter six reveals to us God's attitude toward all giving. It is not the size of the gift, nor the purpose for which it is designated, nor the place in which it is given that counts. It is the MOTIVE or SPIRIT behind the gift that really determines its reception before God. The naked statement of the Word is that alms given in order to attract men's gaze will be unrewarded.

There is however a certain reward for hypocrital giving. It is the reward of the glory of men. The margin of the Scofield Bible advises that the phrase "they have their reward" in verse two should read, "They have the reward they have sought." But, oh, what a transitory, superficial, evanescent reward.

God rewards the faithful and humble with gifts of His own choosing. They are treasures in heaven where moth and rust do not corrupt. Not all of the reward, however, is held in reserve for heavenly appreciation, because tokens of it are given in this life. We are told in verse four that the man who does his giving in secret shall be rewarded openly.

God places more of a premium on meekness and humility than most of us are willing to admit.

VITAL TRUTH ILLUSTRATION

James Evans pioneered as a missionary among western Canadian Indians. He worked out an alphabet and translated and printed Scriptures on birch bark. As an example of the transformation finally wrought, one chief told him how he had strangled and burned his own mother because she was unable longer to trap and fish; now into the meeting place men brought their aged mothers on a seat made with their hands. Formerly engaged in incessant and cruel conflicts, now this certain tribe organized an expedition of one hundred sixty paddlers to take relief to the terrible Blackfeet, who were decimated by an epidemic of measles and were unable to hunt. This relief party ate and slept in the canoes, not going ashore lest they should take the contagion, and when after weeks they returned, it was in such an exhausted state that their leader died the day after the return, saying as he passed away, "I hold to God; He is my whole joy and hope."

The summer seasons were so short that the Hudson Bay Company worked their Indian crews feverishly to get out the furs on time; they scoffed openly at Evans' converts' observance of Sunday as a day of rest and worship. In fact, they openly strove to make his life unbearable and to drive him out of the country. But in two tests against picked company crews in better canoes, up the reaches of the Saskatchewan and return, a crew of Sunday-keeping Christian Indians rowed six days, rested and worshipped the Lord's day, and came in ahead; in the first case two days in advance, and in the other, eight or ten days. The next summer, having furs of great value, the most precious cargoes were entrusted to Christian crews, and without exception they reached the destination, Norway House, sooner and with less fatigue.

—Condensation from "The Sunday School Times"

POINTED QUESTIONS ON THE LESSON

1. Through whom was the truth concerning the present dispensation, the Body of Christ, revealed? (Eph. 3:3)

2. Was this "mystery"—referring to the Body Age—revealed in any previous dispensation? (Eph. 3:5)

3. Did Christ set His approval upon the law? (Luke 18:31; Luke 24:44)

4. Is the law of God perfect? (Ps. 19:7; Rom. 7:12; Rom. 12:2)

5. Who alone can fulfil the righteousness of the law of God? (Isa. 53:9; Matt. 3:15; John 15:10; II Cor. 5:21; I Pet. 2:22)

6. Why is it impossible for man to keep God's law? (Matt. 26:41; Rom. 7:18; Gal. 3:3)

7. Is there any inherent goodness in the natural man? (Job 15:16; Isa. 64:6; Jer. 13:23)

8. Has the child of God been set free from the law? (Rom. 7:6; Gal. 3:13; Gal. 5:1)

9. For what purpose has the Christian been set free from the law? (Rom. 6:18; Rom. 7:4; I Pet. 2:16; James 1:25)

10. What does God desire above everything else in the life of His child? (Exod. 35:5; Ps. 51:17; II Cor. 8:12)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

There is coming a time when the Lord Jesus shall come back to this earth to rule His people. The Bible speaks of this time as the Kingdom.

In the Kingdom there shall be perfect righteousness, perfect peace, in fact, everything shall be perfect because Jesus shall be the ruler, and all that He does is perfect. He cannot do anything that is not perfect, because He is God.

In Matthew the fifth chapter, we read that all who would enter into the Kingdom must have perfect righteousness. The Jewish people continued to look to the law of Moses for righteousness even after Jesus came to earth. God had given them the Law in order that they might see how much they needed the Lord Jesus. In God's Law they had the A B C's of learning, but when Jesus came, He sought to show them that in the Law they could not help themselves, but that He was the Way, the Truth and the Life. The Saviour said, "Think not that I am come to destroy the Law, or the prophets: I am come not to destroy, but to fulfill." The Law had its place in showing the people their need of a Saviour.

Now when the Kingdom comes and the Lord Jesus shall rule the people, their righteousness must be greater than that of the scribes and Pharisees. The scribes and Pharisees were seeking to live up to everything that the Law said. But with all their efforts, they failed, because they sought to live in their own strength. They left Christ out of their Christian lives. All the righteousness they showed forth was in outward actions, but true righteousness which Christ alone can give is inside, in the heart.

So often we think that all that is needed is that others might see that we are living a very strict religious life. Maybe we are, but how about our heart? Is it cleansed from every stain of sin by the blood of the Lord Jesus Christ? Have we opened our heart to Him, and let Him come in to rule our lives? If we have then He has given us of His perfect righteousness, and we are now to live a new life according to the way He shall direct us. If our hearts are what He wants them to be, then we will be living a Christian life, and others will be seeing Christ in us.

Have you ever thought of the people who lived in Jesus' time, and how they must have felt as they contacted the Saviour? He was the only One Who could read the thoughts of every one about Him. They may have spoken one thing to those around them, but He knew whether their hearts were right. They could not deceive the Lord Jesus, even though they might have deceived some of the people.

Let us thank the Lord for dying on the cross for us, and for cleansing our hearts from sin. Then let us ask Him to guide our lives from day to day, that we might do those things which are pleasing to Him. This is the only way to be a happy Christian, and you will have nothing to be ashamed of as you walk with those who know Him not.

Yours in His great love,

Aunt Anna

Fourth Quarter, Lesson 7 **Sunday, November 12, 1939**

PUTTING GOD'S KINGDOM FIRST

Lesson Text: Matthew 6:19-34

Devotional Reading: Luke 5:1-11

Golden Text: "Seek ye first the kingdom of God, and His righteousness" (Matt. 6:33).

King James Version

Matthew 6:19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

LESSON EXPOSITION

Today's lesson is taken from the same portion as that of last Sunday's, the Sermon on the Mount. Therefore the dispensational setting, namely the Kingdom, remains the same. However, we shall view the passage from the per-

sonal angle. We do no harm by this procedure, for individual spiritual truth is the same in every dispensation. Our sub-title "Putting the principle of God's Kingdom first," accurately describes our viewpoint. The four main topics are: I. The Superiority of Heavenly Treasure (Matt. 6:19-21); II. The Superiority of Scriptural Light (Matt. 6:22, 23); III. The Superiority of Undivided Service (Matt. 6:24); IV. The Superiority of Heavenly Watchcare (Matt. 6:25-34).

I. THE SUPERIORITY OF HEAVENLY TREASURE

Matthew 6:19-21

It is not surprising that Christ would give His Jewish audience some instructions on the subject of riches. Jewish people are notoriously adept at securing more than their share of this world's goods. But we should not stop with this, for the Gentiles are just as eager to acquire money but are not as successful. After all it is not the money which is evil; it is the love of it.

In giving the advice or appeal for the laying up of heavenly treasure instead of earthly, Christ did a thing which leaders of people should always remember. He explained the reason for the advantage of one over the other, and how they would profit if they obeyed Him. Subordinates like to be reasoned with, and incidentally will give more faithful obedience. (See Isaiah 1:18a.)

The first think that Christ did was to point out the FOLLY OF EARTHLY GAIN. The treasures of this life are non-transferable. They will do us no good in heaven. Paul touched on this phase of the subject in I Timothy 6:7, "For we brought nothing into this world, and it is certain we can carry nothing out." Earthly treasure is transitory and unstable. It is here today and gone tomorrow. If the elements do not get it through deterioration, then thieves steal it.

The next thing that Christ does is to teach the WISDOM OF HEAVENLY GAIN. Deposits made in the bank of heaven, instead of being transitory are eternal. Instead of being unstable, they are permanent. Moth, and rust, and thieves cannot touch the allotment of rewards on the other side. This is equally true of salvation for it is a gift of God. Since it is God-given it is not subject to the dangers of this world. Therefore, all who accept God's offer of eternal life will never perish because moth, rust, and thieves cannot harm it. (See Romans 8:38, 39.)

In the twenty-first verse, our Lord gives the secret of occupation. "For where your treasure is, there will your heart be also." If a man holds stock in a certain company, his interests will be centered in that company to the exclusion of all others. If one is involved in the affairs and cares of this life exclusively, then he will have no time for God. This is all wrong. We are in the world but should not be OF it. We must earn a living and thus rub shoulders with the world, but we should always be in the center of God's will. One Christian has put it this way, "I sell groceries for a living, but my business is soul-winning." If we store up treasure in heaven, then our heart will be set on heavenly things, to be sure.

II. THE SUPERIORITY OF SCRIPTURAL LIGHT

Matthew 6:22, 23

It is just as well right from the start to admit that these two verses are difficult to understand, mainly because of their brevity. The commentators all admit that the true interpretation of these verses is elusive. We shall endeavor to expound them but may miss the mark.

The word "light" occurs three times and is really the key word to the proper understanding of the passage. Elsewhere, light refers to the Lord Jesus for He claimed to be the Light of the world (John 1:9). A Christian is said to have a light which should not be hid (Matt. 5:16). This is the testimony of the Lord Jesus in one's life. Christ is the Living Word, and the Bible is the written Word. By putting these well-known facts together, we believe that the light here spoken of is the Word of God, whether written or living. The figure of speech metonymy is employed when the light is said to be the eye.

The eye is the eye of faith. The eye, therefore, accepts the Word, and the reception of it illumines the entire being of a man. Singleness of eye means exclusion of everything else. "Set your affection on things above" (Col. 3:2).

In verse twenty-three, the eye is explained as being capable of evil. This is the antithesis of singleness, so we will call it double mindedness. A double minded man tries to please both God and the devil. He tries to cater to light and its enemies at the same time. The Word of God is a wonderful thing, but if one mixes unbelief and false doctrine with it, then the result will be darkness, as the passage warns us. A positive plus a negative (2 plus 1 equals 3) always comes out negative. A good apple beside a rotten one never improves the bad one—it works the other way. "A double minded man is unstable in all his ways" (James 1:8).

The closing sentence of this passage discloses that the light in a man may become darkness, and when that occurs the darkness is great. This may occur with Christians or unbelievers alike. A given case may have heard the Word of God in his youth, thus receiving the light. He leaves home and rejects the Christ of the Word, and thus his light has become darkness to him. The light did not change but the individual closed his heart to it. Take another case. This time we deal with a child of God who has heard and accepted the teaching of the fundamental doctrines of the Word. He gets discouraged or bitter and turns against the faith of his Father. His light has become darkness, and the darkness of soul is greater than at first. Because of additional instruction, God holds him more responsible. Yes, He will still go to heaven, but he is a backslidden sheep.

III. THE SUPERIORITY OF UNDIVIDED SERVICE

Matthew 6:24

This principle of singleness of purpose, or service, is closely related to the theme of verse twenty-two. In that verse the Lord commends singleness of eye, which is the same as the teaching of this twenty-fourth verse. Man has tried in practise to demonstrate that the Lord was wrong in what He said. Man has tried to be the hypocrite, serving the Lord on Sunday and the devil the rest of the week. Christ said, "No man can serve two masters." If this be true, and we believe it is, then the man who serves both the devil and God is kidding himself, for he is really a slave to the devil. God does not accept half-hearted or insincere allegiance from anyone. The last sentence in the verse reveals to us who the two masters are; namely, God and mammon. Weymouth translates this, "God and money." Not a bad rendition we would say. The real thought back of the word is a sinful application of the acquisitive impulse. It is not wrong to acquire food, clothing, property, or money. It is wrong if these are acquired greedily and the result is that they become our idol. We are bound to worship something. Will it be God or mammon?

IV. THE SUPERIORITY OF HEAVENLY WATCHCARE

Matthew 6:25-34

The remaining verses of this chapter are the logical sequence of the things discussed earlier in the lesson. After raising questions about earthly treasure, and service to mammon or money, our Lord was faced with the task of answering the inevitable questions that would arise about the necessities of life.

The language of verse twenty-five and also that of thirty-one, "take no thought" is better expressed by, "do not be anxious." Christ's argument is that man spends anxious time and thought about food and clothing. He worries about the morrow as to whether he will have enough to eat and drink. Worry is distrust in God. It is man thinking, consciously or unconsciously, that God is incapable of supplying the need, or has forgotten. The apostle Paul tried to help the Philippians along this same line for he said, "Do not be anxious about anything" (Weymouth Trans. ch. 4:6).

Christ uses three powerful examples to win the disciples over to this new viewpoint. They had never heard anything like this before and yet their knowledge of the Exodus from Egypt should have prepared their minds for it. During the forty years God took care of the Israelites. He gave them food, water, and kept their clothes from wearing out. The first illustration is that of the fowls of the air (vs. 26). He reminds them all of well-known facts, namely that they sow not, nor reap, nor store grain in barns, yet they do not go hungry. The second illustration

is that of the physical stature (vs. 27). Christ reminds them that apart from God they are helpless to add one cubit, yea one inch to their height. This becomes another proof that God does not forget them and is a blow to evolution. The third illustration is like the first one. It deals with life that is not human (vss. 28-30). The lily grows and blossoms yet without self help.

At this juncture Christ rebuked the disciples with, "O ye of little faith." They knew all these things but had not made the application. How like ourselves. The remedy is to seek first the kingdom of God (vs. 33), that is, the principles of that kingdom, and then all of the good things will be added unto us. Then will the rest of Paul's admonition become true in our lives, "In everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7).

Why should I feel discouraged,
Why should the shadows come,
Why should my heart be lonely
And long for heav'n and home,
When Jesus is my portion?
My constant Friend is He:
HIS EYE IS ON THE SPARROW,
And I know He watches me.
HIS EYE IS ON THE SPARROW,
And I know He watches me.

VITAL TRUTH ILLUSTRATION

Once when William Ewert Gladstone was facing one of the great crises of his political life, he sat writing one morning at two o'clock the speech with which he hoped to win a great political victory in the House of Commons the next day. At that hour there came to his door the mother of a poor, friendless, dying cripple, and besought him to come and bring some message of hope and cheer to the hopeless boy. Without hesitation the great Commoner left the preparation of his speech, spent the night leading the child to Christ, staying till morning light, closed the eyes of the dead, went back to his home, and faced his day with a smile of confidence and peace and power. In that hour he said to a friend, "I am the happiest man in the world today." He had been able to serve a little child in a tenement house in the name of the Master. Later he made the greatest speech in his life in the House, carrying his cause to a triumphal success.

—"Men and the Kingdom," by Dr. J. C. Massee

POINTED QUESTIONS ON THE LESSON

1. What are some of the things which are far more important than the acquiring of earthly riches? (Rom. 8:24; II Cor. 4:15-18; 5:7, 18, 19; Heb. 10:35-38; 11:1; I Tim. 6:6, 8; James 2:5)
2. What outstanding Old Testament character turned aside from earthly gain that he might serve the Lord? (Heb. 11:26)
3. What will it profit a man to spend a lifetime gathering this earth's wealth? (Job 1:21; Ps. 39:6; 49:16, 17; Prov. 27:24; 28:20; Eccles. 5:15; Mark 8:36; I Tim. 6:7; James 5:1-6)
4. Why should the Christian refrain from becoming involved in money-making schemes and enterprises? (Exod. 23:8; Deut. 16:19, 20; I Tim. 6:5, 9-19)
5. What dangers so often accompany the amassing of riches? (Deut. 8:11-14; 32:15; Matt. 19:24; Mark 10:23; I Tim. 6:17)
6. Has God guaranteed to get spiritual light to every willing soul? (John 7:17; 8:42, 43)
7. Who alone can reveal the light of truth? (John 1:4, 8, 9; 8:12; I Tim. 6:14-16; I John 1:5; Rev. 21:23)
8. What are some of the things which reveal the light? (Prov. 4:18; Matt. 5:14; Rom. 13:12; II Cor. 4:4; Eph. 5:8; I Thess. 5:5)
9. Has God definitely promised to supply all of our temporal and physical needs? (Ps. 23:1; 37:25; Rom. 8:32; Phil. 4:19; II Pet. 1:3)
10. Is God concerned about our daily living? (Deut. 7:8; Joshua 2:14; I Kings 8:23; Ps. 18:30; 36:5; 100:5; Lam. 3:23; I Cor. 10:13; I Thess. 5:24; II Tim. 2:13, 19; Heb. 6:10; II Pet. 3:9)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

What do you put first in your life? Your loved ones, your friends, your possessions, yourself? This is a question we should think about. The Golden Text for today is found in Matthew 6:33. It reads, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

All of you boys and girls who are Christians should give the Lord Jesus first place in your lives. All that you do here in this world should be for Him. It is so easy to think of all the nice things we would love to have here and now, but when the Lord calls us to leave this earthly home, we cannot take anything with us. The Lord does not promise to reward us for what we save here and now, but what we store up in heaven will be ours when we get there. Every time you talk with one of your chums about the Saviour, you are storing up treasure in heaven. I wonder just how much we are doing for the Lord that will count in eternity? If our treasure is here on earth, we will want to stay here, but if our treasure is in heaven, we will want to go there.

If we seek to please our Saviour first in all things, then we have His wonderful promise that all the other things of life will be added unto us. God is faithful, and will provide for our every need. How often we think of all the things we need, and then we become anxious about them if we do not get them when we think we should. Today people throughout our land are worrying about the problems of this life, and forgetting that they are to think of eternal things. We are going to spend all eternity with Jesus, and our hearts should be made happy as we think of heaven. While we are here on earth, our heavenly Father has promised to care for us. Why should we fret and worry about food and clothing, and the many other things that we worry about? The Lord has not failed us, but perhaps we are worrying because we are thinking of earth instead of heaven.

Look around you at God's wonderful creation. How many of the animals spend their time worrying whether God is going to give them something to eat? Look at the flowers. Are they anxious because they wonder whether they will have sunshine and rain to help them grow? God clothes the flowers with His beauty, and how we enjoy their beauty. If God so wonderfully cares for them, how much more is He concerned about us as His creatures. We need to learn to trust Him more.

Again let us think upon His Word as we find it in the text, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." May each of you boys and girls give the Saviour first place in your thinking, in your speech, and in every word and deed. Learn to trust Him, and you will find that He will care for your life, and provide for your every need.

Yours in His faithfulness,

Aunt Anna

Fourth Quarter, Lesson 8 **Sunday, November 19, 1939**

WARNINGS AND PROMISES

Lesson Text: Matthew 7
Printed Text: Matthew 7:1-14
Devotional Reading: Matthew 7:24-27

Golden Text: "And as ye would that men should do to you, do ye also to them likewise" (Luke 6:31).

King James Version

Matthew 7:1 Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to

you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father Which is in heaven give good things to them that ask Him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

LESSON EXPOSITION

The warnings and promises contained in these fourteen verses are not connected in any special way except that they are instructions for personal Christian living. The four subjects presented are: I. Prudence Enjoined (Matt. 7:1-6; II. Prayer Encouraged (Matt. 7:7-11); III. Life Epitomized (Matt. 7:12); IV. The Future Explained (Matt. 7:13, 14).

I. PRUDENCE ENJOINED

Matthew 7:1-6

The warning and promises contained in these fourteen that ye be not judged." There is evidently a difference between the meaning of judgment in verse one and that which looks like judgment in verse five of the same chapter. God certainly does command us Christians to distinguish or discern between sin and righteousness in the life of our brother. This is supported by the fifth verse of our text as well as Galatians 6:1. Therefore, we conclude that the true meaning of the first verse is that of censorious judgment or the usurpation of the throne of final judgment upon any human being. In other words, it is not our prerogative to take God's place in deciding whether a man is on his way to heaven or hell, and just how big or little his reward will be on the other side. This latter thought is presented in the book of Romans, chapter fourteen, verse ten: "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ." We, as finite beings, are incapable of correctly judging our fellow man as to eternal verities. "Vengeance is Mine; I will repay, saith the Lord" (Romans 12:19).

In the second verse Christ warns us that he who takes a censorious attitude toward his brethren is likely to find that attitude becoming a boomerang, and he who criticizes others is likely to find much criticism leveled at his own head. The unkind critic is also likely to overlook his own sin, and, in doing so, will justly deserve the judgment which he seeks to heap upon the heads of others.

After reading verses three, four, and five, we must say that this is a perfect picture of the average man. Is it not always easier for us to see the other fellow's mistakes than our own? Why is it always easier to see the splinter or straw in the other fellow's eye than the beam in our own? It is pride and arrogance and conceit that causes us to take this position. Let him that thinketh he standeth take heed lest he fall," We must all take the position that we are totally, not partially, depraved. Paul, the great apostle, who undoubtedly was a better man than any of us, was forced to admit, "I am the chief of sinners."

What is the remedy for this? It is given in verse five. First cast the beam out of our own eye. Then we will be able to see accurately and fairly what is the trouble with our brethren. Unless we are spiritual, unless our hearts and lives are right with God, we are not capable of distinguishing sin in another life. Galatians 6:1 has a very important phrase of four words which should be hung as a motto in every Christian bedroom: they are, "Ye which are spiritual." Taken with the rest of the verse, we find these words to mean that no Christian is to seek to restore a transgressor unless he is first of all himself spiritually minded.

Some commentators have made a mistake, we believe, in the interpretation of verse six. They say that this is an instruction for Christian workers not to give the Gospel to certain classes of very wicked people. We believe that this is doing violence to the all-inclusive provision of John 3:16 and John 6:37. We believe the correct meaning is that we, as Christians, are not to parade our spiritual experiences and victories before ungodly men. Our only message to them is, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

II. PRAYER ENCOURAGED

Matthew 7:7-11

The first thing that we are introduced to in this passage is the obligation of the Christian. The duty of every child of God is to ask, seek, and knock. These three actions are synonymous and all point to the element of prayer called petition. God our Father, being an all-knowing God, knows when we are in need (Matt. 6:32). Therefore, He could, if He wished, supply our needs without our asking for the supply. However, He has not chosen to leave it this way. We believe that the reason for this is that we are prone to become lethargic, carnal, and unappreciative unless we continually come to God in prayer, making our petitions known.

Reading the rest of this passage through verse eleven, we discover that God also has an obligation. Certainly this obligation is not based upon our merit, but rather upon the merit of Him Whom we have trusted for our salvation. Using an illustration which everyone understands—that of a parent and his child, Christ gives the irrevocable promise that no child of God will ever suffer want. The illustration makes those of us who have doubted His providing power ashamed, when He says, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father Which is in heaven give good things to them that ask Him?" (verse 11).

III. LIFE EPITOMIZED

Matthew 7:12

There is one rule of life, given many hundreds of years ago, known as the Golden Rule, which is, we believe, an adequate remedy or panacea for all human relationships. Paraphrased, it reads like this: "Do unto others as you would have them do unto you." Christ put it in another Scripture in these words: "Love thy neighbor as thyself." The proof that this is not any new idea is also contained in verse twelve where it says, "For this is the Law and the Prophets." Life will be much sweeter and happier if all of us will remember this Golden Rule the next time we have a tendency to get angry, impatient, critical, selfish, or censorious.

IV. THE FUTURE EXPLAINED

Matthew 7:13, 14

These two verses are very familiar to all who do personal work. Taken together with other verses in the Word of God, they teach the way of salvation as quickly and effectively as any other portion of God's Word.

The first way that is presented is that of the broad way that leads to destruction. This way is spoken of in Proverbs 16:25: "There is a way that seemeth right unto a man, but the end thereof are the ways of death." There is no doubt that the majority of men are upon

this way, having wilfully rejected the Word of God (John 3:18).

The other way is the narrow way which leads unto eternal life. This way is the way of the Cross. Jesus said of Himself, "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me" (John 14:6). This unalterable fact is presented again in Acts 4:12.

The solemn duty that rests upon the shoulders of every Sunday-school teacher, no matter what his church connection may be, is to be sure that every Sunday-school scholar is on the narrow way that leads to eternal life.

VITAL TRUTH ILLUSTRATION

Evangelist Henry Morehouse once said: "I find a difficulty in the hearts of many in taking their place as guilty sinners before God. Some time ago a woman said to me, 'I cannot see that one who has broken one of the Commandments can be as bad as another who has broken five, or another who has broken the whole ten.' But I told her that God never gave five or ten laws; He gave only one, which consists of ten commandments.

"'Just look at that watch. If you counted the wheels, you would find perhaps ten or more, yet it is but one watch. If you break every wheel, it is a broken watch and will not go. Yet if you break only one wheel, it is still a broken watch and will not go.' Still the woman could not see it, so I said, 'Suppose you were hanging by a chain over a precipice. The chain consists of ten links. If a man took a hammer and smashed every link, where would you go?' 'To the bottom, of course.' 'But suppose only one link were broken, where would you go?' 'That would be just as bad; I would fall.' . . .

It takes just as much grace to save the best people in the world as to save the vilest. Nothing but grace through faith in Jesus Christ can give liberty and freedom from the law of sin." —The New Illustrator

POINTED QUESTIONS ON THE LESSON

1. To whom has God committed all judgment? (John 5:22, 27)
2. Is God's judgment true and righteous? (John 8:16; Rom. 2:2)
3. What does pride produce in the life of the Christian? (Prov. 13:10; 28:25)
4. Can the natural man discern or judge things aright? (I Cor. 2:14, 15)
5. Through Whom should the Christian pray? (John 14:13, 14; 15:16; 16:23-26; Eph. 2:18; I Pet. 2:5)
6. Did the Psalmist testify that God answered his prayer? (Ps. 3:4; 40:1; 116:1, 2)
7. Can a Christian love God and hate his brother at the same time? (I John 4:20; 5:2)
8. What impels the Christian to live for Christ instead of for self? (II Cor. 5:14)
9. How does the Christian's love for God manifest itself? (John 14:23; I John 5:2)
10. Was God's plan of salvation the same for Old Testament saints as it is for men today? (Acts 15:8-11)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

A warning sign is placed to protect you from danger. At the railroad crossing we see this sign—"Warning: Stop, look and listen." To some the first word, "warning" is enough. They know they are nearing a place of danger. To others must be added the rest of the warning. In either case the sign is to help them, so that they might be careful in crossing the tracks. There are signs on display at every place of danger, and if you heed the warning, you have the promise of safety. If you fail to heed the warning, you may encounter danger along the way.

Not only is that true in the world in which we live, but in our spiritual lives as well. In God's Word He gives us warning signals, that we might heed them and find safety. To those who accept the Lord Jesus Christ as their Saviour, God promises safety in heaven when this life is done. The horrors of hell only await those who would refuse Him. To those who heeded the warning was given the promise, but to those who refused to listen, there was sorrow for all eternity. God tells us in His Word, "Believe on the Lord Jesus Christ, and thou shalt be saved." With the warning comes the promise.

In the lesson today we read of two roads and two gates. One road is a wide path, while the other one is a narrow way. Everyone traveling in this life must come to the fork of the road, and choose which way he is going to travel. The Lord does not stand by and demand that we go a certain way, but He does invite us to take the right path. Then He leaves the choice with each one. To most people the broad way is the most inviting. It is lighted up with beautiful lights, and there are many people going that way. On the other path there is nothing outstanding to attract the eye, and so few people are traveling that way. Here you stand ready to make your decision. It is only as you hear the Saviour's voice saying, "I am the Way, the Truth, and the Life," and "Follow Me," that you know the narrow way is the only way to take. Once you have made that choice, you find that even with the rugged steps that come in that path, you have Jesus at your side to strengthen you in the way. The broad way may have lots of activity, but you have no one to comfort you, no one to guide you, and you find yourself just one of the crowd. You are not happy, and you begin to retrace your steps, and get back to the fork in the road. The narrow way is always open to you, and when you choose to walk in that path, the Lord will see you through all the hard places.

Are you standing at the fork of the road today, waiting to make your choice? If so, listen to the Saviour's voice, "Him that cometh unto Me, I will in no wise cast out." His warning is "Destruction on the broad way, take the narrow path." And His promise is, "I give unto them eternal life and they shall never perish."

Yours in His love,

Aunt Anna

Fourth Quarter, Lesson 9 **Sunday, November 26, 1939**

THE WORK OF THE MESSIAH

Lesson Text: Matthew 8 and 9
Printed Text: Matthew 8:14-27
Devotional Reading: Isaiah 61:1-3
Golden Text: "Jesus of Nazareth . . . went about doing good . . . for God was with Him" (Acts 10:38).

King James Version

Matt. 8:14 And when Jesus was come into Peter's house, He saw his wife's mother laid, and sick of a fever.

15 And He touched her hand, and the fever left her: and she arose, and ministered unto them.

16 When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

18 Now when Jesus saw great multitudes about Him, He gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto Him, Master, I will follow Thee whithersoever Thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head.

21 And another of His disciples said unto Him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow Me; and let the dead bury their dead.

23 And when He was entered into a ship, His disciples followed Him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with waves: but He

was asleep.

25 And His disciples came to Him, and awoke Him, saying, Lord, save us: we perish.

26 And He saith unto them, Why are ye fearful, O ye of little faith? Then He arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey Him!

LESSON EXPOSITION

The works of Jesus Christ are truly marvelous and without number. The four Gospels are the Holy Spirit's record of that part of Christ's incarnation which God wanted us to know about and remember. However, we are confident that not all is told in these four short biographies. For instance, we have the word of John himself in the last verse of the last chapter of his Gospel, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (John 21:25). We shall review a few of His miraculous works in the lesson before us: I. Disease—Christ's power in the realm of the Human Body (Matt. 8:14, 15); II. Spirit—Christ's power in the realm of the Supernatural (Matt. 8:16-18); III. Soul—Christ's power in the realm of the Human Life (Matt. 8:19-22); IV. Elements—Christ's power in the realm of the Physical Universe (Matt. 8:23-27).

I. DISEASE—CHRIST'S POWER IN THE REALM OF THE HUMAN BODY

Matthew 8:14, 15

The first incident that is brought to our attention is the beautiful act of Jesus in healing Peter's wife's mother of her fever. Fever is just another one of those ailments which harass the human body. Disease is one of the effects of the curse pronounced upon Adam and his posterity. There will be no abrogation of this curse until the Kingdom. That is why the Scriptures prophesy so freely the marvelous healing experiences of people at the beginning of the Kingdom. (See Isaiah, chapter 35.)

The human body is truly a wonderful part of God's creation. It is so intricate that the wisest man has been unable to fully understand it. Childish attempts in the form of robots or automatons to match this wonderful organism have only met with dismal and even humorous failure. Contrary to the evolutionary theory, properly nicknamed "devilutionary" theory, the human body was made from the dust of the ground (Gen. 2:7) and in the image of God (Gen. 1:26a). This latter idea was once ridiculed by skeptical and unbelieving science, but now that the analysis of protoplasm is fairly well-known is seen to be absolutely correct. When the soul leaves the body, the body goes back to dust. There are many and varied references to this body in the Word of God. It is called a house in Second Corinthians 5:1; a house of clay in Job 4:19; the temple of God in First Corinthians 3:16; and is said to be corruptible in Job 17:14 and First Corinthians 15:53, 54. Another highly interesting and instructive reference to the body is found in the one hundred thirty-ninth Psalm, verses 13 to 16. This is the passage that speaks of the body being fearfully and wonderfully made. The word translated "curiously" should be rendered "skilfully." These verses reveal the oversight of God from the earliest germ cell throughout the entire embryological development before birth.

Christ's power over the human body which He created is unlimited. He Has never relinquished His sovereignty over any phase of creation. Medical and surgical science has gone a long way in aiding the human body—that is, in relieving it from pain—however, only Christ and those whom He has endued with this power in Jewish dispensations can effect such healing and resurrection of life as are demonstrable of infinite power. When Christ entered the death chamber He restored life even though the body had seen corruption (John 11:38-44). When He entered the sick-room He restored the sick to perfect health immediately. This does not sound like a page from a Pentecostal healer's diary. The recovery of Peter's mother-in-law was so complete that she arose and ministered unto the guests in her house (vs. 15).

Verse seventeen really belongs in the next paragraph, but we shall discuss it here. Matthew, quoting from Isaiah 53:4, uses that prophecy by the prophet Isaiah to vindicate Christ's action and demonstrate the fulfilment of prophecy. Pentecostal teachers use this passage in supporting their contention that healing is in the atonement. Using this loose interpretation of the passage, they proceed to teach that all who accept Jesus as their Saviour, no matter what age they may be living in, are to receive physical as well as spiritual healing. This kind of handling of God's Word is just as dangerous and unscriptural as that which we have been studying the past few weeks. We have already shown the seriousness and error of applying Kingdom passages in the Old Testament to the present Body age. Certainly physical healing is to be found in Isaiah fifty-three, but in its literal sense it belongs only to the Kingdom, as does Isaiah thirty-five. Physical truth in a Jewish book applied to the Body Dispensation becomes spiritual. This is a principle of Bible interpretation which never breaks down. Matthew is a Jewish book, hence Isaiah 53:4 would have a literal meaning. When applied to the Body Age it takes on a spiritual application, and thus the sins of believing sinners are washed away by the blood of Christ, and sin-sick sinners are healed and made whole. Since individual spiritual truth is the same in any dispensation, the spiritual message of Isaiah fifty-three remains the same whether applied to a Jewish age or a Gentile age.

II. SPIRIT—CHRIST'S POWER IN THE REALM OF THE SUPERNATURAL

Matthew 8:16-18

The spirits referred to in verse sixteen are evil spirits. The word used is "devils" but should be more accurately rendered "demons." They are members of another creation, being still different from angels. Satan, himself, is a fallen angel but is evidently the ruler of the demons. Paul seems to teach this in Ephesians 6:12: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." These demons are very mischievous, they hate Christ and are discontented unless they are residing in some kind of a body, preferably human.

As we stated above, Christ has never relinquished His power over any phase of His creation. Therefore, when He speaks, the demons must obey Him. The demons recognize Christ as their Superior, as is so clearly indicated in Matthew 8:29. According to James 2:19, they believe and tremble, but it is not a belief of faith unto salvation (Acts 16:31), for Christ did not die for demons but rather for men (Heb. 2:9). The removing of demons from their human habitat, called exorcism by Jesus Christ, was accomplished many times. A few of these instances are to be found in Matthew 4:24, Mark 3:22, Luke 4:41. He gave this same power to His disciples and they exercised it also on many occasions (Matt. 10:1; Mark 6:7; Luke 10:17; Acts 5:16; 8:7; 16:16-18). We Christians who live in this age are evidently given the same power over these evil spirits, for they are none the less real now than they were in the days of Christ's incarnation, and there are many cases on record where God's faithful servants have performed exorcism of demons, both in this country and in missionary countries. An illuminating book on this subject is that written by Nevius entitled, "Demon Possession and Allied Themes," published by Fleming H. Revell, New York City.

III. SOUL—CHRIST'S POWER IN THE REALM OF HUMAN LIFE

Matthew 8:19-22

The first statement that we wish to make is that the soul and body are not the same as some false teachers would have us believe. The soul is the life of the body and the two are inseparable until the hour of death. There is a passage in the Old Testament which will easily demonstrate the distinction between soul and body. "And it came to pass, as her SOUL was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin" (Gen. 35:18). When a man accepts Jesus Christ as his personal Saviour it is his soul that is saved and not his body. His body returns to the dust as God promised, but his soul is immortal. The immor-

tality of the soul is equally true of unbelievers (Matt. 25:46). We do not believe the theory of annihilation as taught by Bullingerites and Russellites to be scriptural.

Christ is the only One in the universe Who has the right to say to men, "Follow Me, and I will make you fishers of men." Christ made us, He bought us, and He has a right to ask us for our service. A certain scribe, according to verse nineteen, told Jesus that he was willing to follow Him whithersoever He went. Jesus, in order to test him, showed him that there would be no personal or temporal glory in his decision. Truly service for Jesus Christ is a humble service from the worldly point of view. But while the Son of Man had not where to lay His head here on earth, yet all of the riches of glory belong to Him and some day those Christians who serve Him will rule and reign with Him and enjoy the splendors of heavenly glory. Another disciple came to Jesus and began to make excuses. Christ had given an order to depart unto the other side of the lake (vs. 18) and this disciple felt that he had a responsibility more urgent than following Christ. Christ rebuked him by saying, "Follow Me; and let the dead bury their dead" (vs. 22). Christ does not want niggardly or hesitant service. Alacrity, spontaneity, and unselfishness should characterize the service of every disciple of Christ.

IV. ELEMENTS—CHRIST'S POWER IN THE REALM OF THE PHYSICAL UNIVERSE

Matthew 8:23-27

As the disciples and Christ were crossing the Sea of Galilee in the little ship, a storm arose and they were about to be capsized. Christ was awakened, not by the storm, but by the disciples, and coming to their rescue He stilled the waves and rebuked them for their lack of faith. The men marvelled at His accomplishment but instead of marvelling they should have expected that the Creator of the universe would be able to control His own creation (Col. 1:16-19). Here, too, Christ has kept the reign of power in His hands. Let us look about us and see how really helpless we are. We can do nothing about controlling the rain, or the storms, or the drought. All that we can do is to protect ourselves by means of the little shack which we build. The full import of our helplessness is not seen, however, until we consider that the same One Who stills the waves is the Creator and controller of the sun, the most deadly weapon in the universe. Jean tells us that this blazing mass of incandescent heat and light, God's central heating and lighting plant for the earth, 866,000 miles in diameter with a mass more than a million times that of the earth, has an internal temperature of at least 50,000,000 degrees Centigrade. According to Dr. Arthur I. Brown, a pin head heated to that point would radiate energy at the rate of three quadrillion horse power, and would knock down fortresses by sheer pressure of radiation and burn to a crisp any human within one thousand miles. Yes, we are weak, but oh, how mighty is the God Who saved our souls and with Whom we will dwell throughout eternity.

VITAL TRUTH ILLUSTRATION

An old Christian, sitting in a store, was arguing with a skeptic about the matter of the miracles, and the skeptic, who was whittling away, said that the reign of law prevented miracles. The old fellow argued that personality was higher than law, and a man could do things because he was a person. The skeptic said, "I can demonstrate. You hold in your hand the best proof in the world that law reigns. If you let go of the knife you are holding, it will fall down. No power can suspend the law of gravitation." The old Christian replied, "Now watch this jackknife," and he flipped it up and it stuck in the ceiling. He said, "I let go of it, and it did not fall down." Said the skeptic, "Oh, but you did something to it!" "Yes," said the Christian, "and that is what God does." The whole philosophy of the supernatural and the miraculous is in that, the will of man and the will of God. That is what diverts and changes the ongoing of nature, and God can come into His world whenever chooses. —"The Moody Monthly"

POINTED QUESTIONS ON THE LESSON

1. Is the Scripture opposed to the use of physicians and of medicinal aid? (Jer. 8:22; Matt. 9:12; Col. 4:14)
2. With what dispensation is healing especially connected? (Matt. 4:23; 9:35; Luke 9:1, 2; 10:9)
3. Does the Scripture teach that sickness is judgment meted out for sin? (Job 1:8-12; 2:3-6; John 9:3)
4. Did the "demons" who came into the presence of Christ testify that He was the Son of God? (Matt. 8:29; Mark 3:11; Luke 4:41)
5. Does the Scripture teach that man has an immortal soul? (Gen. 2:7; Eccles. 12:7; I Cor. 15:45; II Cor. 5:8)
6. What was God's purpose in creating man? (Isa. 43:7)
7. How can the Christian glorify God? (By praising, Ps. 50:23; By bearing fruit, John 15:8)
8. Where does the believer's faith come from? (Mark 9:24; Luke 17:5)
9. How is God's power manifested and revealed? (Romans 1:4, 16, 20; 8:11; 13:1; I Cor. 1:24; II Cor. 13:4; Eph. 1:19; I Peter 1:5)
10. How can the child of God appropriate the power of God? (Eph. 1:3-12)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

The Lord Jesus had gone to Peter's house and there healed the mother who was very sick with a fever. The news of what Jesus had done spread about and many were bringing sick ones to the Saviour, asking Him to heal them as He did Peter's mother. They were not so anxious in having Him meet their spiritual needs, as they were in having their loved ones healed of disease. This was all that they could see.

Because of the throng of people, Jesus took His disciples with Him and they got into a boat and went out to sea. Jesus went to one end of the ship and lay down to sleep. No sooner had He gone to sleep than a great storm arose. The waves of the sea were dashing over the sides of the boat, and the winds were strong. Although it looked as though the boat could not stand the storm much longer, it could never sink with Christ on board. But the disciples were filled with fear and called the Saviour to come and help them. What a difference between the Saviour and the disciples. The Lord Jesus was sleeping on even though the storm was raging, and the disciples were filled with fear because of the storm. The Lord came to help them in their trouble. His first word was to the disciples. He spoke peace and quiet to their hearts, and then spoke to the winds and waves. At the sound of His voice, the waters became calm and quiet, and the wind ceased to blow. The disciples then stood amazed at what the Lord did for them. Just a moment before they were afraid of the storm, but they were soon filled with fear because of the miracle which He performed.

The storms of life may cause our souls to be fearful, but when the Saviour speaks peace to the heart, nothing can take away that peace which He brings. How we need to learn to trust Him more. When the storms of life press, may we not do as the disciples did, but may our hearts be quiet in the midst of the storm. When you have taken Jesus on board your ship, you can be calm amid the storm, no matter how fierce it rages. "Trust in the Lord with all thine heart," and there will be no room for fear.

Yours in His peace,

Aunt Anna

THE DAYS OF YOUTH

(CONTINUED FROM PAGE 321)

"Well, I thought that too once, Marjorie, and I believed there would be world peace and things would grow better and finally evolve into a Utopia for the happiness of man and there would come a spiritual resuscitation of the world with Christ in the hearts of all men."

"Oh, yes, I do remember we talked about that once. You have believed that a long time, haven't you, Arlene? But—but—," Marjorie hesitated, wondering how to approach the subject without offending her friend.

"But—but," returned Arlene, repeating the words of her companion, "I don't believe it now. How can I, in

the face of this terrible war—you've heard all about it in the last few hours, of course."

"Arlene, dear, I'm glad you don't believe all those things now."

"What makes you say that, Marg? You just told me you are a Christian! I thought all Christians believed that—what I just told you about, a time of blessing on the whole earth when—"

"Yes, I know what you mean, but let me show you something—got a Bible here?"

Arlene pulled the Bible she had been reading from under the cover of the window seat where the two were sitting.

"Yes, here's one. They say honest confession is good for the soul. I was reading it when I heard you at the door and I quickly slipped it out of sight. Coward—that's what I am! I was afraid to let you know. I hate myself! Christian? What is a Christian anyway?" All the emotion of the girl's troubled heart came out in a fresh burst of tears as she buried her face in the pillows on the window seat.

"Why, Arlene, you poor dear! I always thought you were a Christian. Your sweet consistent life has always helped me so much. You never talked to me about Him, and sometimes my heart was hungry for a word from you about Him, because I believed you were a Christian," said Marjorie, gently stroking her chum's arm as it was curled about her face, lying on the pillows.

"Oh, rats, Marg, I'm a hypocrite. I'm disgusted with myself, and the world in general."

"But, Arlene, may I ask you a very personal question?"

"I don't care, go ahead, anything, what's the difference?" was the hopeless reply.

"Arlene, dear, did you ever accept Christ as your own personal Saviour? Did you really, at some time in your life, let Him come into your heart? Tell me, did you?" came the earnest appealing query from Marjorie as she patted her friend's auburn head and twirled a curl in her fingers.

"Ye—es, but what good does that do me now? I've almost decided all religion is just imagination. For a long time I've had these thoughts inside, but I was afraid to let them out. I don't know where I am."

"I know where you are. You are IN Christ and He is IN you, Arlene. The thing for you to do is to forget yourself and stop believing your doubts and start remembering Him. Come on, now, sit up and look at me, and let's have a talk. I can't blame you for being all messed up about these religious questions. I was, terribly so."

"What? You, Marjorie Blair? You never let anyone know you had any very serious thoughts along those lines," exclaimed Arlene, sitting up and shaking her auburn curls from off her swollen eyes, brightening with new interest in the realization that her friend understood perhaps a little of her soul's agony.

"Yes, I had lots of serious thoughts, but I kept them covered up with my outside demeanor of merriment and foolishness. I wasn't really having a good time, because there was a deep hunger inside to really know the true realities of life and of eternal things. Now I know because Christ is real to me—more real than even you are here beside me, Arlene, though I cannot see Him."

"You are a wonder! You are different, Marjorie," returned her chum, squeezing her hand which lay beside her own on the seat.

"No, Arlene, I'm only a sinner; He is a wonder, the Lord Jesus Christ Who died for me and bore ALL my sins on Calvary's cross—HE is wonderful. He satisfies fully. I do love Him and want His will in my life because He did so much for me."

"I wish He meant that much to me," responded Arlene with a far-away look in her eyes.

"He can; He wants to. Since you are His already, He can mean everything to you. You said you had trusted Him as your Saviour, and I'm sure you have because I've seen evidence of it in your life."

"Well, it's generous of you to say that. But I've been such a failure, and the last few months I've let all sorts of doubts upset me. I think Jack's attitude on spiritual things has affected me more than I've realized. I've tried to hold out against his peculiar atheistic beliefs, but as I've watched conditions in the world I've had to give up a lot of my religious beliefs. Marjorie, I simply don't know where to turn," replied Arlene in desperation.

"Well, let's turn to the Word of God—we started to a-while ago, but I'm so glad you have told me how you feel. This is a good time to begin together reading God's Word to find out what God has to say. You see we are so likely to accept what men say on religious things, and that leads us into great confusion sometimes." Turning the pages of the Bible Marjorie held in her hands, she read clearly and with conviction,

We walk by faith and not by sight.

"You see, Arlene, dear, when we try to figure out everything by the things we see and hear in the world, we can easily get into a tangle. There is only one place for our affections and our spiritual vision to rest; that is in Christ. Here is another verse that will help:

Consider Him Who endured . . . Looking unto Jesus, the Author and Finisher of our faith.

When you trusted Christ as your Saviour, He placed the gift of faith in you, His own faith. So, He was the author, wasn't He?" questioned Marjorie, searching the face of her friend eagerly.

"Yes, surely."

"Well, then, if He began it in you when He saved you, isn't He the One to finish what He began?"

"Well, yes, I suppose, Marg; I hadn't thought of that."

"He is not the kind of a God to leave unfinished what He began. Oh yes, I remember another verse I learned that answers that, too:

He Which hath begun a good work in you WILL PERFORM IT until the day of Jesus Christ (Phil. 1:6).

He says He will perform what He has begun. Isn't that assuring? My, I'm so thrilled with the way the Word answers all our problems. Isn't that wonderful, Arlene?"

"Wonderful? I never knew the Bible was so wonderful. It works, doesn't it? Where in the world did you learn all that? Why, you have taught me more about the Bible in these last few minutes than I've known definitely all my life." The words fairly burst from the very heart of Arlene who sat in eager appreciation and wonder at the new helpful relationship she was realizing in her old friend of the world.

"Tell me, Marg," she continued, "how did you learn so much all in one summer?"

"Really, Arlene, it was just the Lord's doings. My friend in New Haven invited me to go with her to a Christian Youth Conference, and I went. It was marvelous. In fact, it was so wonderful that I wanted more after I had accepted Christ as my Saviour there, so we both signed up for a Summer Bible School at Greenville. They taught us Bible—pure Bible—and I learned to know my Saviour better. He has taught me many things, but I know nothing yet. There is so much to learn; there is no end to the riches in God's Word revealing the Lord Jesus Christ and His will and plan for His children, for our lives now and for the future."

"What about the future, Marjorie? That bothers me as much as the present has. What is the Bible's answer to the present war situation? How can God permit such awful atrocities when innocent people are suffering so? Doesn't it sound sacrilegious to say such things? But I'm saying them because I want to know if there is an answer. Will there ever be an end of these things and a time of permanent peace and blessing in the earth?"

(To be concluded in November issue.)

CHRIST'S RETURN FOR THE BODY

(CONTINUED FROM PAGE 305)

Spurious doctrine is clamoring for acceptance on every hand. The "Confusion of Religions" is manifest everywhere. But, oh, how far-reaching will be the deception, and how terrible its results in the coming age! Man shall even go to the extent of worshipping the devil! How clearly is foreshadowed the eagerness of the "blind"—educated and otherwise—to believe a lie—as many will THE lie.

These crystal-clear foreshadowings are the mountains

beyond the shore-line! Though not seen, how much nearer must be the shore! With such a "Blessed Hope"—the Rapture of the living saints, the Resurrection of the "dead in Christ," the guaranteed reunion with them, and, above all, our meeting the Saviour "face to face"—our hearts yearn, and long for the "shout." Look Up! Look Up! The meeting in the air CAN be. and MAY be today!

What if—today when you and I are standing,
Watching the fitful lightnings in the sky,
Hearing the muttered threat of distant thunders,
Knowing humanity's dread hour is nigh—

What if a sudden thrill should quiver through our being—
Not the death pang that ends all mortal strife,
But in a quick'ning surge of swift ecstatic power,
"Mortality be swallowed up of life"!

Oh! Blessed Hope that looks beyond the SHADOWS,
That is not troubled by this world's alarms;
That knows the Life and the Resurrection,
And waits the welcome of His open arms!

—W. C. Erdman

THE DUAL RETURN OF OUR LORD

(CONTINUED FROM PAGE 306)

tle Paul sets forth this distinction so clearly in Romans 11:25, 26:

> For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

The future glory and restoration of Israel as a nation will be realized when Christ comes to the earth as their Deliverer, and to be revealed as the promised King (Zech. 14:4-9).

During this period of Israel's national rejection and humiliation now in progress, until the Rapture of the Church, God is calling out a people for His name from Gentiles and Jews and forming a body of saved ones who also have a glorious hope to be realized when this age closes. This body of believers is called "The Church," and it is to this group that the Apostle Paul reveals the truth of Christ's coming for them "in the air"—the Rapture. Paul was called by God to reveal the mystery of the Body of Christ (Gal. 1:11, 12). Paul reveals to the believer of this age that there is a special hope for him. It is not a Jewish hope, but a Christian hope. The hope of Israel is one thing and has been postponed until the fulness of the Gentiles be come in. The hope of the Church is another and may be realized at any time. The Thessalonian believers of this Grace Age were fearful that they might be called upon to go through the time of Jacob's trouble, but the Apostle Paul assures them that there is a "blessed hope" for the Church, in that Christ will come in the air for them (I Thess. 4:13-18) before the time of Jacob's trouble. He also reassures them of this truth in I Thessalonians 5:1-9 where he tells them that they are the children of the "day" and not of the "night," or Tribulation. For says he, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with Him."

III. THE DUAL RETURN OF CHRIST ILLUSTRATED BY CONTRAST

Perhaps the clearest and simplest way to illustrate the truth concerning the Dual Return of Christ is by analogy, comparing the "Hope of the Church" which is the "Rapture," with the "Hope of Israel" which is the "Revelation of Christ."

As regards to the time of the dual return of Christ—no man knoweth the day or the hour (Matt. 24:36-39), but from the teaching of the Scriptures we learn that the Rapture takes place at the end of the Grace Age (I Thess. 4:13-18) and the Revelation takes place at the end of the Tribulation period (Matt. 24:29-31).

The characteristics associated with the dual return of Christ are as follows:

RAPTURE	REVELATION
1. In the Rapture believers are caught away to be with the Lord, and the wicked are left to go into the Great Tribulation (I Thess. 4 13-18).	1. At the Revelation of Christ, unbelievers are taken away to judgment and believers are left to enter into the Kingdom (Matt. 24: 36-41; Matt. 13:37-43). (Note: In the days of Noah the wicked were judged and taken out of the earth in death. Noah and his family lived on in the earth. So Christ says it shall be in the days of the coming of the Son of Man.)
2. In the Rapture believers shall be caught up together to a meeting in the air (I Thess. 4:17).	2. In the Revelation, believers shall be gathered together to a meeting in Jerusalem, on the earth (Ezek. 37:12-14, 21, 22; Matt. 24: 29-31).
3. In the Rapture, Christ comes into the air (I Thess. 4:17).	3. In the Revelation, Christ comes to the earth (Zech. 14:4).
4. In the Rapture, no mention is made of Judgment, except in the case of Christians' works at the Judgment Seat of Christ (II Cor. 5:10).	4. In the Revelation, Christ comes to the earth to judge the people and nations, and to reward His own (Rev. 19:11-19; 22:12; Zech. 14: 1-4; II Thess. 1:7-10).
5. In the Scriptures pertaining to the Rapture, no indication is given that the Kingdom will be established.	5. In the Revelation, Christ comes to establish His Kingdom on the earth (Rev. 19: 11-21; Zech. 14:1-9).
6. In the Rapture, Christ's coming will seem to be visible only to the ascending Church.	6. In the Revelation, Christ's coming will be visible to all people (Rev. 1:7; Zech. 12:10).
7. The Rapture is accomplished by the resurrection of the believers of the Body or Church Age (I Thess. 4:10-17; I Cor. 15:36-58).	7. The Revelation is accomplished by the resurrection of believers of all Jewish ages (Dan. 12:1-3; Rev. 20:4).
8. In the Rapture, the Christian receives an heavenly inheritance and reward (Rom. 8:17; Eph. 1:3).	8. In the Revelation, the Jewish nation will receive an earthly inheritance, in fulfilment of promises to Abraham, Isaac and Jacob. (The land will be restored, the people will be regathered and the King will reign.)
9. The Rapture of Christ is accomplished without any miraculous manifestation save the catching up of the body of believers.	9. The Revelation is accomplished by many miraculous manifestations (II Thess. 1: 7-9; 2:8; Jude 14, 15; and Rev. 19:11-21).
10. The Rapture is followed by the Tribulation period (I Thess. 5:4, 5).	10. The Revelation is followed by the glories of the Kingdom (Micah 4:7).

This analogy might be extended to include many other points of contrast, but these are sufficient to show that the dual return of Christ is allowed for in the Scriptures.

While we as believers in this age are looking for "the blessed Hope," and Israel is looking for the Revelation of Jesus Christ and the glory that shall follow, our occupation is in the BLESSED ONE WHO IS COMING AGAIN. "When CHRIST, WHO IS OUR LIFE, shall appear, then shall we also appear with Him in glory." Even so come, Lord Jesus.

PREMILLENNIALISM VS. HERESY

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something that was never known until very recent years. The author was once called a modernist because his critic said he was teaching a new theory. Hermas, Justin, Luther, Melanchthon, Mede, Milton, Toplady, Isaac Newton, Watts, Charles Wesley, and a host of others were Premillennialists. Furthermore, everyone admits that the early Church was definitely premillennial in its views of the return of Christ. Bishop Newton says, "The doctrine of the Millennium was generally believed in the first three and purest ages." Although Amillennialism has become prominent of late, yet it dates back to quite an early date. We wish to treat this subject by stating the belief of these folk, and then by showing the position of Premillennarians.

This group holds that the Law is still in effect; that the Christian must keep it; that its keeping is an integral part of salvation; and that its keeping produces a holy life, and forms a basis for rewards. The majority of Premillennialists hold that the Law was given to Israel, whereas grace is a gift to all, and that Christians are nowhere commanded to keep the Law for salvation nor rewards (Rom. 6:14). We believe that whereas the Law commanded righteousness, it furnished no power for righteousness and that grace exhorts to righteousness and furnishes the power for it. We hold also that there is a distinction in the purpose of the two; a distinction in the attainments of the two; and that Christ fulfilled or brought to an end the Law (Matt. 5:17).

The Amillennialists teach that Israel and the Church are identical, and that the Church is found in both the Old and New Testaments. The Premillennialists hold that this is one of the greatest possible errors in Bible study, and that it leads to endless confusion. Premillennialists hold that instead of Israel and the Church being identical, there are approximately twenty-two contrasts between the two (Rom. 16:25; I Cor. 10:32; Eph. 3:1-9).

The Amillennialists hold that the Church and the Kingdom are identical and that there will be no future restoration of Israel, for the Kingdom exists now. The Premillennialists refute this teaching for many reasons and hold the Kingdom to be future, and that it will not exist in the literal sense of which the prophets spake until Christ returns in glory (Zech. 14:4-9). Some of our chief points of proof that the Church and Kingdom are not identical are (1) The prophets spoke of the Kingdom as a time of universal peace, and certainly that is not here and never has been; (2) During the Kingdom Jesus is to sit on David's Throne in Jerusalem and rule over Israel (Luke 1:32, 33), whereas now He is seated on His Father's throne (Rev. 3:21); (3) Israel is now scattered, and the Kingdom is to begin with her regathering (Matt. 25:31-34).

Again, this group holds that there is to be but one appearing. They see no distinction in the Rapture (Christ's coming in the air FOR His saints) (I Thess. 4:16, 17), and the Revelation (Christ's coming to earth WITH His saints) (Rev. 19:11-16). Premillennialists hold that the Scripture outlines twelve or fourteen definite distinctions on this point and that these are too clear to be successfully denied.

Our final point is that the Amillennialists hold that there is to be a general resurrection and one general judgment at the ONE and ONLY return of Christ. They see no distinctions whatever in the resurrection of the saints and the resurrection of the wicked. Let the reader study such passages as John 5:28, 29; Luke 14:14; Acts 24:15; I Corinthians 15:21-28; Philippians 3:11; Daniel 12:2. They see no distinctions in judgment for the reward of the righteous (II Cor. 5:10) and the judgment of the wicked at the Great White Throne (Rev. 20:11); they simply throw all these events together. The Kingdom is entirely spiritualized, and the future of Israel as a nation is abolished. The Premillenialists hold that the first resurrection takes place at the Rapture (catching away of the Church) and that these are only the saints (I Thess. 4; I Cor. 15:51-58). The wicked are not raised until the Millennium (Rev. 20:11-15).

Personal contact with these teachers has proved that they are for the most part in a hopeless haze about multitudes of passages, and that because of this, great sections of Holy Scripture are seldom touched. How sad! And yet, with such a system of teaching, one cannot be surprised.

III. THE URGE FOR PROPHETIC STUDY

We sincerely trust that these words will help steer some soul around the rocks. We also trust that interest in the study of the return of Christ and the prophecies connected with it will be produced. A great theologian once said, "All theology is at the same time theology, which must itself lead to eschatology (doctrine of last things)."

We need to study prophecy and especially the return of Christ because: (1) of the vast amount of the Bible that is concerned with it; (2) of its witness to the omnipotence and omniscience of God; and (3) of its influence on Christian conduct. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this HOPE in him PURIFIETH himself, even as He is pure" (I John 3:2, 3).

THE BELIEVER'S PAY-DAY

(CONTINUED FROM PAGE 309)

> Lord, and not unto men; knowing that of THE LORD ye shall receive the reward of the inheritance: for ye serve the Lord Christ (Col. 3:23, 24).

In the light of this statement, we can draw only one conclusion as to the identity of the Payer on Pay-day—He must be the "Lord Christ."

We may well raise the question as we solemnly ponder the fact that we shall appear before Jesus Christ for our reward, "What is His intention for me in the light of that coming Pay-day?" Two passages of Scripture furnish us a clue. The first was spoken to our Lord's disciples by the Lord Himself:

> Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain (John 15:16).

The Divine intention is here revealed to be fruit-bearing. Turning to Ephesians 2:10 we find further light on this intention:

> We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Staggering, and yet thrilling to the soul is this declaration! The Payer not only desires fruit-bearing, but He has planned the fruit-bearing for all my days. There is no need for me to struggle along life's pathway with human wisdom and strength, seeking to bear fruit. There is no necessity for my making plans. The blessed Christ Who saved me and Who sees the end from the beginning has made the plan for me. His plan is perfect and it is my privilege and His wise intention that I should know and walk in His plan, permitting the Spirit of God to bear His Christ-honoring fruit through me.

In the light of the foregoing truths, it is normal that our Lord's instruction should be in the form of an exhortation to walk in such a manner as to receive a full reward. This is indeed the case as we note His words through John:

> Look to yourselves, that ye lose not the things which we have wrought, but that ye receive a full reward (II John 8 R. V.).

How well we remember the complaint of a miner friend who had been "laying off" a good deal. It was occasioned by his pitifully small pay-check on pay-day. The employers, no doubt, were eager to give him a full pay-check, but he did not deserve it. They had given him all that was his due. A fair return had been given him for every hour of labor. His check was small because his days of work had been few.

Let us remember our Lord's gracious intention and instruction for us in the light of that coming Pay-day—a full pay-check—"a full reward." But mark it well, a "full reward" will require a full life of service for Jesus Christ—a life lived in the center of His will, a life yielded to the indwelling Spirit of God, a life spent in constant fellow-

ship with our Lord.

Our study thus far has revealed that the Payees on Pay-day are believers in our Lord Jesus Christ, and that the Payee on Pay-day is none other than our Lord Jesus Christ Himself. We now proceed to the consideration of

III. THE PAYMENT ON PAY-DAY

Under this point we shall deal with the certainty, the contrasts and the character of the payment.

One summer vacation I went up into the mountains of Colorado and obtained work at a mine. It was high in the Rockies, some 11,000 feet in elevation, with few accommodations, rusty water, and far from home and friends. But it promised good pay so I took the job. However, the lonesomeness began to get the better of me, so after about six weeks, I quit and drew all the money that I had earned, and it was well that I did, for the very next pay-day, the mine failed to pay. It did pay some days later, but not long after this they were unable to pay the men, so the whole crew "went down the hill," in this case literally, because the payment of their wages was so uncertain.

How blessed it is to note that the reward of believers is certain. Listen to the reassuring words of the Spirit of God through Paul on this point:

> Every man shall receive his own reward according to his own labor (I Cor. 3:8).
>
> If any man's work abide which he hath built thereupon (on the One Foundation, Jesus Christ), he shall receive a reward (I Cor. 3:14).

The only way believers can lose their rewards is by failing to "labor" or "build" for Christ, for God Who "cannot lie" has guaranteed the payment and His resources are without limit.

There are two contrasts to which we would now call your attention by way of distinction. There is a difference in the time of the payment of rewards to believers of this present age, the Body or Church age, and those of other ages. The believers of the Body age will receive their rewards shortly after the coming of the Lord in the air and their catching up to meet Him there. This is indicated we believe in I Corinthians 4:5 which says,

> Judge nothing before the time, until the Lord come, Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

In contrast to this, we note that believers of other ages will be rewarded at the beginning of the Kingdom when Christ returns to earth to reign. Notice the words of Christ Himself on this subject:

> The Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works (Matt. 16:27).

Immediately after uttering these words, the Saviour links this coming with His Kingdom. (See Matthew 16:28.)

The second contrast is between the place where the believers of the Body age will receive their reward, and the place where believers of other ages will receive their reward. According to II Corinthians 5:10, believers of the Body age will receive their reward at the judgment seat of Christ which we believe will be in heaven. In the passage referred to we are informed that,

> We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

A different place of rewards for believers of other ages is suggested by Matthew 25:31, 34. Here we read,

> When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory . . . Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.

Note the difference in the seat of the Son of God: In the former passage it is "the judgment seat of Christ;" here it is "the throne of His glory." In the first it is inferred that it is in heaven; in the second it is upon earth.

From these two contrasts between the time and place of the believer's rewards and the time and place of the rewards of believers of other ages, we reach the conclusion that there is a distinction between them.

Our discussion would omit a vital feature of the payment on Pay-day if it did not include a word about the character of the payment. We mention three things.

First, the believer's reward or payment shall consist in reigning with Christ. Of this blessed return for our service we read in II Timothy 2:12:

> If we suffer, we shall also reign with Him: if we deny Him, He also will deny us.

The position of course which we shall occupy in reigning with Christ shall be determined by the measure of our service and suffering for His sake.

Next, we note that the believer's payment, that is the believer who wins souls, shall be a glorification in a special sense, a radiance of glory, as it were. This is indicated in Daniel 12:3 which declares,

> They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Would you shine in that day as the stars? Then let your light for Christ shine brightly in this sin-darkened world to show men the way to the Light of the world.

Last of all we note that the character of the believer's reward or payment shall be recompense beyond compare. It shall be out of all proportion with that which we have done. After all, we do so little for our Lord, but, oh, how magnificently He is going to reward us! This amazing fact was revealed in answer to Peter's question to our Lord as to what the reward would be for them, the disciples who had followed Him. After speaking of their special position in the coming Kingdom, our Lord added:

> And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an HUNDREDFOLD, and shall inherit everlasting life (Matt. 19:29).

Truly, this reveals the grace of God in no uncertain way. He saves us by grace, He calls us and prompts us to serve by grace, He enables us by grace to serve, and then He metes out to us this staggeringly generous recompense—a hundredfold.

Pay-day is coming, and you, my believing friend, are on the pay-roll. Soon you shall stand before the Heavenly Payer, the Lord Jesus Christ. Will the payment be such as to delight His heart in the giving and yours in the receiving? Or will it be a disappointment to you and to Him?

THAT BLESSED HOPE

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"looking for that blessed Hope." The Scripture speaks of Christians who will be ashamed before Him at His coming (I John 2:28); ashamed because they have not lived for Him as they should. Though God's Word plainly teaches that all believers shall be caught up to meet the Lord, may God grant that we shall not be of that number who must be ashamed when they meet the Lord.

IV. A PURIFYING HOPE

The very hope of His coming, if it gets hold of us, will be a cleansing factor in our lives.

The father in a certain home was away on a trip. He was expected to return any day. He had two children, a boy and a girl, who thought the world of their daddy and were eagerly anticipating his coming. Every morning the mother dressed them in clean clothes and said to them, "I want you to keep nice and clean, for Daddy may come today." Do you not think that the anticipation of daddy's coming caused those children to stay as clean as they possibly could? If you and I are momentarily expecting the coming of our blessed Lord, it will cause us to live lives that are clean. "Every man that hath this hope in him purifyeth himself, even as He is pure" (I John 3:3).

V. A COMFORTING HOPE

Have you ever attended a funeral in which the deceased and the loved ones left behind were unbelievers? Then you have witnessed the hopeless and heart-rending agony of soul of those who are "without God and without hope in this world." But though we who are saved sorrow when bereaved, we "sorrow not even as others which have no hope" (I Thess. 4:13). We have the blessed Hope of His coming as Paul tells us in I Thessalonians 4:16, 17, the verses following the one we have just quoted. Then in the eighteenth verse we are reminded that because we have this wondrous Hope, we are to "comfort one another with these words." What precious comfort in the hour of bereavement is the assurance that our beloved deceased who are in Christ shall rise, and we shall be caught up together with them to be forever with the Lord.

VI. AN IMMINENT HOPE

God has not seen fit to reveal the time of our Lord's coming, but He tells us in Philippians 3:20 that we are looking for our Saviour from heaven, and in our Titus passage we are admonished to live ever "looking for that blessed Hope"; thus indicating that His coming is imminent. The tremendously significant happenings in the world even as this is being written remind us that the time must be very short and that we should redeem the time and make every moment count for Him. He may come at any moment. Our blessed Hope may be realized today! Is your soul enraptured by the anticipation of it?

Dear reader, are you trusting in Christ for your salvation? If you are not saved, you will be left behind when He comes for His own. Trust Him and the blessed Hope will be your Hope. If you are a believer, yield your all to Him and live every moment from this time forth for Him, that you might not be ashamed when He Who is our Hope comes for His Own.

IN THE HARVEST FIELD

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the staff in carrying on the many-sided testimony at D. B. I.

Two of last year's graduating class, Mr. Leland McClellan and Miss Freda Cassens, have entered the work as junior members of the staff for their life work. We praise God for their consecrated lives given to the work of the Lord at D. B. I.

Another of last year's class helping to lighten the burden at D. B. I. this year, is Miss Myrtle Lewis who is assistant registrar. Her efficient and sacrificial labor for the Lord in this department is most valuable as she waits for the Lord's direction and provision for future service in city rescue work for which she is burdened.

The Rev. Archie Yetter ('28) continues his service to the Lord at D. B. I. as instructor in Book Study classes in addition to his work as assistant pastor of the Berean Fundamental Church.

The Rev. Max Kronquest, also assisting on the faculty at D. B. I., has taken up the pastorate of the school's oldest mission in the Burlington district in Denver. Mr. ('37) and Mrs. Kronquest (former student) have been out in the Lord's service several years since their studentship, and are a fine consecrated couple with valuable experience fitting them for their new work.

The visit of the Whitwell party, Rev. and Mrs. Cutler B. Whitwell and Mr. Don Allen, to D. B. I. and to the opening meeting of the Sunday afternoon class, brought rich fruitage and inspiration. Under Rev. Whitwell's testimony in the afternoon Bible Class on Sunday, September 17, a young boy accepted the Saviour—a soul saved and also a life for the Lord.

Their visit at the Campus, the message at the devotional hour in the morning with Don Allen at the piano playing some of his own compositions in Gospel music, were rich in inspiration for all.

Other visitors at the Campus in recent weeks were the Rev. Judson Rudd, President of William Jennings Bryan University, Dayton, Tennessee, and the quartet from the Columbia Bible College, Columbia, South Carolina.

The quartet from the Columbia Bible College, representing the Student Foreign Missions Fellowship, had part in the program of the Young People's Conference held at Institute Park in August, and sang some of their numbers at the dinner hour at the Campus on the day of their visit. Their testimony and fellowship was a spiritual tonic.

Mr. Cassens, father of Miss Freda Cassens ('39) and Mr. Alvin Cassens ('40), has been at D. B. I. for a time giving valuable help in the outdoor tasks.

Miss Dorothy Reich, candidate for the Berean African Mission, found it necessary to submit to an appendicitis operation recently and is recovering nicely. Pray that she will soon be able to resume deputation work with Miss Fay Andrews. Both young women recently returned from their first deputation trip in Oklahoma.

AS THE EDITOR SEES IT

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joice in God's continued dealing and blessing in our lives, and this September found my husband and me joining the staff of the Denver Bible Institute. We count it a precious privilege to have a part in the work of such an Institute as this, where the Lord Jesus and His saving grace and keeping power are so exalted, and where young people from all parts of the United States and Canada are being so splendidly equipped for effective Christian service.

Like Jerusalem of old, our campus is "beautiful for situation," located as it is so near to the majestic Rockies, which are just to the west of us, while to the east there stretch out the vast reaches of prairie country. Here we are daily reminded by the rugged and awe-inspiring mountains, of the majesty and power of our God, while the wide prairies speak to us of the needy fields of the earth "white already to harvest."

Would you not like to have a part in enabling the Denver Bible Institute to meet the need of many earnest Christian young people for a thorough Bible training such as is given them here? Your earnest cooperation, whether by prayer or by financial aid, will be greatly appreciated. "Whatsoever He saith unto you, do it" (John 2:5).

Testimony of LeRoy Sargant

It has been my joy and privilege for about ten years to know of the Denver Bible Institute and to appreciate the splendid articles and sound teaching in "Grace and Truth."

My personal acquaintance with Rev. Clifton L. Fowler in the summer of 1932, and the opportunities to sit under his ministry at different Bible conferences in Canada and the United States, convinced me that Rev. Fowler is a great man of God and an outstanding Bible teacher. I prayed that I might know him better and that a fellowship might be established.

My private, business, public and Christian activities, previous to August of this year, centered around Bronte, Ontario, Canada. The Lord blessed diligence and hard work, and many of the comforts of life were enjoyed. In the summer of 1938, Mrs. Sargant (who is a graduate of D. B. I., class of 1934) and I visited the school. The personal acquaintance again of its founder, Rev. Clifton L. Fowler, and the meeting with the President, Rev. C. Reuben Lindquist, and the faculty and staff, assured me that I was in the presence of a group of workers who were doing great things for the Lord. A most gracious Christian atmosphere permeated the whole place. My heart was refreshed again and again as I listened to the marvelous testimonies of the work of God in their midst.

I returned home, but the favorable impressions of the Denver Bible Institute remained. I began to pray that I might do something very definitely for Him Who loved us, and in a most outstanding way my business and other ties were adjusted and Mrs. Sargant and I joined the staff at the beginning of this school term.

The joy is further augmented as we see the school in operation and have learned to know Rev. C. L. Fowler, President Lindquist, and the faculty better.

The Denver Bible Institute is a school of Christian training. Christ is magnified. His power to save and keep is declared and exemplified, and His power to rule and reign over individual souls exalted. Jesus the Lord and Saviour is the central theme of all teaching and practise,

and truly He has the preeminence.

The unity of doctrine throughout the entire faculty and staff is most edifying.

The situation at the eastern foot of the Rockies and the atmospheric conditions are ideal.

The equipment is very desirable, except for the pressing need of additional dormitories.

God has called many students to this school. Can they be refused a training? Will you help to make it possible? The Denver Bible Institute is worthy of your prayers and support.

Testimony of Freda Cassens

> Many people want to direct God, instead of resigning themselves to be directed by Him; to show Him a way, instead of passively following where He leads. —Madame Guyon

This was true in my life. I was rebelling against the Lord's best for me, but He finally brought me to a realization of this and to a desire for His will. It was not until He showed me that He had a work for me to do, and a place of service, which no one else could fill, that my attitude was changed.

I am now thankful to the Lord for the fact that He is so interested in my life, that He has it planned. The vision of the Lord and HIS work made MY desires and plans look so trivial, and His will for my life more glorious.

When I look back over my life, I can see how the loving hand of the Lord has led me. During much of my student life at D. B. I., I was dissatisfied and wanted to leave, but now I see the Lord had a purpose in keeping me here.

In His dealing, He has made it very plain that He wants my life given unreservedly to Him for service at the Denver Bible Institute. The vision of the stupendous need in Christian service, especially for Christian leaders, was the avenue through which the Lord laid the burden upon my heart to give myself to the work of the Institute.

With a heart full of praise and gratitude to God for establishing this school, where His saving grace as well as the other precious truths of God's Word are so clearly taught, I purpose to give my life to be used as He directs. I count it a privilege, and find real joy and happiness in the work here. I am grateful to have a part in helping train young lives for His service.

My prayer is that the Lord will burden others for the school to pray and to give that Christ's testimony might be enlarged.

THE EDITOR'S MAIL BAG

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incomplete, but it is always presented as growing.

There is something almost crushingly abortive about the conclusion that is advocated by these teachers. Whoever heard of a baby being born minus several of his members and later in life becoming "complete"? The normal child is born "complete" on the day of his birth. He grows into boyhood, adolescence, young manhood, and finally into maturity. He is "complete" all the time, but his growth, when it is normal, leads him into the finer and better things of life.

It is a strange fact that many of the queer doctrines which arise in the Church of Jesus Christ, are in the realm infinite. This whole subject has to do with one of those places where Deity and humanity come into juxtaposition. Wherever this occurs, the Infinity Principle is regnant. Wherever the Infinity Principle comes into play, it offers a wide opportunity to introduce some strange and imaginative doctrine. When a soul is converted and added to the Body of Christ, that soul does not in any wise add to the completeness of the Body, but rather adds to its growth, and its development. Paul declares "as the body is one . . . so also is Christ" (I Cor. 12:12). In the light of this fact, if the body is incomplete—so also is Christ. This concept is so degrading to our blessed Lord as to need no refutation. Corporately considered, the Body of Christ is always complete. But when considered from the standpoint of the spiritual needs of the individual members, we should all look forward to that spiritual enlargement in which we shall all come in our personal experiences "unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

The Rapture of the Church is not dependent upon the Christian activity and soul-winning of God's children. The Rapture of the Church will occur at the proper moment on God's dispensational clock and no deeds of man, be they ever so holy, will be able to move that glorious event either forward or backward one single moment.

BEREAN AFRICAN MISSIONARY SOCIETY

(CONTINUED FROM PAGE 317)

first deputation work bear testimony to the truthfulness of the above verse. We had made tentative plans to hold meetings in Tulsa, Oklahoma during the first part of September. Letters had been written concerning the plans, but no definite arrangements had been made because it was not yet certain that the trip could be taken. However, "our times are in His hands," and He opened up the way for us to leave on August 10, providing the transportation sooner than we expected.

When we left Denver, we did not know what meetings would be open to us while in Tulsa. The trip was a venture of faith, and the Lord proved His faithfulness by giving us eleven openings of various kinds. Our first engagement was on August 15, at which time we were privileged to witness before a Young People's Missionary Society at the St. Paul's Methodist Church. The next night brought further opportunity of acquainting the people at the First Methodist Church of Sapulpa, Oklahoma, with the work of the B. A. M. The Lord especially manifested His presence and blessing upon this service, and we were invited to speak to the Ladies' Bible Class the following Sunday.

Other services at which both of us spoke were: A covered dish luncheon at the home of Mr. and Mrs. Stevens, Prayer Meeting at the Carbondale Community Church, a Baptist Missionary Society at Bruner Station, and a lawn service at the home of Mr. and Mrs. Palmer. In addition to these services, we each taught a class at the St. Paul's Methodist Episcopal Church, and Miss Reich gave a devotional talk at a Sunday-school class picnic and taught a colored women's Bible class.

Many in attendance at the various meetings testified that they had been drawn closer to the Lord and had been given a deeper missionary burden as a result of our testimony in Tulsa. A number of people expressed their intention of signing pledges for our support and interesting their Bible classes in making pledges.

While in Tulsa we were entertained at the home of Miss Mildred Long, a former D. B. I. student, and also at the home of Miss Clara June Franklin. We wish to express again our appreciation for the many courtesies extended to us by Tulsa friends. —Fay Andrews

THE NEED

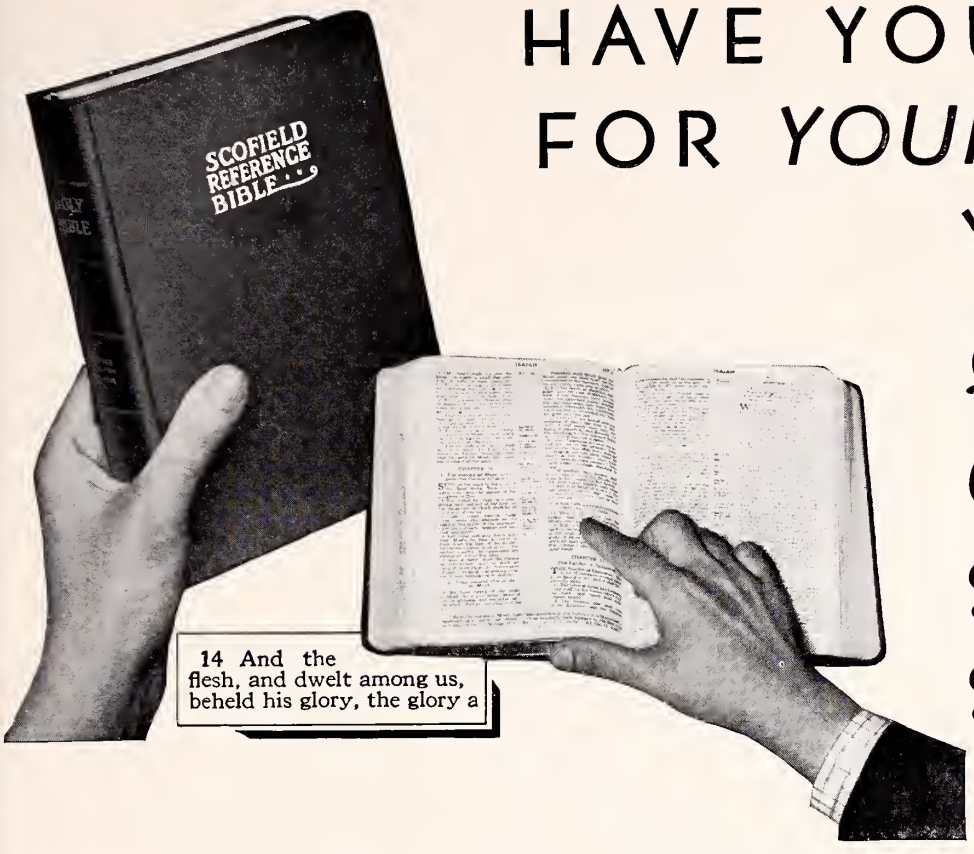
Further deputation work will be impractical without a car. The society has one car which is being used at present by Leonard W. Parcel in general deputation work for the Society. But in order that these young women may be able to go out in the interest of their personal support, they will need a car. They have given all they have—their lives. Will you not pray that some, who cannot go themselves, shall be burdened of the Lord to help them on their way to Africa? There is nothing too hard for the Lord. Let us pray and work to the end that before many months these young women shall go forth bearing the message of light to sin-darkened Congo.

GOOD NEWS!

We are sure our "Grace and Truth" readers will be glad to learn that our editor's series on "Building the Dispensations" is being produced in book form and will be ready about Christmas.

Watch for our special Christmas offer next month featuring the new book.

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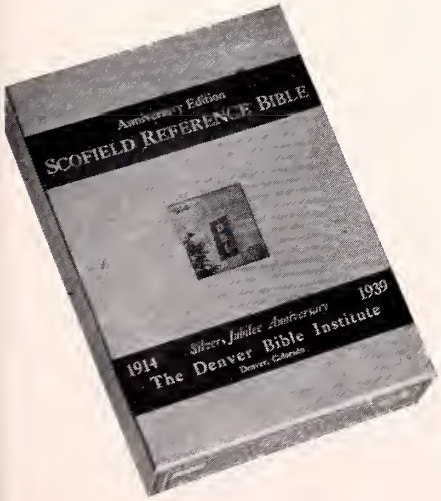
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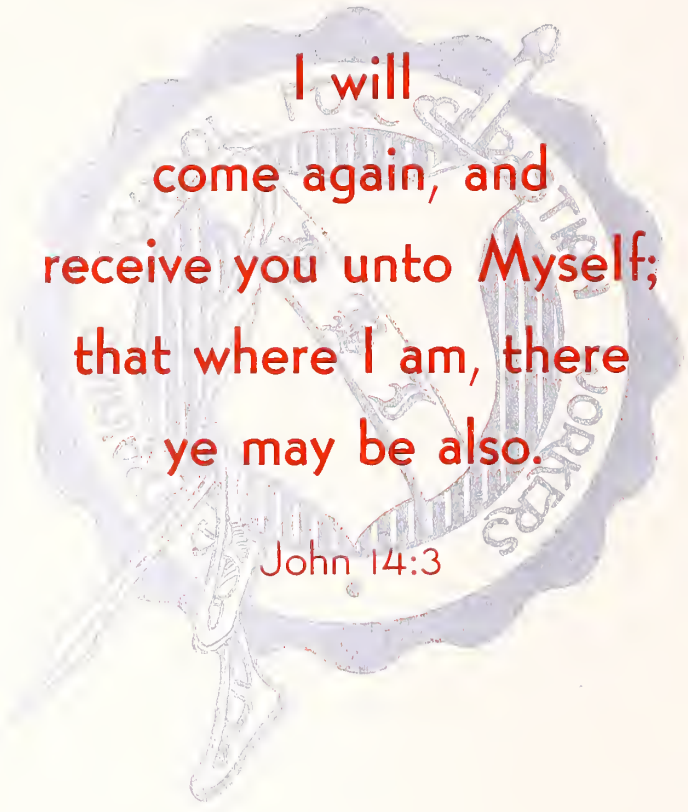
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The following letter offers a worthwhile suggestion:

Golden, Colo.
October 9, 1939

...Here is $2.00 as advance payment on two D.B.I. Silver Jubilee Bibles. Kindly hold them for me. I want them for Christmas presents.

You could not give a more appropriate Christmas gift than this beautiful D. B. I. Silver Jubilee Bible. Give several as gifts this year.



I will
come again, and
receive you unto Myself;
that where I am, there
ye may be also.

John 14:3

GRACE AND TRUTH

ANKSGIVING NUMBER

TON L FOWLER EDITOR

BROOKES HALL - D. B. I. CAMPUS



FICIAL ORGAN OF THE DENVER BIBLE INSTITUTE

November · · · 1939

D. B. I. SILVER JUBILEE YEAR 19

GREAT OPPORTUNITY



DR. WALTER L. WILSON
2703 GARFIELD AVENUE
TEL. WA. 8838

KANSAS CITY, MO.

November 11, 1939

The Denver Bible Institute
Denver
Colorado

Attention: Dean C. Reuben Lindquist

Beloved Brother:

Permit me to express my very deep appreciation for the happy days spent with you this week. I did rejoice so much in the fellowship, both with the faculty and with the students, and also in the heart-hunger of the students for the things of God. They listened so closely and gave such excellent attention that I feel confident the Word will enrich their hearts.

You have great opportunity there, my brother, and I do trust that under the excellent teaching of brother Fowler and each of the other teachers, the Lord will greatly enrich the hearts of that fine student body with whom I have had the joy of associating through those days.

God bless you and make you a blessing.

Cordially yours in Christian bonds,

Walter L. Wilson

WLW/C

Dr. Wilson recently spent four days at the Institute. These days of spiritual feasting will not soon be forgotten. Speaking to the students twice each morning at the Campus, then ministering each afternoon and evening in the downtown auditorium at 2047 Glenarm Place, his ministry was blessed to the hearts of many. His unusual background as doctor, business man, and minister of the Gospel, gives him a keen insight into the practical problems of life. May God continue to bless and use our brother to His glory.

"GRACE AND TRUTH"

Entered as Second Class Matter, October 27, 1922, at the Post Office at Denver, Colo., under the Act of March 3, 1879

VOL. XVII NOVEMBER, 1939 No. 11

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DOCTRINAL STATEMENT

of the Denver Bible Institute
and of *Grace and Truth*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16, 17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6, 7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38, 39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28, 29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16, 17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14, 15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12, 13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1, 2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AT THE HELM

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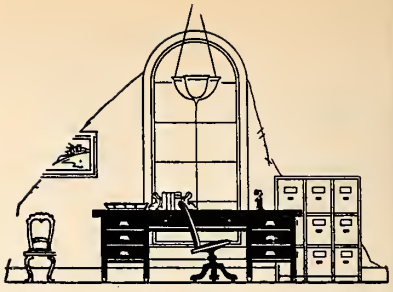
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SUBSCRIPTION PRICE: $1.50 PER YEAR
IN CLUBS OF FIVE: $1.00 PER YEAR
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Box 1617 Denver, Colorado

AS THE EDITOR SEES IT



THANKSGIVING NUMBER

A BIBLE-LOVING Christian does not need much encouragement on the subject of thanksgiving. Others may eat their turkey and cranberries without perhaps even a bowed head of thanks to God for it, but no instructed Christian could forget God like that. We also are sure that the thanksgiving will go a lot deeper than just a table formality. We truly have much to praise God for—life, food, clothing, peace in our own land, an open Bible, freedom of speech, the very air we breathe, and all of the spiritual gifts beginning with God's wondrous salvation. Praise God from Whom all blessings flow.

—E. E. L.

A WORLD GONE MAD

Two determining factors characterize the present mad onrush of the world—power and speed! On every hand the insatiable desire of the human heart seems to be—more power, more speed.

The danger lies in the fact that an increase in power always calls for an acceleration of speed. For instance, in the realm of mechanics, with each passing year our motor car manufacturers are bent on meeting the public demand in perfecting new models capable of greater horsepower and greater speed. The talking point which wins in the sales argument is not "How sturdily is the car built?" but "What power will the motor develop?" and "How fast will she go?" The usual casualty list over the week-end tells the rest of the gruesome story.

In the realm of aggression and oppression, we have witnessed in recent months the rapid maneuvering of brute dictators, drunk with power, case-hardened to human suffering and sacrifice, hell-bent on conquest, ruthlessly striking down with "lightning brigades" innocent and inferior nations—completely subduing them within a few short weeks. In the air, on land, on the sea and under the sea, nations are vying with one another in the mad race of building bigger and faster craft and machines for the purpose of slaughtering humanity. From current newspaper accounts, we are informed that powerful death-dealing machines, tanks, etc., capable of tremendous speeds, are being massed back of the lines on either side of the western front—ready to break through at a given signal and to strike a fast blow. Power—speed. These are the two determining factors that will win the war.

Daniel, that great prophet of old, looking down the corridors of centuries, saw the culmination of events as we now see them unfolding. He was wont to exclaim, "O Lord, what shall be the end of these things?"

A world gone mad! A world inebriated with the lust of power, dashing headlong to its own destruction! Souls for whom Jesus died and shed His precious blood, intrigued by power and enamored by speed, are racing heedlessly on to a Christless eternity. What shall the end of these things be? Only God in heaven can stem the tide. Only a King, righteous and omnipotent, can bring order out of chaos. To those who love God's Word and who look for the coming of the King, a "World Gone Mad" is but confirmation of divine inspiration. While the stage is rapidly being set and arranged for the super-dictator, we who are redeemed by the shed blood, "Look for the Saviour, the Lord Jesus Christ." "Even so, come, Lord Jesus."

—C. R. L.

THE MAN WITHOUT A COUNTRY

OUR hearts continue to bleed for "Jacob." God loves him and that is about all the love he gets. Recent news dispatches tell of a monstrous "barbed-wire corral" in Poland for 50,000 Jews. The men will be compelled to work twelve hours a day with only one-half hour's rest, in the huge job of rehabilitating the country wrecked by ruthless German gunners. Not so long ago the German dictator, Adolph Hitler, called all Jewish doctors home from exile for military purposes, guaranteeing them adequate reprisals for all injuries. The reason for this apparent change of heart was a selfish one since there was a dearth of good doctors in the fatherland.

Some earnest Christians have been reluctant to accept what they call Jewish propaganda against Hitler and for that reason we quote from the *British White Paper* just off the press. It contains hitherto unpublished documents prepared by British officers in Germany *before the war began.*

On January 5, 1939, Consul General J. E. M. Carvell, writing from Munich, gave an account of conditions at Dachau Camp: "Food is of the roughest kind, and the Jews receive only half the quantity allowed Aryan prisoners."

Other documents tell of "charged wire corrals" and midnight floggings. The method used was to tie their feet in stocks, bend their bodies over a pole and secure their heads between horizontal bars. God pity

SPECIAL CHRISTMAS OFFER

HERE is good news for our subscribers. Our editor's studies on "Building the Dispensations," which have caused so much comment by our readers as to help and blessing received, are being prepared in book form and will be ready by December 15. It will contain about 225 pages and will sell at $1.00, cloth.

Be sure to read the advertisement on inside back cover of this issue. It tells you how you can get a copy free with just one subscription to "Grace and Truth."

And don't forget that "Grace and Truth" *is the ideal Christmas gift.* Use the handy combination gift order blank and self-addressed envelope inserted in this magazine for your convenience.

the Nazi authorities who perpetrate and enforce these atrocities. We still believe that most Germans secretly rebel against such cruelty to a race of fellow human beings. —E. E. L.

NEGLECTED

TO BE thankful is to be deeply sensible of kindness received. Prayer fellowship with God should cause one to reflect on his own unworthiness and be deeply touched by the consciousness of divine grace manifest toward us.

So important is the attitude of thankfulness in prayer that God has given special revelation in many places concerning it as an element of prayer fellowship.

Daniel was a great man of prayer—"he kneeled upon his knees three times a day, and prayed, and gave thanks before his God" (Daniel 6:10). To be sure, he petitioned God and worshipped Him, but he gave thanks first. The Psalmist refers to prayer as coming "before His presence with thanksgiving" (Ps. 95:2). Paul adds those familiar words in Philippians 4:6: "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." Feeling that the Colossians needed the same instruction, Paul wrote the following to them: "Continue in prayer, and watch in the same with thanksgiving" (Col. 4:2).

We believe that it is a fair observation to say that God's people have in the main neglected to follow the Divine instructions and godly examples to be found in the Word. Thanksgiving should be a part of every prayer, whether implied or specified. In this it differs from an element like Petition, for many of our prayers will be for fellowship only and not the asking of God for something. —E. E. L.

NOT WANTED—PREACHERS

ALL of us have wondered how preachers and missionaries were faring in such lands as Russia and Germany where every effort has been made to suppress Christ and His Word. We quote from "The Life of Faith," London, some recent news along this line.

> In the lands of Soviet Russia, life has created an odd section of citizens. These people, deprived of parishes and pulpits, wander to and fro over the boundless plains of Russia . . . These wanderers, among whom you meet not only Russian Orthodox priests but also Baptist preachers, earn their livelihood by manual work. They sew boots, sharpen knives, do some masonry. On these occasions they serve with the Word when an opportunity presents itself . . . In the last number of the magazine, "The Godless Hubleman-Yeroslavsky," the Commissar for Atheism, writes that "Even since the beginning of the Revolution the clergy never fear the INTERNATIONALE, whereas the Bolsheviks, even up till the present day, experience terror at the sight of the Cross."

Pray for these men for they are like the early Christians, "(of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth" (Heb. 11:38).

—E. E. L.

PASTOR NIEMOLLER

NEWS has come that this famous number one Christian of Germany who dared to oppose Hitlerian interference with Aryan religious liberty is about to be released from a concentration camp. We are told that he will return to his World War post as captain of a submarine. Instead of criticising this man of God we are constrained to say that we believe him to be as far from recanting now as before. He perhaps prefers U-boat hazards to those of a concentration camp, that is, if his preferences are considered, and then we must remember that obedience to one's flag is scriptural (Romans 13:1-6). —E. E. L.

FORMER STUDENT WINS FIRST PRIZE

SOME months ago, the editor of a popular news magazine made the blasphemous statement that "Socrates died without a murmur, but Jesus asked His Father to let Him off." *The National Christian Forum* taking up the cudgel offered a prize for the best letter not to exceed 200 words, refuting this odious comparison. A nation-wide response followed. When the contest closed on October 15, the first prize was awarded to Mr. James Hanson, pastor at Long Prairie, Minnesota. Mr. Hanson together with his wife spent three years as students in the Denver Bible Institute. His letter which won first prize follows:

> It was the purpose of Satan through the ages to thwart the plan of salvation, which was to be provided by Christ's death on Calvary. This is evidenced in his various attempts to pollute the ancestral line of Christ. These plans failed and now only a few hours remained before the crucifixion. We have every reason to believe that in Gethsemane, Satan is making his final attempt to thwart the plan of salvation by bringing about Christ's death without bloodshed (on the Cross).
>
> Science now joins in telling us that the condition explained in Luke 22:44 does sometimes take place, and on the very brink of death. It is this premature death which Jesus prayed should pass from Him, not because He was a coward, but because He wanted to die in the way that would

(CONTINUED ON PAGE 372)



"A Thousand Thanksgivings"

Thou life of my life, blessed Saviour,
Thy death was the death that was mine;
For me was Thy Cross and Thine anguish,
Thy love and Thy sorrow Divine;
Thou hast suffered the Cross and the judgment
That I might forever go free;
A thousand, a thousand thanksgivings
I bring, my Lord Jesus, to Thee!

For me hast Thou borne reproaches,
The mockery, hate and disdain,
The blows and the spitting of sinners,
The scourging, the shame and the pain;
To save me from bondage and judgment
Thou gladly hast suffered for me.
A thousand, a thousand thanksgivings
I bring, my Lord Jesus, to Thee!

O Lord, from my heart do I thank Thee,
For all Thou hast borne in my room,
Thine agony, dying unsolaced,
Alone in the darkness and gloom,
That I in the glory of Heaven
For ever and ever might be.
A thousand, a thousand thanksgivings
I bring, my Lord Jesus, to Thee!

—Author Unknown

THANKFULNESS

Let us give thanks to God upon Thanksgiving Day. Nature is beautiful, and fellow-men are dear, and duty is close beside us, and He is over and in us. What more do you want, except to be more thankful and more faithful, less complaining of our trials and our time, and more worthy of the tasks and privileges He has given us? We want to trust Him with a fuller trust, and so at last to come to that high life where we shall "Be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let our request be made known unto God;" for that, and that alone, is peace.

—Phillips Brooks

THANKS-GIVING

If you are grateful, say so. Thanksgiving is only half-thanksgiving till it blossoms into expression. Learn a lesson from the noble-hearted Indian, in whose village the missionary, passing through, had left a few pages of the Gospel in the Indian tongue. Our Indian read and rejoiced. Measuring the missionary's footprint, he fitted it with magnificent moccasins, and traveled two hundred miles to give them to the missionary as an expression of his gratitude. Thus the missionary was enriched by the present, but the Indian was enriched far more by the thanksgiving.

The best thanksgiving is a happy heart. Blossoms mean nothing on a dead stick. When the czar last visited Paris the ingenious French, it being winter, fastened to the bare boughs of the trees innumerable paper flowers, very pretty as a spectacle, but very unworthy as a symbol, since they were false. Our praise will be quite valueless unless it is rooted in the daily life.

Train yourself to be grateful for the common blessings. There had been a great cotton famine in Lancashire, England. For lack of material to work upon, the mills had been idle for months, and there was great distress among the operatives. At last came the first wagon load of cotton, the earnest of returning opportunity to labor. With what new eyes did the people look upon that commonplace material! They met the wagon in an exultant procession. They hugged the bales. At last, moved by a common impulse, they broke out in the noble hymn, "Praise God, from Whom All Blessings Flow." There are in every life a thousand blessings, now little noticed, or not noticed at all, of which, if we were deprived, their return would be welcomed with equal transports.

No work is done at its best until it is done in an atmosphere of thanksgiving. Beethoven understood this. He had his piano placed in the middle of a field, and there, under the smiling sky, with birds singing around him, flowers shining and grain glistening in the sun, the master musician composed some of his great oratories. Few of us can take our work into the fields, though all of us would carry lighter hearts if we would live more out of doors; but we can all of us surround our work with the cheery atmosphere which our Father has breathed into all His works.

Some of the things for which we shall be most thankful some day are our apparent misfortunes. Looking back over my life, I can already see several places where my own will, which was thwarted to my great grief, would have spoiled my life; and one of

(Continued on page 372)

Ps. 50:14 Offer unto God thanksgiving; and pay thy vows unto the most High.

PAUL'S THANKSGIVING

BY DR. HARRY A. IRONSIDE

THOSE who know Dr. Ironside are very partial to anything he writes. This study on Paul's thankfulness is reprinted from "Lectures on Colossians" by Dr. H. A. Ironside with his permission. It is published by Loizeaux Brothers, New York.

> Giving thanks unto the Father, Which hath made us meet to be partakers of the inheritance of the saints in light:
> Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son:
> In Whom we have redemption through His blood, even the forgiveness of sins (Col. 1:12-14).

THE three verses quoted here from Paul's epistle to the Colossians are in marked contrast to the three verses immediately preceding. Those verses deal with unpossessed virtues of which we have need—hence the prayers for them. We have now thanksgiving instead of prayer. Here all is positive and eternally settled. The blessings enumerated are ours from the moment we believe in the Lord Jesus Christ, and are absolutely non-forfeitable. To pray for these is to dishonor God by casting doubt upon His Word. Notice the three "haths" and the one "have" of the Authorized Version; words that speak of present possession. Faith lays hold of such testimonies and rejoices in the assurance that these wondrous blessings are to be enjoyed even now.

First we read, "Giving thanks unto the Faher, Which hath made us meet to be partakers of the inheritance of the saints in light." This is true of every Christian, and there are no degrees in this divine fitness. We are made meet to be partakers of our glorious inheritance the instant we are cleansed from our sins and receive the new nature, which is imparted by a divine operation when we are born of God. How different are the thoughts of even some of the best of men! How often we hear it said of some devoted and aged believer, "He is fit for heaven at last." But he was just at truly fit for heaven the moment he received Christ as he is at the end of a long life of devoted service. Fitness does not depend upon experience. But in this connection it is well to remember that there is something more than the Father's house, the inheritance of the saints in light, before us. It is important that we should also have in mind the coming glorious kingdom. In II Peter 1:10, 11 we are told, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." The expression, "these things," refers to the various Christian virtues enumerated in verses five to seven. It is through these things we are fitted for a place in the coming kingdom, but it is the justifying, regenerating grace of God that alone makes us meeet for our heavenly inheritance. In other words, it is important that we distinguish between salvation by grace and reward for service.

We next read, "Who hath delivered us from the power (or, authority) of darkness, and hath translated us into the kingdom of the Son of His love." This is a different kingdom to that of which we have been reading in Second Peter. It is the present sphere where Christ's authority is owned, the kingdom which we see and enter by new birth. This kingdom consists not of "meat and drink, but of righteousness, peace and joy in the Holy Ghost." As born of God we have lost our old standing as sons of fallen Adam in the satanic kingdom of darkness. We have been brought out of the darkness into the marvelous light of children of God, and it is here, of course, that responsibility comes in to walk as children of light. J. N. Darby was once asked, "But suppose a Christian turned his back on light; what then?" He replied, "Then the light will shine upon his back!" Most blessed it is to see this. We are in the light in all the value of the precious atoning blood of our Lord Jesus Christ sprinkled upon the mercy-seat, the very throne of God from which the light shines.

Lastly we read, "In Him we have redemption through His blood, even the forgiveness of sins." There is some question as to the MS. authority of the expression, "through His blood." The best editors generally omit it. It seems to have been inserted from Ephesians 1:7. But that does not for a moment touch the truth of which we have been speaking. It would only suggest the fuller character of redemption which is both by blood and by power. The blood having been shed, the omnipotent power of God makes redemption real to the believer, whose sins have all been forgiven and who has been lifted completely out of those circumstances in which he was once exposed to the judgment of God. As the soul meditates on the wonderful truths so succinctly presented in these three verses the heart will surely go out to God in worship and the life be yielded for devoted service!

Let me recapitulate, as I close:

He hath made us meet for the inheritance of the saints in light.

He hath delivered us from the authority of darkness.

He hath translated us into the kingdom of the Son of His love.

We have redemption through His blood.

Blessed certainties these, that tell in unmistakable terms of our eternal security if once in Christ!

Heb. 13:15 By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name.



The Desecration of Christian Days

BY H. H. STEWART

AMERICA is a Christian nation and we live under a Christian calendar, but there are some anti-Christian forces at work in this land. A few are named in this article by Mr. Stewart.

JUST what delight Satan takes in inserting himself into things holy, sacred and righteous is a great enigma. Nevertheless, the fact remains that he is perpetually meddling into the things sacred that pertain to God. One is made to wonder why he cannot devise some program of his own and leave God's program alone; but he is a plagiarist and so tries to capitalize on another's plans. It is not that Satan takes any pleasure in these sacred things, but he knows that the natural bent of human nature is to condone sin by perpetrating evil deeds under the guise of sanctity. This is especially noticeable in the many religions which Satan has foisted upon the world. In these religions men ignore God, and license greed and lust, and in reality, all personal desires. However, the special phase of Satan's intrusion into the realm sacred which we wish to note here, is in the observance of certain days which Christians have set apart to pay special reverence and homage to God.

The three days which stand out are Christmas, Easter, and Thanksgiving Day. These are days which are intended to have deep spiritual significance, yet this significance is completely obliterated by pleasure-seeking and revelry. Special attention has been called to the loss of the spiritual significance of Thanksgiving Day by the recent presidential proclamation setting the day one week earlier than the traditional last Thursday in November. As to the arguments advanced by our President for the change, there is no reason why one day is not just as good as another. But the reasons mentioned were entirely commercial reasons, and the day was originally set apart to render special thanksgiving to God. Before we continue our discussion of Thanksgiving, perhaps a brief glance at the carnal excrescences attached to Christmas and Easter would be of interest.

CONCERNING Christmas, we take note of the date, the name of the day, the central figure, the exchange of gifts and the customary manner of celebration.

The date on which we celebrate the nativity is only an arbitrary date. The date of Christ's birth is not known. There have been a variety of dates observed in times past, and there is not now a uniformity in the observance of the present date in all parts of the world. However, the December twenty-fifth date, which is now almost universally observed, was quite generally established in the fourth and fifth centuries. Calculations, on somewhat arbitrary grounds, as to the time of Christ's birth may have influenced the fixing of this date, but the predominate reason seems to have been the desire of the church to have this supplant certain pagan festival days. Many countries observed a day of celebration called the "Feast of the Winter Solstice." So the church sought to capitalize on this time by making it a Christian celebration rather than pagan; thus spreading the influence of Christianity. But it seems the opposite has been the case—the evil swallowed up the good rather than the good the evil.

Doubtless, the significance of the name "Christmas" is familiar to most of our readers. The word is of Roman Catholic origin, and is a contraction of *Christ's mass*. And today there is a marked tendency to take the Christ out of Christmas, and so it is not infrequently made *Xmas*. X may equal the unknown in mathematical equations, but in this case, it certainly does not, and the known is not Christ, but Satan.)

So now we have a day set apart, not to honor the birth of Christ, but an absurd caricature called Santa Claus (supposedly a beneficient Roman Catholic saint), who is the central figure of the day.*

"The custom of making presents at Christmas time is associated in the popular mind with the gifts presented to Christ by the wise men of the East, but in reality, at least so far as English-speaking people are concerned, it is derived from an old heathen usage" (*New Standard Encyclopedia, Vol. III*). Now if the practise of giving at Christmas is at all based on the wise men's gifts to Christ, this observance has almost entirely lost its significance. No one will deny that Christ and His cause suffer a great deal at Christmas time because of reciprocal giving, and the Christian way is to give expecting nothing in return.

Christmas trees, holly, mistletoe and such Christmas decorations signify nothing sacred, and all have heathen practise as their origin.

Probably above any of the practises of the day stand out the feasting, reveling, and merry making. It is needless to say that all these savor of darkest pagan-

*For a full discussion on this subject see "Santa Claus and Christmas," by Clifton L. Fowler. Institute Book Nook, price, 25 cents.

Rom. 14:6 He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.



ism. Perhaps there is no other day in the year in which there is so much drunkenness and carousing. Liquor advertisements featuring "Christmas cheer" emblazon the conspicuous places on magazines, newspapers and billboards, weeks before Christmas.

While all the above comments are derogatory, they are only one side of the argument. It is not the writer's intent to entirely depreciate the value of the day. Surely great blessing comes to Christians at this season of the year as their thoughts are turned to the miracle of miracles—"God manifest in the flesh." It is only our intention in this article to show how Satan has capitalized on what belongs only to God and His children.

EASTER observance in many ways strikingly resembles Christmas.

The time for the celebration of Easter has occasioned much controversy. "In the second century a dispute arose on this point between the Eastern and Western churches. The great mass of the Eastern Christians celebrated on the Jewish Passover, the fourteenth day of the first Jewish month or moon, thinking of Christ as the Paschal Lamb. The Western churches celebrated it on the Sunday after the fourteenth day, holding that it was the commemoration of the resurrection of Jesus. The council of Nicaea decided in favor of the western usage." The adoption of the date which is now observed was only settled upon at the adoption of the Gregorian calendar in 1582. The Greek church which did not adopt the Gregorian calendar still observes Easter on a different date from the Western church.

It might be of interest to note here that the records of Christ's death and resurrection are accurate, and the date of the resurrection can be fixed with certainty. Hence, there is no need of controversy about the date. Christians could observe the exact date each year. Of course, the observance of one date each year would not always fall on Sunday.

While we found that the name "Christmas" came from Roman Catholic origin, the derivation of Easter is entirely pagan. The name Easter is a survival from the old Teutonic mythology. It is derived from Eostre, or Ostara, the Anglo-Saxon goddess of spring. It was in Eostur-monath (April) that special festivals were observed in her honor. (The word translated "Easter" in Acts 12:4 in the Authorized Version is an incorrect rendition, and should have been rendered Passover, and is so translated in the Revised Version, Scofield marginal notes and many other translations.) So again we see Christianity becoming associated with paganism and again it seems that the evil has almost swallowed up the good.

The first impressions of Easter in the minds of practically all American children are very closely associated with Easter eggs and Easter bunnies. The Easter egg custom is of pre-Christian origin and was likely derived from the Persian magi; the egg being the symbol of creation, birth or resurrection. Some of the Egyptian scholars had a theory that the earth was hatched from a winged egg. Doubtless, this also contributed to the Easter egg hoax.

Childhood impressions are soon outgrown, but Satan is right on the job to provide something else to divert the thoughts from the real significance. Very early in life Easter becomes a day to feed the vanity by dressing up the "outward man," though the "inward man" may indeed be destitute. So we find the merchants making more strenuous efforts each year to capitalize on this season, and the result is that Easter becomes a day when one dons new spring regalia and sallies forth to compare his outfit with that of his neighbors. Though a church may be the place where his impulse to bedizenment may lead him, it is readily apparent that such a frame of mind will not be conducive toward spirituality.

So again we must make the sad admission, that what could be and should be the most glorious day each year in Christendom, is a day greatly saturated with paganism. Unquestionably, a great deal of the significance of the day is beclouded by heathen customs. It certainly behooves Christians to cast aside everything that robs Christ of the glory due Him, and this should be doubly so in a day set apart to commemorate His glorious resurrection.

Now Thanksgiving Day bears no special significance in connection with the history of our Christian religion. Yet the day was intended to be a day of deep spiritual significance. Doubtless, every American is familiar with the first Thanksgiving in 1621 when Governor Bradford made provision for a day of thanksgiving and prayer. In 1623 a day of fasting and prayer in the midst of drought was changed into thanksgiving by the coming of rain during the prayers. So gradually the custom of setting aside one day for special thanksgiving grew until 1864 when President Lincoln appointed a day of thanksgiving, and since then the presidents have issued a Thanksgiving Proclamation, generally designating the last Thursday in November. And now our President decides to move it up one week. Again we state that, for the reasons he mentions, one day is as good as another, but in the same breath we add: if the day retained the original significance, then one day would still be as good as another. Commercial difficulties would not enter in. The thought of setting aside the day for spiritual blessing seems to be further-

(CONTINUED ON PAGE 372)

Phil. 4:6 Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

A CONTINUAL THANKSGIVING



A message by Dr. E. J. Pace, the noted "Sunday School Times" cartoonist, furnished the inspiration for this study on a theme viewed by most as incredible.

BY ERNEST E. LOTT

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20).

The above verse chosen from Paul's letter to the Ephesians covers the subject of thanksgiving like the sky covers the earth. Every question that man has about the subject is answered in these few pithy words. It gives the when, what and who so rapidly that the eight words used to convey this thought are exhausted before the mind recovers its equilibrium, "*Giving thanks always for all things unto God.*"

It is truly a marvel in these apostate days that we have a few Christian holidays left. Sunday, distinctly a Christian day of worship, although desecrated, is left untampered in America. This is all the more impressive when we look at Russia with her Sundayless weeks imposed on a population of over 200,000,000 people, or more than twice that of the United States. We still have our Christmas and Easter although press dispatches report a fraternity Easter ball in Georgia five months ahead of schedule. Thanksgiving Day is not connected with Christ directly, as in the case of the above three, but it is a Christian day. Early presidents popularized one day after the harvest each year as a day of national thanksgiving to God for His goodness. It is true that our president has set a dangerous precedent in changing the traditional day but it must be remembered that it is not abolished. Men may forget its significance, but it stands as a silent reminder even as does the Christian calendar which dates from Christ's birth, thus testifying to the reality of the cross.

But now we are taken a step farther by God and asked to have a continual thanksgiving. We consider first,

I. THANKS SHOULD BE OFFERED ALWAYS

We would normally understand that any command given in the Bible would be inspired of God, consequently in the will of God. In this case, the fact is emphasized by a direct statement in verse seventeen, "Wherefore be ye not unwise, but understanding what the will of the Lord is." The next verse reveals that Spirit infilling is what the will of the Lord especially referred to and "giving thanks always" is one of the results of Spirit infilling. Continual thanksgiving is therefore in the special will of God.

It is a regrettable fact that the subject of praise is given a minor place in the literary efforts of men. We have searched Christian writings in great number and for the most part in vain, looking for discussions of our theme. But God's Word does not lack this note, for when we turn to such a book as the Psalms, we find praise and praise and more praise. A typical expression is that found in the thirty-fourth Psalm: "I will bless the Lord at all times: His praise shall continually be in my mouth." Not a day of praise once a year or once a week—every day.

The child of God is anxious to know what one should be thankful for and so we say,

II. THANKS SHOULD BE OFFERED FOR ALL THINGS

Our text clearly teaches the universal scope of thanksgiving. It is confirmed by First Thessalonians 5:18, "In everything give thanks." God does not want anything excluded. Did you observe that we did not quote all of the verse? The rest of it says, "for this is the will of God in Christ Jesus concerning you." This parallels the passage in Ephesians five. It too teaches that continual praise for everything is in the will of God.

Dr. Louis T. Talbot suggests a helpful thought in this connection in his book on Ephesians:

> Do you know that when you are in the center of God's will, and are Spirit-filled, nothing can touch you without the consent of the Father? No one can say ugly things about you without the will of the Father Who gives the devil permission so to speak and act. Whatever test or difficulty comes, you can bow your head and give thanks for anything. You can say, "Father, I thank Thee that Thou dost permit all things. Recently I received an anonymous letter containing very ugly thoughts, but what a lesson there was for me in it! It could not have come without Thy permission because I am living in the center of Thy will."

Since the subject of thanks holds such an important place in God's Word we resolved to investigate some of the orders governing and examples demonstrating Christian thanks. Our search, though not exhaustive, yielded the following results:

THANKS SHOULD BE GIVEN FOR ALL THINGS

I Thessalonians 5:18
II Corinthians 9:11

I Tim. 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.

COVERING THE REALM OF THE

I. INFINITE

- A. God's goodness and mercy—Ps. 106:1
- B. God's Son—II Cor. 9:15
- C. God's holiness—Ps. 30:4; 97:12
- D. Christ's power and reign—Rev. 11:17
- E. Nearness of God's presence—Ps. 75:1
- F. God's faithfulness—Ps. 92:1, 2

II. ETERNAL

- A. Victory over death and grave—I Cor. 15:57

III. SPIRITUAL

- A. Abstract
  1. Triumph of Gospel—II Cor. 2:14
  2. Grace bestowed on others—I Cor. 1:4
- B. Others
  1. Word of God bearing fruit—I Thess. 2:13
  2. Conversion of others—Rom. 6:17
  3. Faith of others—Rom. 1:8
  4. Love of others—II Thess. 1:3
  5. Zeal of others—II Cor. 8:16
  6. Christian friends—Acts 28:15
  7. Christian fellowship—Phil. 1:3
- C. Self
  1. Deliverance from sin—Rom. 7:23-25
  2. Wisdom and might—Dan. 2:23
  3. Appointment to ministry—I Tim. 1:12
  4. Deliverance from trouble—Ps. 59:16; 35:9, 10, 18
  5. Salvation—Ps. 40:2-5
  6. Trials—Acts 5:41
  7. Sorrow—Job 1:21

IV. MATERIAL

- A. Wall building—Neh. 12:31, 40
- B. Food—John 6:11; I Tim. 4:3; Rom. 14:6, 7
- C. Daily benefits—Ps. 68:19

The reason for a general lack of continual, universal thanksgiving among God's people is because they do not believe that one should be thankful for everything. They reason, "If the devil tries my faith, should I be thankful?" The answer is "Yes," for God permitted it and He makes no mistakes. Trials for Christians are like trial runs of a new battleship or bomber to determine its ability to fulfill any demands made upon it in times of stress. A new destroyer made a trial run not long ago with eminent statesmen and high navy officials aboard. So severe were the tests that the observers could not stand erect as the ship was swung first to port and then to starboard while going full speed ahead. Her monstrous engines were suddenly reversed from full speed ahead to full speed in reverse. The remarkable result was that the ship stopped in three lengths from an approximate forty knot speed and began to reverse. Any other ship would have torn a propeller off but not this ship; it stood the test. Years of experience in building ships of this type were embodied in this new design. Christians should thank God for testings which prepare them for greater demands upon their spirituality and fortitude at a later date. Then they will not "faint in the day of adversity" (Prov. 24:10).

How easy it is to thank God for apparent blessings. Not long ago a $500.00 offering was sent by the Lord to our Bible Institute. Instantly there was unbridled joy and expression of thanks on everyone's lips. The same day a testing came into my life of a minor character. I grew impatient and then was reminded by the Holy Spirit, "Giving thanks always in all things." For the $500.00? Yes, of course that was easy. For the testing? Well, I guess so. Are we not all just like that? We thank God for *some* things and He said, "*all* things." My life was transformed, for I saw here the secret of victorious living. To give thanks is the way to keep from getting angry, impatient, sour, proud, vengeful, resentful, cranky, inconsiderate, grouchy, unreasonable, bitter, or full of self-pity.

We should not forget

III. THANKS SHOULD BE GIVEN UNTO GOD

Perhaps it were better if God would employ the miraculous in providing our needs as in the case of the wilderness manna. Then we would thank God for sure and not make any mistakes. But since God uses human instruments we are prone to thank the instrument to the neglect of God. Ephesians 5:20 does not neglect God. Neither do such passages as Psalm 50:14; I Timothy 1:12; Colossians 1:12 and 3:17; and Hebrews 13:15. Thanks, like prayer, should be made in the name of Christ (Romans 1:8; Colossians 3:17; Ephesians 5:20). If it is reasonable to pray to God making petitions when we are needy then it is infinitely more reasonable to thank the provider of "every good and perfect gift."

That which should be the keynote of every Christian life is sounded in the one hundredth Psalm. It is old enough to be sensible and new enough to be adaptable.

> Make a joyful noise unto the Lord, all ye lands.
>
> Serve the Lord with gladness: come before His presence with singing.
>
> Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture.
>
> Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name.
>
> For the Lord is good; His mercy is everlasting; and His truth endureth to all generations (Ps. 100).

Building the Dispensations

BY THE EDITOR

- Fifth Installment -

ARE present day sign gifts, such as healings and tongues, of God? If not, what caused the withdrawal of these gifts of the Spirit? Read this illuminating discussion of the Transitional Period by the Editor-in-Chief and you will have the biblical answer to these important questions.

—A. H. Y.

III. THE TRANSITIONAL PERIOD WHICH COVERS THE OPENING YEARS OF THE FIFTH DISPENSATION

THE fourth dispensation closes with the fall of Jerusalem, 70 A.D.

The fifth dispensation opens on the day of Pentecost in Acts two.

The two foregoing facts have been biblically demonstrated in previous discussions. But these two facts present a rather startling situation. They might even appear perplexing to some students, because they set forth the fifth dispensation as beginning at least thirty-five years before the fourth dispensation ends. In the cases of the other dispensations which we have studied, we have seen nothing to compare with this. For instance, when the Innocence Dispensation was ended, the Conscience Dispensation began. The ages met, but they did not overlap. This was the case at the end of the second and the third dispensations. But when we arrive at the end of the fourth dispensation, the Holy Spirit brings us face to face with this new thing. Instead of the outgoing age ending and then the new age beginning, we find the Bible actually teaches that the new age has its birthday while the old age is still in full force. The new age is born on the day of Pentecostal effusion while the old age does not breathe its last until the fall of Jerusalem, some thirty-five years, or more, later.

Thus we see that during the period which is dealt with by the book of Acts, two concurrent dispensations are set before us: the fourth dispensation is hurrying to its tragic termination, while the fifth dispensation is daily expanding, enlarging, unfolding and emerging into its full-orbed beauty. The one is passing out while the other is coming in. But the fact which seems so difficult for some students to receive is that, during the years which stretched from Pentecost to the fall of Jerusalem, two of God's dispensations are going on simultaneously. This period during which certain phases of two dispensations are running side by side is called by many teachers, "the transition period." This appropriate term is employed by many students who are faithful to the Word, but it is also used to some extent by the groups representing the various shades and degrees of hyper-dispensationalism.

We have been frequently asked, "What do you mean by hyper-dispensationalism?" When we speak of hyper-dispensationalism, we mean any teaching which refuses to accept Pentecost as the opening date of this present age, and places the beginning of the age subsequent to Acts two. All such teaching is foundationally erroneous and flings the door wide open to any of the numerous human vagaries and private interpretations ranging all the way from the less radical anti-baptism hyper-dispensationalism to the out-and-out Universal Reconciliation hyper-dispensationalism. If a teacher rejects Pentecost as the opening date of the fifth age, he has robbed himself of God's revealed date for the beginning of the age of the "one body." To remove Pentecost from its God-revealed position as the event which starts the fifth age is to remove the heaven-given dispensational landmark. When God's dispensational landmark is gone, all man has to fall back on when hunting for the dispensational boundaries is his own imagination or inventive genius. And certainly the views propounded by the various groups of hyper-dispensationalists are ample proof, that having lost Pentecost as the starting point of the Body age, they have become past masters at imagination and invention. Some of them only ask us to accept one extra "body," but while in California some years ago, I personally encountered one of them who had become convinced that there were three separate and distinct "bodies" in the book of Acts, and that "the body" of which present day believers are members was a fourth. We hope that this particular hyper-dispensationalist represents a rare species.

As has been said, the term "transition" which we will employ in this study to refer to the period extending from Pentecost to 70 A.D., is sometimes used by the hyper-dispensationalist, but usually inaccurately. Strictly speaking, the hyper-dispensationalist does not believe in a transitional period in the book of Acts, but rather a group of fragmentary dispensations which are largely Jewish in character. So far as we have been able to observe, the term "transition" is being used less by the more recent hyper-dispensationalists. This is as it should be. The word "transition" is consequently released from its bad association, so that it may be used by ordinary dispensational teachers without their feeling that they are going to be misunderstood.

Does the Apostle Paul recognize the transition period in his church writings? The answer is: he does. In the book of First Corinthians there is a strong dispensational passage in which both the fourth age and

the fifth age are spoken of in such connection, that it becomes instantly evident that both ages are in progress at the same time. The passage reads, in the Authorized Version, as follows:

> But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:
> Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory (I Cor. 2:7, 8).

When the full meaning of this passage is observed, its importance become incontrovertible. Unfortunately, at least a part of the real message of the two verses is hidden by the faulty rendition given in the Authorized Version. In the first part of verse seven, the words, "Even the hidden wisdom," are most confusing. Neither the word "even" nor "wisdom" are in the Greek. The two Greek words rendered "the hidden" modify the meaning of the word "mystery." The sentence, correctly rendered, would read,

> We speak the wisdom of God in the hidden mystery.

Furthermore, the word translated "world" in the latter part of verse seven, in the original, is the plural form of *aion*, and is in a context which manifestly calls for the translation meaning "limited duration," hence, should be rendered "ages." And in the eighth verse, the word *aion* rendered "world" occurs again. In this occurrence, it is in the singular. With these distinctions and corrections carefully checked, the two verses would read,

> But we speak the wisdom of God in the hidden mystery, which (mystery) God ordained before the ages unto our glory.
> Which none of the princes of this age knew, for had they known it, they would not have crucified the Lord of glory (I Cor. 2:7, 8).

In verse seven, Paul distinctly declares that the teaching activity which belongs to the Mystery Dispensation is being carried on at the time of the writing of First Corinthians, "We speak . . . the hidden mystery." He does not say he would be speaking of the mystery in the future. He says, "We speak." It is present tense. The speaking and teaching which belong to the Mystery Age were going on at that very moment, hence the fifth age, which is the age of the Church, the Body, the Mystery, had already gotten under way. There are several other mysteries mentioned in Scripture, but Paul here employs two modifying words which are effective safeguards against error. The two words are the definite article "the" and the word "hidden." Either one of these words is so clear in its meaning that mistake would seem to be impossible. When Paul says "*the* mystery," only one of the mysteries comes into view. The mystery of the Church which is His Body is the only mystery called "*the* mystery." "By revelation He made known unto me *the* mystery" (Eph. 3:3). "When ye read, ye may understand my knowledge in *the* mystery" (Eph. 3:4).

Furthermore, First Corinthians 2:7 says that the mystery, in addition to being "hidden," was ordained by God "before the ages." This is self-evidently a reference to the same period of mystery referred to in Ephesians 3:9, "To make all men see what is the fellowship (dispensation) of the mystery, which from the ages (Lit. Greek) hath been hid in God."

All of these considerations point to one inescapable fact, that Paul is saying in so many words in First Corinthians 2:7, that the Mystery Age is going on at that very time.

But in First Corinthians 2:8, the very next verse, he teaches just as clearly, that another age is also going on—the Jewish Age in which Jesus was crucified. In this verse the great Apostle says that the "princes of this age" crucified the Lord of glory. We know that our Lord was crucified in the Jewish Age, even before the day of Pentecost when the Mystery began. But Paul, speaking to the Corinthians, uses the astonishing expression "this age," in speaking of the death of Christ, thus saying to them most clearly, "We live in the same age Jesus lived and died in." Thus in First Corinthians 2:7, 8, Paul declares that he is living in two ages. In effect, he calls the Mystery Age "this age" in verse seven. And in actual words he calls the Jewish Age "this age" in verse eight. Two separate ages and yet he can speak of them both in the present tense. Surely God gave to the apostle Paul and his contemporaries a most unique experience in permitting them the joy and privilege of living while two ages were running their courses. Paul and the men who were with him lived in the days when the old Jewish Age was moving toward its cataclysmic close and those self-same days were the days when the new age of the Mystery was gaining its initial impetus, and the infant Church was taking its first steps. It surely took Divine revelation and inspiration to make these amazing facts clear to Paul, and to give him the wisdom to put them in writing so that those who are willing to ponder carefully the Word of God will discover that the fourth and fifth ages overlap from Pentecost to 70 A.D. and that, consequently, the intervening stretch of time is a period of transition. Exactly the same teaching occurs again in the tenth chapter of the same letter. Paul is exhorting the Corinthians to lives of purity and holiness. In doing so, he points back to a group of familiar incidents in the history of the nation of Israel. Having presented these incidents, he proceeds to make the application of the truths which he has adduced. He assures the Corinthians that the things that happened to ancient Israel were recorded for their admonition and good. Then in a flashing side-light, he drops a thrillingly illuminating expression in which he describes himself and the Corinthian believers. He says,

> They are written for our admonition, upon whom the ends of the world are come (I Cor. 10:11b).

The word translated "world" is *aion* in the plural and should be rendered "ages." And in translating the last word of the sentence, many of the greatest translators and the editors of the Greek texts render

it "have come." This is most significant. To say "have come" is much the stronger expression. The "have" indicates the perfect tense and implies that the act had been completed and is continuing either in fact or in effect at the time of the writing. Thus the "have come" shows us that Paul is not speaking of a single point in time when he says "the ends of the ages have come," but is speaking of a more or less protracted period of time. If the ends of the ages came together at a *point* of time, that would be a *meeting* of the ages. That is what occurs at the ends of the other ages. But here we find that the very language in the original text calls for the understanding that the ends of the ages come together for a *period* of time. Since the ends of the ages come together for a *period of time*, that necessitates an *overlapping*.

Now these age ends of which Paul speaks were taking place while Paul himself was living, hence the ages spoken of are the Jewish Age and the Body Age. A translation which recognizes all of the foregoing considerations would read,

> They are written for our admonition, upon whom the overlapping of the ages is now going on.

Thus Paul clearly avers that he lives in two ages. It is of special interest and import to observe that the definite article is employed, so the passage is speaking to us of *the* overlapping of the ages, not *an* overlapping. Hence we conclude that there will be no other overlapping of ages throughout the seven dispensations, either in the past or the future. And this is indeed the case.

As we have seen in the foregoing discussion, the plain averments of Scripture demonstrate the existence of the transition period at the opening of the Body dispensation. In addition to these direct statements which God has placed in His Word, there is an important group of confirmatory facts which, in themselves, constitute an arresting demonstration of the onward march of the transition, as it moves through the initial years of the fifth dispensation. These confirmatory facts appear in connection with the sign and miracle gifts discussed by the Apostle Paul.

The way in which the sign gifts and the miracle gifts show forth the existence of the transition period is both startling and convincing. This unique group of gifts is strongly in evidence in connection with Pentecost and the early years of the Body dispensation, but as we come to the latter end of the transition period, we find the sign and miracle gifts, one by one, fading out.

This is virtually what the Apostle Paul leads us to expect when he gives to the Corinthians his remarkably clear contrast between the Jews and the Church. One side of the contrast occurs in I Corinthians, the other side of the contrast appears in II Corinthians. But when the two sides of the contrast are put together, we have striking information concerning the transition period.

1. Paul's inspired statement concerning the outgoing age.

> The Jews require a sign (I Cor. 1:22a).

2. Paul's inspired statement concerning the incoming age.

> We (the Church) walk by faith, not by sight (II Cor. 5:7).

It would be impossible for the contrast to be more radical. Thus we see at once, that the outgoing Jewish age which stands connected with visible signs, and the incoming Church which stands connected with simple faith, run side by side during the period of transition. Paul's teaching becomes indubitably clear. Since the Jewish age is passing out, then, by the same token, the signs are passing out with the age to which they belong. And since during the transition the Church age is coming in, then, by the same token, walking by unadulterated faith, even in the dark and without visible signs, is coming in with the age to which the beauty of naked faith belongs.

A glance at the Scripture on the fading out of the sign gifts will aid us to see, with even greater clarity, the period during which the Jewish age and the Church age overlapped, and the transition was resultantly in progress.

We are told that the gift of prophecy, one of the most glorious of the gifts, was given for the special help of those who believe (I Cor. 14:22). We learned in an earlier section of this study on "Building the Dispensations" that the first occurrence of the word "prophet" in the Old Testament appears in direct reference to Abraham, thus showing that the gift of prophecy was originally and essentially Jewish. We are most clearly informed that prophecy is one of the foundation gifts of the Church dispensation (Eph. 2:20), thus revealing that in the transition period God employs spiritual gifts which have their roots back in the old dispensation to give the new dispensation its start. But since prophecy really belongs to the age which is passing out, its disappearance may be confidently expected, consequently Paul makes the definite prediction,

> Prophecies . . . shall fail (I Cor. 13:8).

In other words, the gift of prophecy shall come to an end. It did just what Paul predicted it would do, and thus becomes one of the evidences of the transition period.

The gift of apostleship is another gift which is distinctly Jewish in character. The inescapable proof that apostleship belongs to Jews only is that God has attached to apostleship the gift of revelation. Visions and revelations stand intimately associated in the transition period. The Apostle John received visions and revelations. The Apostle Peter received visions and revelations. The Apostle Jude received visions and revelations and these all reduced their revelations to writing, so that we now have the inspired record of God's Word and God's Truth. And because the Scripture so clearly says that God has committed His

oracles unto the Jew (Rom. 3:1, 2), it becomes an inescapable fact that James, and Peter, and Jude, and John, and Paul and all the other Bible writers must of necessity be Jews. Apostleship is foundationally Jewish because only Jews can receive God's revelation, and apostleship involves receiving revelations from God. Paul declares himself to be a Jew (Phil. 3:4-6). Paul declares that he received revelations (Gal. 1:12; Gal. 2:2; Eph. 3:3; II Cor. 12:1-7). Paul claims to be an apostle (Eph. 1:1; Gal. 1:1; II Cor. 12:12). Since apostleship is distinctly Jewish, and since the period we are studying is the period when the Jewish age was coming to its end, it follows as an incontrovertible conclusion that as the transition period was passing out, at that self-same time the gift of apostleship was drawing to its dispensational terminal point.

In addition to the necessity of being a Jew, there is another prerequisite to apostleship, one must have seen the resurrected Christ. Paul makes this clear when he says,

> He rose again the third day . . . He was seen of Cephas . . . then (He was seen) of the twelve . . . He was seen of above five hundred brethren . . . He was seen of James . . . then (He was seen) of all the APOSTLES. And last of all He was seen of me also, as of one born out of due time (I Cor. 15:4-8).

The expression "born out of due time" is the translation of one Greek word meaning "an abortive birth." Paul declares he was born into his wondrous apostleship by a spiritual abortion. The resurrected Christ had gone back to heaven. The chance to see His resurrection beauty and thus be an apostle was gone. The right time to be born into apostleship had passed, but God, by the miracle on the Damascan way, let Paul see the resurrected Saviour, and he was saved and born into apostleship—out of due time. It instantly becomes evident that Paul is claiming to be the last of the apostles. And this is exactly what he says in I Corinthians 4:9. The correct translation of this passage would read,

> I think that God hath set forth us the last of the apostles, as it were appointed to death.

The word "us" is employed by Paul editorially. He is speaking of himself as the last of the apostles. Thus at the beginning of the period which extends from Pentecost to the fall of Jerusalem, there is a goodly group of men exercising the gift of apostleship—a gift which was to be attended by signs and wonders (II Cor. 12:12). But by the termination of the period of the overlapping of the ends of the two ages, many of the apostles had been martyred and many more had died in the service. By A.D. 70, apostleship had practically disappeared, and with it the signs, wonders and miracles which God, Himself, had attached to that gift. The gift of apostleship becomes another demonstration of the onward march of the transition period, in which the old Jewish age passed out and the Church age was fully brought in. When some of our modern day religious cultists and racketeers claim to be apostles, their claims can be correctly appraised by applying the two biblical tests: Did these apostolic claimants see the resurrected Lord, and are they pure blooded Jews? It will be seen at once that none of the present day cult leaders qualify. The transition is past! The days of the gift of apostleship are gone! The gift of apostleship, like the gift of prophecy, has ended.

The gift of visions furnishes another example of the miraculous manifestation which occurred frequently during the transition period, but which finally became dispensationally out of date. Peter had a vision to which the Holy Spirit gives considerable space in Acts ten. After Peter had prayerfully meditated upon his interesting vision, we find him regulating his preaching, his doctrine and his conduct by the vision he saw. Paul had a vision on the Damascus highway. So complete was his confidence in that vision that the entire remainder of his life was dominated by what he beheld on that day, so that after years of missionary service he cried out, "Wherefore, O king Agrippa, I was not disobedient to the heavenly vision."

Cornelius had a vision which gripped his heart, brought upon his soul a deep hunger for God, and caused him to send post haste for a preacher to tell him the Gospel story.

Paul had a vision in which the Lord encouraged him to continue at Corinth even after most unpromising circumstances had developed. And Paul regulated his conduct by his vision.

And thus we find that visions were an indisputable characteristic of the period dealt with in the book of Acts—the transition period. But there came a day when visions were to be no longer recognized. The inspired instructions of Paul in Colossians 2:18 show forth what the transition period was doing to visions. Paul is warning the Colossians against certain subtle deceptions and religious evils which were prevalent. He says,

> Let no man beguile you . . . taking his stand on the visions he has seen (Weymouth Translation).

This translation, as given by Weymouth, is faithful to the Greek text. It reveals in one brief sentence the effect of the transition period on visions. When the transition began, visions were common, and God expected the recipient of the vision to obey the vision. But as the transition began to draw near to its close, the great apostle warned his Colossian flock against those who take their "stand" on "the visions" they have seen. Visions were in their proper place during the transition because the Jewish age was not yet ended. When we emerge into the full-orbed section of the Church age, the day of visions is past. The apostle actually warns us against those who boast in visions.

The gift of tongues is one of the gifts of the Spirit upon which Pentecostalism, because of flat interpretationism, has placed such fanatical emphasis. But the gift of tongues, like the gifts of prophecy, apostleship and visions, is only another one of the striking biblical demonstrations of the transition period. The gift of tongues was very prominent during the early part of the period between Pentecost and the fall of

Jerusalem. In fact, the day of Pentecost, itself, is marked by a special manifestation of tongues (Acts 2:1-4). In the house of Cornelius, when Peter proclaimed the Gospel, the Jews present were utterly astounded when the Holy Spirit was actually poured out on the Gentiles and they (the Gentiles) began to speak with tongues (Acts 10:45, 46). And at Ephesus, when Paul laid his hands on the disciples, the Holy Spirit came on them and they spake with tongues (Acts 19:6). When Paul, led by the Spirit, would give a list of some of the spiritual gifts, he includes "divers kinds of tongues" among the others (I Cor. 12:10). And although he definitely says to the Corinthians at the time he wrote his epistle to them, that he would be glad to have them all speak with tongues (I Cor. 14:5), yet he does not fail to let them know that the gift of tongues is only temporary, for he says with utmost frankness,

> Tongues . . . shall cease (I Cor. 13:8).

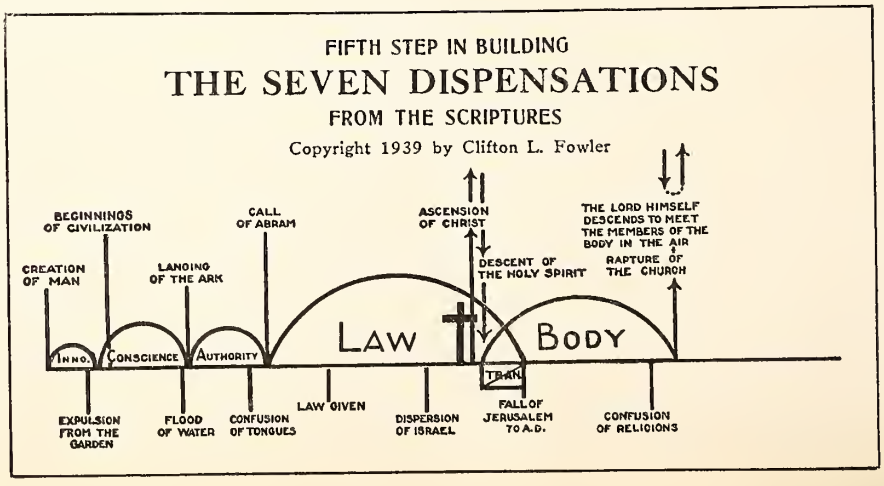
Since speaking in tongues in the Old Testament is definitely connected with Israel (Isa. 28:11, 12), the fact that this unique gift shall be hushed during the close of the transition period is exactly what the prayerful student of God's Word would have anticipated. When the Jewish age passes out, all the gifts which have a distinctly Jewish connection disappear with the age. When the Church age swings into its full manifestation after the fall of Jerusalem, every sign gift, because sign gifts are invariably Jewish, will have been removed from the picture. In this dispensation we do not require a sign. In this age we are not seeking apostles and visions and tongues. In this age we walk by faith and not by sight. This is God's ultimatum to the Church. And thus the gift of tongues becomes another one of God's heaven-given demonstrations, unveiling to our hearts the transitional period which takes place when the outgoing Jewish age and the incoming Church age overlap between Pentecost and 70 A.D.

Perhaps no one of the sign gifts has come in for more pro and con discussion than the gift of healing. Many earnest but uninstructed Christians have embraced the idea that divine healing belongs in the full-orbed section of the Church age. They become so deeply deceived by this erroneous concept that no amount of clear Bible teaching will dislodge them. But healing, like the other sign gifts, passes out with the culmination of the Jewish age. At the beginning of the transition, healing is strongly present. In Acts three, Peter and John heal the man who was lame from is mother's womb. The Apostle Paul had the gift of healing in such wondrous power that he raised Eutychus from the dead (Acts 20:9, 10); while handkerchiefs and aprons which had touched his body had such astonishing power that they healed the sick (Acts 19:11, 12). But this remarkable manifestation and exercise of the gift of healing was not destined to remain. The fact that the transition period was going on soon began to affect the gift of healing in the same way that it affected prophecy and apostleship and visions and tongues. Healings began to disappear.

When Epaphroditus was taken sick, instead of his being healed by Paul, he waxed more terribly sick until he was "nigh unto death." When Paul speaks of his recovery, it is not referred to as an example of healing, but as a special manifestation of the "mercy" of God. And Paul shows the practically hopeless frame of mind he had gotten into concerning Epaphroditus' getting well, when he frankly says that God's mercy was not only a boon to the sick man, but that it also rescued him (Paul) from "sorrow upon sorrow" (Phil. 2:25-27). This language shows most conclusively that Paul was not counting on divine healing for Epaphroditus, but had virtually given him up.

And when Trophimus got seriously sick at Miletum, Paul's conduct is most revealing. Paul and Trophimus had evidently been doing missionary and evangelization work together, for Paul says he left him behind in a sick condition (II Tim. 4:20). What a revolutionary change has taken place. Only a few short years back and Paul healed the sick and raised the dead and even sent handkerchiefs and aprons from his body to heal those who were total strangers to him; but in this Second Timothy passage, the progress of the transition period has so completely stripped the great Apostle of

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The Berean African Missionary Society



The Foreign Missionary Department of the Denver Bible Institute

Rose Encinas, Home Secretary

When our missionary group entered the Belgian Congo, they stopped on the way to our district at the mission station in Nyanga, Kasai District, where Mrs. Amie formerly worked, and where they picked up the three native boys who have been so helpful in the first year of our work at Musuku. When they took the natives to Shabunda, they promised to return for their wives as soon as conditions on the station made it possible. Final arrangements for the trip, of almost one thousand miles each way, were made on August 25. Rev. Irving M. Lindquist was sorely needed on the station to oversee the building work, and since Miss Johnson had not been well for a few weeks, it was decided that Mrs. Amie and Miss Johnson, together with three native helpers and two little school boys, should make the trip. Mrs. Amie wrote a very interesting account of the trip to Nyanga, which shows the loving watchcare of our heavenly Father over His children. We quote as much of her letter as space permits:

"We left Shabunda the twenty-fifth of August after Mr. Lindquist had fixed up the car, "Shasta." We had a fine trip to Kindu. We stayed all night at Kindu and then left the next morning for Tunda. It was Saturday afternoon, and there had been some hard rains, and the road was only a month old, so we got stuck six times; but arrived at Tunda at 8:30 that night, tired, but all right. We left Sunday after dinner for the next Southern Methodist Station at Minga where we spent the night. Then Monday we went on to Lusambo, arriving there just before a real hard rain. The Plymouth Brethren have their transport station there. We left there Tuesday morning for the Mutoto Station of the Southern Presbyterian mission where Dr. Tinsley Smith is located. We spent two days at Mutoto, while Miss Johnson and I both had thorough physical examinations. They have fine equipment in this hospital. Since Dr. Smith is from Denver, and you know him well and we know him well too, we felt we would get the best of medical advice. The doctor found Miss Johnson terribly anemic and generally run down. He found malaria in her blood also, so he gave her two intravenous injections while we were there, and gave her some to take along for another mission doctor to give her. He also started her on Atebrine with soda and Plasmoquinine, and she seems better. He said that the malaria coupled with all the shocks she has received, in the homegoing of so many of her loved ones during the past few months, had caused all this difficulty. But he was not at all worried about her, as he said, 'She no doubt, will respond to treatment very quickly.' We shall spend a few days there when we return, so he can be sure she is all right. Miss Johnson had also broken off a piece of one of her front teeth and had a cavity in a back molar, so Dr. Smith sent us to Dr. Stixrud, of Luebo, of whom you have heard me speak so often.

"We spent two days at Luebo and then left on Saturday, September 2, for Djoko Punda where we had lunch, and then left for Nyanga, my old station. We arrived there about 9:00 P.M. On the way 'Shasta' refused to run. I decided her gas line was choked, so Matayo and I took it off and used the tire pump and blew the dirt out, and then 'Shasta' went fine. We arrived too late for much on Saturday night, so Sunday was busy, as I wanted to leave the next day for Mukedi where my Congo friends, the Mosers and Ema Birky, are. You know it was the Mosers, Miss Sprunger, Erma Birkey, Miss Briggs, and I who opened the Apende Tribe, and we have always been good friends. On Monday, September 4, we left for Mukedi, and we are having a fine rest here. We left Kitele and Matayo at Luebo to visit for a week, while we are here.

"Now the cause for real thanksgiving to the Lord. I am glad I can write you the news as it is and not as it might have been. The Lord saved us from a real tragedy yesterday afternoon (September 6). Unless the Lord had intervened, we would have lost Miss Johnson. She had stayed in bed the day after we arrived. (We are in the new stone hospital for whites and have running water and other modern conveniences.) Yesterday, Miss Johnson was feeling fine so I let her get up, and she was helping Mrs. Moser do some baking. It is so hard to make her rest, and yet that is what she needs until she is built up again. I was baking angel food cakes for Miss Birkey, as Mr. H. Wakelin Coxill, General Secretary of the C. P. C., was coming for a conference. It was about 4:30 P.M. and a hard electrical storm was coming up. I sent a note to Mr. Moser asking him if he would send a boy to shut 'Shasta's' windshield, and cover over the broken window, so the rain would not get in. But Mr. Moser was not handy and Miss Johnson got the note, so the first thing I knew I saw her going across the compound toward our house and the car. The storm was almost here and the lightning was playing around. Mukedi and Nyanga being on vast plains are often struck by lightning. I called to Miss Birkey and said, 'I do not want Miss Johnson running around in this storm. She is not well enough and it is dangerous.' Miss Birkey called to her boy, and we sent him quickly to help Miss Johnson. I had the cake in the oven and could not leave, but I watched to see if Miss Johnson would let the boy help. She went into the house and got the car keys, and came out to go toward the car which was parked between two palm trees. There were also two twin palm trees about fifty feet from the car. When I saw her come out of the house, I called to her and said, 'Amanda, go in the house quickly. Let the boy take care of the car.' She did not hear me, and I had to call three times. It was quite a distance from where I was to the car, and the wind was blowing. Finally, she heard me, I was calling so loudly, and she turned and handed the keys to the boy. When I saw that she was going to let the boy take care of the car and go into the house, I went back to the kitchen to look at the cake. Suddenly the whole compound and house was flooded with light, and there was a terrible crash that almost deafened one. I turned. The twin palms near the car were on fire, and the natives were running and calling. I couldn't see Miss Johnson, and someone seemed to be lying on the ground. I started crying and screaming, 'O go quickly! Mama Amanda is killed!' Miss Birkey had already run to the spot, and Mr. Moser hearing me calling, came running over to where I was. By that time, one of the old Mukedi boys came to me and said, 'Mama Hungula, stop your crying. Look, over there is Mama Amanda. She is all right. She was in the house. That is a native on the ground and he is only stunned.' I cannot tell you what I went through in those few seconds, which seemed hours. I do not know when I have been so helpless. All I could think of was that Miss Johnson was gone. I kept thinking how I could cable her family, and wondering how I, or the Mission, could get along without her. But when I saw she was all right, I cried and cried. It was a terrible shock to us all. After the fire was put out and the rain was over, we all went over and looked at the spot where the lightning struck. The lightning tore a big hole in the ground. Had Miss Johnson gone on as she had started, nothing would have saved her. The only thing that saved the boy was that he was waiting for the keys, and had not gotten to

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IN THE HARVEST FIELD

Conducted by Florence Taft Fowler

It is a joy to learn of the Lord's blessing on the ministry of His Word through one of His faithful missionaries from whom we had not heard for some time. Miss Grace Edmondson, class of '31, writes from Tucson, Arizona, of a successful Daily Vacation Bible School conducted some weeks previously at the Mexican Christian Center, for which she is a missionary. She, with helpers from the First Baptist Church, and some of the Mexican young people themselves, conducted a school with an average attendance of 113, with 171 enrolled, and, best of all, with a result of thirty-two children accepting the Saviour.

May the Lord's continued blessing rest upon the program of instructing and leading these "little ones" into a fuller knowledge of Himself.

The Rev. Herbert H. Amster, Evening School '35, has resigned as acting Dean of the Washington Bible Institute, Washington, D. C., and has been transferred to Seattle, Washington, to take charge of the Northwest Branch of the American Board of Missions to the Jews.

> His work will consist of evangelizing the Jews of the Northwest territory, including the states of Washington and Oregon, and together with this, he will engage in a ministry of Bible-teaching and enlightenment among Christian people concerning the place of Israel in God's program. Please pray for the Seattle work; also for extensions we are planning into Tacoma, Washington, and Portland, Oregon.

We are glad to glean this information concerning our brother Amster from the "Chosen People," official organ of The American Board of Missions to the Jews, headquarters in New York City. Let us faithfully remember him in his new field of service, and the work which he represents.

Miss Sylvia Blake, unable to return to complete her studies at D. B. I. this year, is using every opportunity to proclaim the Word to others. At her home in Houston, Texas, she is teaching a Bible class for adults—then child evangelism classes, and is sponsoring a young people's group. She will greatly appreciate prayer for strength and wisdom for this precious ministry. There has also come to her a request for a Bible class among the colored people in Houston, but she is unable to assume this responsibility.

PERSONALS

Rev. Ambrose A. Bandow, class of '35, was married on October 25, at Cicero, Illinois, to Miss Clarice Balke. Mr. Bandow is pastor of the Community Presbyterian Church at Merrill, Wisconsin. May the blessing of the Lord, Whom they serve, attend this union to the enrichment of many lives, as they minister His Word to many hearts in the coming days.

CAMPUS NEWS FLASHES

The Rev. W. D. Herrstrom, of Akron, Ohio, well-known lecturer and teacher on prophetic subjects, was a campus visitor on October 21st, and spoke to the Student Body at the inspirational hour. His message was enthusiastically received and brought much blessing and comment.

Staff members and students greatly enjoyed the fellowship with, and inspiration of, the three Misses Evans, who were week-end guests the first part of October. Misses Elizabeth and Kathryn Evans represent the New England Fellowship, a pioneer missionary enterprise in New England to carry the Gospel to New England country schools, and foster a strong evangelistic, inspirational and teaching ministry in young people's conference work throughout this Eastern district. Their regular youth conference is held each summer at Rumney, New Hampshire, and accommodates about three hundred young people. Their headquarters is 5 Park St., Boston, Massachusetts.

A message was given in Chapman Hall with moving pictures of the scope and program of this missionary task. A duet by Misses Elizabeth and Kathryn Evans, and a brief testimony by each, brought blessing to the Sunday afternoon Bible Class at 2047 Glenarm Place. Miss Gay Evans, a sister, was a delightful visitor with them, and returned to Wheaton, Illinois, where she is in publication work.

Mr. and Mrs. W. A. Ross, of Gary, Indiana, missionaries on furlough from Manaos, Brazil, paid a brief visit at the Campus on October 19. It was a blessing to know them and to enjoy their fellowship.

The Rev. and Mrs. Norman Renn ('34), little son, Richard, and Miss Agnes Cooper, sister of Mrs. Renn, were welcome guests at D. B. I. on the fourth of October. The Lord is prospering their ministry of the Word at Palisade, Colorado, where Mr. Renn is pastor of the Baptist Church.

Rev. Russell T. Taft, class of '29, was also a caller at the Campus in October. His testimony and service for the Lord is being blessed at Dolores, Colorado, where he is pastor of the Baptist Church. An addition has been built, and a number have been saved and added to the membership of the church in the three years of his pastorate there.

McClellan—Sellers Wedding

The little church at Hayden, Colorado, on Sunday, October first, at 1:30 P.M., was the scene of a lovely wedding. A number of pine trees from the forest, together with an abundance of zinnias and other fall flowers, and a tall candelabrum, made a beautiful background for the impressive ceremony.

Two friends of the bride, Miss Georgia Walker, and Mrs. Glenn Tabb, were playing a violin duet as the last guests arrived. They played, "Hiding in Thee," "Under His Wings," and "Sweet Will of God."

Mrs. Eileen Tuerman, cousin of the bride, sang, "Oh, Promise Me," and Miss Lucille Culyer, a senior at D. B. I., sang, "In the Heart of Jesus."

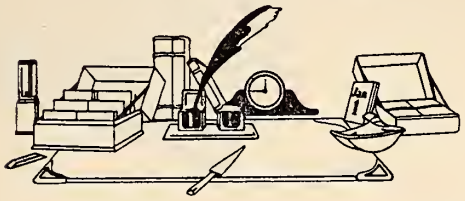
Mr. James Sellers, brother of the bride, and a friend, Mr. Don Moore, of Hayden, and Messrs. Maurice Robertson and Harold Loving, students of the Denver Bible Institute, were the ushers in attendance.

The mothers of the bride and groom entered, escorted by James Sellers and Maurice Robertson, just before the wedding march was played.

"Lohengrin's Wedding March" was played by Miss Ernestine Purcell, of Hayden. The bridegroom, and the best man, Rev. Ralph Hone, of Fostoria, Ohio, entered from the left, followed by Rev. Clifton L. Fowler, officiating minister. The maid of honor, Miss Laura McClellan,

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THE EDITOR'S MAIL BAG



It has been our desire that the "Grace and Truth" family should be enlarged by one thousand new subscriptions during the Denver Bible Institute Silver Jubilee year. We have been much encouraged by the hearty response received from older members of the family in seeking to interest new subscribers, as well as by the enthusiasm of new subscribers. Many of our readers have sent gift subscriptions for missionaries on the field. How greatly they enjoy the monthly visits of the magazine! And how worthy they are of our loving thought. It is our prayer that the names now on our waiting list shall all be taken in the next few weeks. The following testimonies will show how greatly the magazine is appreciated.

DOUBLE AND TRIPLE MINISTRY

India:

For the last couple of months I have missed the regular appearance of your valuable magazine and felt a bit sad about it. Not until yesterday did I know the reason. On account of heavy pressure of work, we usually get behind with our reading. Although I would love to take the cover off as soon as a new magazine comes, I have disciplined myself not to do that because of the temptation to "get lost" in its contents, when there are more pressing demands on our time! And so the magazines are placed aside and taken up in rotation according to the dates, when we have time to read. Thus it happened that as I opened a number yesterday, I found the enclosed slip (blank asking if the missionary would like to continue receiving the magazine as a gift from someone in the homeland) and learned the reason why we had not been receiving the magazine.

We should be very glad to receive further copies, if available. After finishing them, we have been sending them on to a friend in Madras, an educated Indian Christian youth. He is enjoying the copies very much. His brother-in-law, who does lots of Christian work, no doubt gets a chance at the magazines too and enjoys them. So we shall be glad to have our name retained on your mailing list if possible.

Africa:

While my primary reason for writing you is to inform you of my change of address, yet I could not just write that and nothing else, when "Grace and Truth" has meant, and still means, so much to me. I do praise the Lord for the continued faithfulness on the part of one of His dear servants, unknown to me personally, who makes it possible that "Grace and Truth" finds its way to me month by month, year after year. Just today I received an issue.

All my copies I have kept, and often have I referred back to them for various helps. Now I am going home on my first furlough after nine years in tropical Africa, and am compelled to part with this valuable library. But they are not going down the pit. I am passing them on to some of my Vhavenda friends, who are keen Christians, well educated, and able to appreciate and benefit from the reading of "Grace and Truth." I think, too, it would be selfish if I took them with me, taking light into light as it were, while souls are perishing here in the bush of dark Africa, all for the want of the light. We can pray that God will bless the reading of His truth in these pages. Who then is able to calculate the results?

Africa:

I have to thank you immensely for your kindness in giving me a present of the "Grace and Truth" for the past year, and again offering me a form to enable me to have another present of another year's issues free of charge. May the Lord bless you and reward you for your mercy and love for His glorious name's sake.

I have filled out the Missionary Renewal Notice enclosed herewith, and have to thank the unknown friend that will feed us spiritually for another year also. God bless you all.

We do appreciate the "Grace and Truth" and we wonder how we have been able to carry on without this "Gem of Truth" all the years gone by. The value of the paper is wonderful. The spiritual benefits derived in the reading of this paper by our financially poor, but God-seeking organization can only be well realized at the Bema. May the Lord help and bless all of our people on the "Grace and Truth" staff.

Colorado:

You have given me a far-reaching gift in "Grace and Truth." I read it and then give it to Mother. She reads it, and then passes it on to another lady.

"THE VERY BEST"

Mississippi:

I will never be without "Grace and Truth" as long as I have the money to pay for my subscription. If I did not have the money, I think I would borrow it, if I saw it would be possible to pay it back. It is the very best magazine I know of.

SOURCE OF ENJOYMENT

Michigan:

We certainly do enjoy reading the paper very much, and get great comfort and blessing from it.

Wyoming:

I surely enjoy "Grace and Truth" and am sure many others do who read it, but just fail to let the publishers know they do.

VERY NICEST CHRISTMAS GIFT

Colorado:

The very nicest gift I received at Christmas time was "Grace and Truth."

Colorado:

One of my Christmas presents I appreciate most is "Grace and Truth." I do enjoy the magazine so much. It is so helpful.

DOCTRINAL QUESTION

An earnest Christian, becoming much concerned about a passage which looked to him as though it might be teaching that a saved man could lose his salvation, writes for an explanation of I Corinthians 3:17: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

The words translated, "defile," and "destroy," are the same word in the Greek, and the literal meaning is, "mar." It is referring not to the soul, but to the body, and is simply saying that if a man commits a sin which mars the temple of God (his body), God will allow him to bear the marks of his sin (in his body). It is referring to the laws of nature which, if broken, exact their toll. It has nothing to do with the soul. The verses which immediately precede this passage (11-15), show positively that the believer in Christ is saved eternally, and that even though he drifts so far away that all his works may be burned at the judgment seat of Christ, yet "he himself shall be saved, yet so as by fire."

BIBLE SEED THOUGHTS



Conducted by Charles R. Johnson

OUR STANDING IN CHRIST

I. BLESSED (in heavenly places)
"According as He hath chosen us in Him"
Eph. 1:3, 4

II. PREDESTINATED (unto adoption)
"According to the good pleasure of His will"
Eph. 1:5

III. REDEEMED (through His blood)
"According to the riches of His grace"
Eph. 1:7

IV. ILLUMINATED (concerning the mystery of His will)
"According to His good pleasure"
Eph. 1:9

V. PREDESTINATED (to an inheritance)
"According to the purpose of Him"
Eph. 1:11

VI. ENLIGHTENED (concering His calling, inheritance and power)
"According to the working of His mighty power"
Eph. 1:18, 19

—H. H. S.

GOD'S MOUNTAIN PEAKS

I. THE PEAK OF CONDEMNATION
Mount Sinai
Exod. 34:28
Rom. 3:19
Gal. 3:10

II. THE PEAK OF SALVATION
Mount Calvary
John 12:32, 33
Isa. 45:21, 22
John 3:14, 15

III. THE PEAK OF SATISFACTION
Mount of Olives
Zech. 14:4
Dan. 12:2, 3
Ps. 17:15

—A. L. O.

GOD AND ELIJAH

GOD

I. GOD PROTECTED ELIJAH
I Kings 17:3

II. GOD PROVIDED FOR ELIJAH
I Kings 17:4, 13-16

III. GOD GUIDED ELIJAH
I Kings 17:2, 8; 18:1

ELIJAH

I. ELIJAH PRAYED
I Kings 17:20, 21

II. ELIJAH OBEYED
I Kings 17:5

III. ELIJAH STAYED
I Kings 17:9; 18:1

—L. R. S.

PAUL'S GREETING to the ROMANS

Romans 1:8-15

I. APPRECIATION
"I thank my God through Jesus Christ for you all"
Vs. 8

II. COMMENDATION
"Your faith is spoken of throughout the whole world"
Vs. 8

III. SUPPLICATION
"Without ceasing I make mention of you always in my prayers"
Vss. 9, 10

IV. FELICITATION
"For I long to see you"
Vs. 11

V. EDIFICATION
"That I may impart unto you some spiritual gift"
Vss. 11, 12

VI. FRUSTRATION
"I have often purposed to come to you, (although hitherto I have been hindered)" (Conybear & Howsen Trans.)
Vs. 13

VII. OBLIGATION
"I am debtor both to the Greeks and to the Barbarians"
Vs. 14

VIII. DEDICATION
"I am ready to preach the Gospel to you that are at Rome also"
Vs. 15

—H. H. S.

THE SECRET OF A CHEERFUL LIFE

I. FORGIVING CHEER
Matt. 9:2

II. ASSURING CHEER
Matt. 14:27

III. CONQUERING CHEER
John 16:33

IV. ENCOURAGING CHEER
Acts 23:11

—H. L.

THREE P'S OF SONSHIP

I. THE GREATEST **PROOF** OF SONSHIP
God's Will Manifested
John 6:38-40

II. THE GREATEST **PRIVILEGE** OF SONSHIP
To be Led by the Spirit
Rom. 8:14-16

III. THE GREATEST **POSSESSION** OF SONSHIP
The Divine Nature
II Peter 1:3, 4

—V. F. A.

D. B. I. SILVER JUBILEE BULLETIN

Let Us Not Be Weary In Well Doing

Dear Co-Laborer:

It is with thanksgiving to God that we take this opportunity to again express to you, our co-laborers, our heartfelt appreciation for your gracious co-operation in connection with the SILVER JUBILEE LIQUIDATION FUND.

While we did not reach our goal of $25,000.00 by October the twenty-sixth, we are grateful for the amount which has been provided. Already we have been able to care for some of the more pressing items of our indebtedness. But more than that we are thankful for the fine spirit and concern which has been manifested by all.

Believing that God will in "DUE SEASON" roll away the entire burden of debt, we earnestly appeal to each one of you for your continued fervency in prayer and faithfulness in giving.

Let us continue to ask God, if it is His will, that the debt of The Denver Bible Institute shall be cared for during this year of Silver Jubilee.

Let us lay hold of God's promises, trusting Him to do for us that which we cannot do for ourselves.

"WITH MEN THIS IS IMPOSSIBLE; BUT WITH GOD ALL THINGS ARE POSSIBLE" (Matt. 19:26).

Let us prove what the God of the impossible can do.

Gratefully yours in Christ,

C. Reuben Lindquist

President

RECEIVED FROM OUR CO-LABORERS

EXCERPTS FROM LETTERS

MICHIGAN: "You folk and the school are on our minds and in our hearts almost every day. Our love for you is second only—but Jesus is first."

OHIO: "I am enclosing money order for the amount of five dollars. This is my pledge for the Liquidation Fund. I sincerely wish it could have been more. We are praying that God will hear and do the great and mighty things that we know not in behalf of D. B. I."

WYOMING: "Gladly I enclose an offering for the Liquidation Fund. It is my prayer that the Lord may be pleased to lift this burden from dear old D. B. I. He is able."

MONTANA: "Just received your letter asking Christian help. How I wish I could send much more. I cannot pledge for I am an old lady (70 years) and I feel blessed and privileged to do the bit as I go along. I do believe in your Institute and I trust the good Lord will permit me to visit your school once for a TASTE of your work. Trusting this little offering will help."

WISCONSIN: "Please excuse me for using a pencil to write to you, but it is a Silver Jubilee pencil, so I am using it as a special privilege in sending you two dollars on the Liquidation Fund. May our prayers be answered in paying off this debt. God is faithful."

COLORADO: "Enclosed find check which indeed is a mite toward your needs. We can in no way express our appreciation for what the Denver Bible Institute has meant to us in all these years. We are so thankful for the true teaching of God's Word. With our earnest prayers for the future work of D. B. I. in the Saviour's Name."

COLORADO: "The Lord has richly blessed us in our praying for D. B. I. I feel confident in the Lord's own time and way and will, this debt will be removed. May we run the race with patience and not be weary."

MISSOURI: "Many, many times have I been inclined to write my appreciation of this splendid school. I feel that a testimony for D. B. I. is a testimony for my Lord. I only know the Institute through the printed message of 'Grace and Truth.' But this I can say, through all the years that I have been acquainted with 'Grace and Truth' magazine, that its pages have 'earnestly contended for the faith' (Jude 3). And never at any time have the contributors to 'Grace and Truth' ever compromised in giving an exposition of God's Word. I will continue to remember D. B. I. in daily prayer."

CANADA: "Please find enclosed five dollars for the D. B. I. Silver Jubilee Liquidation Fund. I am a reader of your magazine 'Grace and Truth' and find it of much interest and spiritual help. I have felt much interest in your work since hearing the editor of 'Grace and Truth' (Rev. C. L. Fowler) speak at the Oaklands Bible Conference and Freeman Tabernacle a few years ago. May the Lord bless D. B. I. and the Board of Directors and supply your every need."

KENTUCKY: "It is with the greatest pleasure that I am sending you ten dollars to be applied to the D. B. I. Silver Jubilee Liquidation Fund. I enjoy your 'Grace and Truth' more and more, and it is such a wonderful help in preparing my S. S. lesson. May God richly bless this Bible School and my prayer is that God will supply all your needs."

TABULATED LIST OF OFFERINGS

Receipt No.	Amount
312	$4.60
322	1.00
347	1.00
376	10.00
402	10.00
403	10.00
414	1.00
434	1.00
474	2.00
513	5.00
516	5.00
533	1.00
652	1.50
655	5.00
656	5.00
657	1.00
658	1.00
659	1.00
690	5.00
703	10.00
707	5.00
709	5.00

Receipt No.	Amount
711	5.00
726	20.00
731	5.00
760	10.00
764	1.00
766	1.00
770	5.00
781	5.00
791	2.50
796	1.00
864	1.00
891	10.00
900	1.00
902	50.00
917	1.00
927	10.00
951	5.00
954	10.00
962	5.00
963	1.00
967	1.50
968	5.00

Receipt No.	Amount
974	5.00
982	1.00
997	1.00
1009	5.00
1010	2.00
1019	25.00
1022	5.00
1027	1.00
1028	1.00
1069	5.00
1070	5.00
1083	2.50
1094	2.00
1124	5.00
1143	1.00
1170	5.00
1190	5.00
1198	1.00
1214	100.00
1217	10.00
1226	5.00
1228	5.00
1253	2.00

Receipt No.	Amount
1254	1.00
1257	1.00
1260	5.00
1340	5.00
1342	5.00
1350	5.00
1382	5.00
1400	15.00
1409	5.00
1434	5.00
1440	100.16
1465	1.00
1470	5.00
1510	1.76
1522	2.00
1551	3.00
1557	5.00
1569	5.00
1570	5.00
1590	5.00
1622	2.00
1625	5.00
1626	5.00

Receipt No.	Amount
1633	5.00
1643	5.00
1677	20.00
1688	2.00
1693	1.00
1698	1.00
1723	1.00
1754	1.00
1777	1.00
1788	1.00
1816	5.00
1835	1.00
1836	2.00
1839	1.00
1848	5.00
1859	3.00
1865	20.00
1866	5.00
1879	1.00
1906	3.00
1922	500.00
1927	1.00
1930	5.00
1950	1.00
1953	2.50
1955	2.00
1958	1.00
1969	100.00
1995	1.00
1999	5.00
2007	10.00
2008	5.00
2013	1.00
2014	50.00
2016	1.00
2025	2.00
2036	25.22
2039	4.00
2047	10.00
2056	10.00
2063	2.75
2086	5.00
2087	1.00
2115	10.00
2120	4.20
2136	5.00
2140	2.00
2151	5.00
2170	5.00
2219	10.00
2222	22.00
2229	10.00
2230	5.00
2264	50.00
2291	10.00
2292	3.00
2320	6.00
2346	2.00
2364	12.00
2390	5.00
2393	7.00
2394	5.00
2404	5.00
2408	1.00
2427	1.00
2441	10.00
2446	5.00
2447	1.00
2449	5.00
2455	1.00
2461	2.75
2472	15.00
2524	1.00
2525	1.00
2544	10.00
2547	4.00
2574	15.50
2608	5.00
2617	1.00
2627	5.00
2651	16.00
2683	1.00
2684	5.00

Receipt No.	Amount
2685	22.00
2687	5.00
2713	11.00
2715	25.00
2719	5.00
2731	10.00
2740	1.00
2749	15.00
2750	1.00
2751	10.00
2768	1.00
2770	2.00
2781	8.00
2784	2.00
2785	1.00
2786	2.00
2791	10.00
2794	40.00
2795	5.00
2803	1.00
2804	3.00
2810	1.50
2811	1.00
2831	5.00
2832	10.00
2851	1.00
2853	7.75
2854	1.00
2858	1.00
2887	1.50
2888	10.00
2903	1.00
2914	10.00
2916	5.00
2930	6.00
2931	1.00
2935	3.00
2954	2.25
2971	2.75
2976	10.00
2991	5.00
2992	5.00
2993	.60
2997	5.00
3003	1.00
3004	10.00
3005	1.00
3023	1.00
3024	5.00
3033	1.00
3035	1.00
3036	2.00
3037	2.00
3040	2.00
3041	5.00
3042	6.00
3043	10.00
3044	1.00
3045	20.00
3046	5.00
3048	5.00
3050	5.00
3051	2.00
3052	1.00
3053	2.00
3054	4.00
3071	2.00
3073	10.00
3074	1.00
3075	1.00
3076	1.00
3077	1.00
3078	1.00
3079	1.00
3080	5.00
3081	5.00
3084	1.00
3091	5.00
3093	5.00
3094	5.00
3095	1.00
3096	2.00
3103	5.00

Receipt No.	Amount
3110	5.00
3111	5.00
3112	1.00
3113	3.00
3117	10.00
3119	29.50
3120	1.00
3124	5.00
3126	1.00
3127	3.00
3128	2.00
3129	10.00
3130	1.00
3131	4.00
3136	5.00
3138	10.00
3139	2.00
3142	1.00
3143	2.00
3144	5.00
3145	5.00
3146	10.00
3152	3.00
3154	12.00
3155	1.00
3156	5.00
3157	10.00
3158	2.00
3166	1.00
3168	2.00
3169	25.00
3170	4.00
3171	12.50
3172	5.00
3188	1.00
3189	5.00
3190	1.00
3191	5.00
3198	2.50
3199	.10
3201	10.00
3202	2.25
3203	1.00
3204	1.00
3205	10.00
3206	5.00
3210	6.75
3214	10.00
3215	5.00
3216	5.00
3217	5.00
3218	5.00
3219	2.00
3220	10.00
3221	1.00
3222	1.00
3223	1.00
3225	5.00
3231	1.00
3234	25.00
3238	100.00
3239	5.00
3242	3.00
3247	8.00
3251	1.00
3254	10.00
3255	5.00
3256	2.00
3257	10.00
3258	5.00
3259	25.00
3260	5.00
3263	20.00
3283	14.00
3286	2.00
3287	5.00
3288	10.00
3289	5.00
3290	5.00
3293	10.00
3295	5.00
3297	16.00
3298	1.00

Receipt No.	Amount
3301	5.00
3302	5.00
3303	5.00
3304	10.00
3305	50.00
3306	25.00
3308	8.00
3309	1.00
3310	18.00
3311	2.00
3312	.25
3313	2.00
3315	5.00
3316	3.00
3317	1.00
3319	5.00
3327	5.00
3328	26.50
3329	10.00
3331	5.00
3333	13.00
3336	25.00
3338	1.00
3340	2.00
3341	10.00
3342	2.00
3343	5.00
3344	5.00
3346	5.00
3347	10.50
3351	2.00
3352	5.25
3353	5.00
3354	2.00
3365	1.00
3366	5.00
3369	2.00
3371	1.00
3372	2.00
3373	5.00
3374	1.00
3377	5.00
3378	2.00
3379	5.00
3380	20.00
3381	5.00
3382	1.00
3383	2.60
3384	10.00
3389	3.00
3412	10.00
3418	5.00
3419	5.00
3420	3.00
3434	15.00
3436	5.00
3437	2.00
3442	10.00
3444	15.03
3447	1.00
3475	2.00
3476	6.00
3483	25.00
3487	1.00
3488	2.00
3513	5.00
3538	2.00
3539	5.00
3542	2.75
3575	1.00
3577	1.00
3594	5.00
3595	3.00

Total cash offgs.	$3,271.27
Unpaid pledges	639.17
Special offerings	
No. 83	229.50
No. 96	254.90
No. 299	10.00
No. 361	498.42
No. 11168	44.10
	$4,947.36

How Our Indebtedness Has Been Reduced

A list of totals, taken from yearly reports, showing current indebtedness as of May 31 (the end of each fiscal year), from 1932 to 1939.

1932..$..52,373.49

1933..$..49,648.87

1934...$...40,578.75

1935...$...38,703.83

1936...$....39,478.44

1937....$....40,331.53

1938.....$.....36,916.73

1939.....$.....24,389.68

19??.....o.....co.ooo.oo

What Will the Answer Be?

From the above report it is evident that even in the midst of depression years and in spite of many other hindrances and difficulties, God's blessing upon the work of the Denver Bible Institute has been manifest.

As a crowning achievement to the twenty-five years of service, we yearn to see the Institute freed from debt. For your convenience we attach a remittance coupon. Clip and enclose with your offering.

LET US CLEAR AWAY THESE OBLIGATIONS BEFORE WE ENTER THE SECOND QUARTER CENTURY OF SERVICE AND MINISTRY.

Clip and mail

1914 D. B. I. SILVER JUBILEE LIQUIDATION FUND 1939

Silver Jubilee Committee, Denver Bible Institute, Box 1617, Denver, Colorado

Earnestly desiring to see the burden of debt lifted from the work of the Denver Bible Institute I hereby enclose $..... pledge $..... designated for the Liquidation Fund of the Institute.

NAME .....

ADDRESS .....

.....

DATE .....

BOOK REVIEWS



Conducted by the Editor

BY GRACE THROUGH FAITH PLUS NOTHING

Simple Studies in Galatians

This book of analytical studies in Galatians is to be highly recommended. It is a very good study for Bible class work or Sunday-school work. It is a very helpful treatise for any student of the Word. A careful study of it in connection with the Word itself will convince anyone who is open to truth that legalism and grace cannot be mixed.

"BY GRACE THROUGH FAITH PLUS NOTHING, Simple Studies in Galatians," by William L. Pettingill. Publishers, Fundamental Truth Publishers, Findlay, Ohio. 105 pages. Price, paper, 50 cents; cloth, $1.00.

THE RESURRECTION OF THE OLD ROMAN EMPIRE

The fact that the spirit of ancient Rome is alive in the world today, and that rapid strides are being made toward the restoration of that great empire is clearly evidenced in this prophetic study by an internationally famous teacher of prophecy.

It is truly a privilege to live in such an age when every political event is pregnant with significance in view of the prophecies of the end-times. It behooves every child of God to be informed along this line by the study of such books as this in conjunction with the Bible.

"THE RESURRECTION OF THE OLD ROMAN EMPIRE," by L. Sale Harrison, B.D., D.D. Published by Pickering & Inglis Ltd., 14 Paternoster Row, London, E.C. 4; 229 Bothwell Street, Glasgow, C.2. 128 pages. Price, 60 cents, cloth.

THE GOSPEL ACCORDING TO STRANGE EVANGELISTS

The book is unique, interesting and helpful. It contains a group of nine sermons, each of which is based upon the instruction which may be derived from nine different persons and groups of persons found in the New Testament. The author brings to us the message which Judas speaks, the message which Herod speaks, the message which Pilate speaks, etc. Each of these nine sermons contains fine suggestions for sermons and study, especially designed for the pre-Easter period. The book is very readable.

"THE GOSPEL ACCORDING TO STRANGE EVANGELISTS," by John Schmidt, B.D. Publishers, Zondervan Publishing House, 815 Franklin St., Grand Rapids, Michigan. 118 pages. Price, $1.00, cloth.

HOW LONG?

This book is a devotional study in several of the Psalms. It takes up several of the problems of the human mind and heart and shows the answer in the Psalms. It discusses the three quests of Israel: The Mystical Quest, The Ethical Quest, and The Messianic Quest. Christ is shown to be the Center of the book of Psalms so that all things culminate in Him. The last four chapters are given to a very helpful discussion of Psalm twenty-three.

"HOW LONG?" by Max Isaac Reich. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 118 pages. Price, $1.00, cloth.

A COMPLETE INDEX

To the Thoughts and Teachings of Christ

No one but the busy preacher can really appreciate the value of a volume like this one. The overlapping and repetition of the four evangelists in their four Gospels make it difficult for one to remember accurately the location of the parables, miracles, etc. Mr. Harris has met this need and has done a good job of cataloging the thoughts and teachings of Christ. We do not agree with his theology on every point, but do not feel that this entirely depreciates the book as a whole.

"A COMPLETE INDEX to the Thoughts and Teachings of Christ," by W. S. Harris. Publishers, Cokesbury Press, Nashville, Tennessee. 191 pages. Price, $1.50, cloth.

HEART REACHING OBJECT LESSONS

One of the best methods for reaching the hearts of children (and even adults) is the use of something tangible to illustrate a truth.

The 150 (approximately) object lessons in this book seethe with energy and suggestion. Each one is carefully planned. A picture accompanies each lesson so that nothing is left to guess work. Also a detailed explanation is given for each group of objects. We would term this volume as indispensible in the proper function of Sunday-school work.

"HEART REACHING OBJECT LESSONS," by Elmer L. Wilder. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 152 pages. Price, $1.00, cloth.

THE MAN WHO MOVED MULTITUDES

Men will never cease to write about Moody. He truly was a wonderful man of God and many interesting details of his and Sankey's experiences are herein related. Doubtless some of this material has not been covered by other authors.

"THE MAN WHO MOVED MULTITUDES," by R. D. Johnston, M.A. Publishers, Pickering & Inglis Ltd., 14 Paternoster Row, London, E.C. 4; 229 Bothwell Street, Glasgow, C.2. 127 pages. Price, 50 cents, cloth.

THE GOSPEL IN THE PENTATEUCH

This book by one of the most outstanding fundamental men of our day is a splendid, simplified outline study of this theme. It places these five books of Moses within the grasp of anyone who wants a knowledge of this important portion of the Bible. It is fine for the student. It is most excellent for the teacher. It is pithy, pointed and meaty. In it is to be found some most excellent sermon material.

"THE GOSPEL IN THE PENTATEUCH," by Herbert Lockyer, D.D. Published by The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Illinois. 123 pages. Price, 50 cents.

MORE SERMONS FROM LIFE

This is a volume of eighteen splendid and helpful sermons taken from the real experiences of life. This pastor has been called into confidence by many who were deeply burdened and troubled over countless problems of life. He has taken one or more of their outstanding remarks, coupled Scripture with it, and brought us these simple, scriptural, vital, illuminating and helpful messages. The book is splendid for preachers. It is good for the layman. It would be wonderful to put it into the hands of an unsaved friend.

"MORE SERMONS FROM LIFE," by Dr. Clarence E. Macartney. Published by Cokesbury Press, Nashville, Tennessee. 204 pages. Price, $1.50, cloth.



THE DAYS OF YOUTH

THE WORD HITS THE MARK

By Florence Taft Fowler

The Story of Part I in Brief

Pretty, idealistic Arlene Caldwell, crushed by the news of war in Europe which upsets all her ideas of world peace, and distressed because of her brother Jack's callous attitude in ignoring the facts of human suffering, is driven to her Bible. As she sits theorizing upon the meaning of the passage she has read, a knock at the door interrupts her reverie.

The entrance of her friend Marjorie Blair who has just returned from a summer vacation trip, soon reveals that Marjorie has accepted Christ as her Saviour and has gained a knowledge of Bible truths as related to human need and world conditions through her study at the summer classes of a Bible Institute.

Marjorie, enthusiastic and joyous because of her new and vital relationship in her Saviour, soon discovers Arlene's distress of heart and mind in which Arlene admits that her doubts and confusion have been accentuated by her brother Jack's influence upon her life. Marjorie takes Arlene to the Word of God for the solution of her problems.

PART I
(CONTINUED)

"Well, let's take one at a time. I was hoping we would get back to that subject. Yes, the Bible has an answer to the world's problems as well as our own personal problems. Let's see. What was the first question? Oh, yes, the war situation. Well, Christ said—and this may shock you—'I come not to bring peace, but a sword,' and again, 'There shall be wars and rumors of wars.'"

"Really, did Christ say that? What does it mean, Marjorie? I thought He came to bring peace."

"He did both, Arlene."

"Then how do you reconcile the two statements?" questioned Arlene with puzzled brow.

"Arlene, He came to bring peace, personal peace, to our hearts in a troubled world until the time when Satan's forces are brought to an end, and then He shall establish world peace."

"But when will that be?"

"Well, we don't know when, but we know it will be accomplished in God's own appointed time at the coming of Christ. That is certain," said Marjorie.

"You talk about the coming of Christ as if it were something to be joyful about, Marg. I've always shrunk inside when I've heard it mentioned."

"Well, I know I didn't make that clear, Arlene. The Bible teaches that there are two appearances of Christ in the future. One is to His Church, the Body of Christ, which means all who have trusted Him as Saviour; and that means you and me. We shall all be caught up into His presence in the air. I Thessalonians 4:13-18 tells us that. Let's read it." Turning the pages of the Bible familiarly Marjorie found the place and read,

> But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.
>
> For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.
>
> For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (or go before) them which are asleep.
>
> For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:
>
> Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
>
> Wherefore comfort one another with these words.

"Those who are asleep are those who have already died and gone to heaven but whose bodies are still in the grave. They will be caught up with us who are alive. If you and I happen to be living then, we shall be caught up with them—with those who have died in Christ, and we shall all be changed 'in the twinkling of an eye' as it says in I Corinthians 15:51, 52; and we shall meet the Lord Jesus Christ in the air, and we shall be forever with Him. You see this does not say Christ comes to earth at that time."

"No, but I thought the Bible taught that." The interrogation on Arlene's face was evident but changed to an expression of brightness and anticipation as her friend continued.

"Well, I'm coming to that. It does teach that Christ is coming to earth and that 'His feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east.' It is a definite place to which He is coming then."

"Oh, you mean—oh, I think I see! Do you mean that the believers are taken up into the presence of Christ at one time, and at another time Christ really comes to earth to subdue Satan and his followers, Marjorie?"

"Yes, that is it exactly. That is when Christ really comes in judgment, Marjorie. His first appearance to the believers, in the air, we call the Rapture of the Church; and the second appearance, when He actually comes to earth, we call the Revelation of Christ or His Return. That is when Satan will be bound and subdued. Then shall come that promised time of peace on the earth for a thousand years. The curse will be removed, and the 'desert shall blossom as a rose,' and even the wild animals will lose their ferocity. The Bible say in Isaiah that the wolf and the lamb shall lie down together, and the lion shall eat straw like the ox."

"Why, Marg, that is the very passage I was reading when you came to the door. Then it says—maybe I can find it—" Reaching for the Bible in her friend's hands she turned till she found the marked passages and read.

> They shall beat their swords into plowshares and their spears into pruning-hooks: nation shall not lift up sword against nation; Neither shall they learn war any more.

"Yes, Arlene, that is the Kingdom of peace on the earth That is when Christ shall come to the Mount of Olives and then He will reign in person from Jerusalem and be King of the whole earth. Wonderful time! I wish He would come. But it's the Rapture we are looking for remember, and in the Kingdom time we shall be there to enjoy the wonder of a millennium of peace and joy with a perfect condition like the Garden of Eden before

man sinned and brought all this grief and sorrow to earth."

"Oh, I think I see something else. Why, Marjorie, I've blamed God for all this terrible condition in the world—wars and suffering and confusion. But it's Satan's fault and man's fault too, isn't it?"

"Yes, man chose sin and all its consequences and has continually rejected the provision that God has made for man's redemption, Arlene. But God in His mercy and grace is just letting man have 'his day' to prove that he is helpless and hopeless. But the Bible says 'the long-suffering of our God is salvation.'"

"Do you mean to say, Marjorie, that God is letting all this tragedy of strife, upheaval and suffering continue that people in their desperation will turn to the Lord for salvation?"

"Yes, I believe that is true. When everything is peaceful and prosperous, people become so satisfied with themselves they don't realize they need the Lord. Most people in these days need to be alarmed to become awakened to realities. You have observed that in your short lifetime, haven't you?"

"Yes, I'm sure it's true. My personal experience tells me that. Perhaps if I had not become so perturbed about my own questions and doubts as related to the Scriptures and world conditions, I should never have let out what was in my own heart, and consequently should not have had the answer, Marjorie."

"Well, it is so gracious of the Lord to permit testing and trial to come that the lost might be driven to Him, if they don't see their need otherwise. Christians learn to know Him better through trial too. Naturally, man is only receiving the just consequences of his sin. You see, God warned man of the result of disobedience before he sinned in the Garden of Eden, but he refused God and chose Satan. It seems to me that it is only mercy and marvelous grace from the loving heart of a God Who yearns over sinners, that gives any of us a chance."

"Well, I've really been a Christian since I was a little child, Marg, but I never saw spiritual truths as clearly as I have today. If only Jack could just see some of these things, I believe he would change too."

"I'm sure he would. Ever since Christ came into my heart I've been concerned about him. I'm sure the Lord put the burden there and wants us to pray for him. Shall we pray right now, Arlene?"

The two girls knelt beside the window seat and in prayer found fellowship with the living God and together realized increasingly the joy of fellowship with each other in spiritual realities. Rising from their knees, Marjorie slipped her arm about the slender waist of her friend and said with warmth and gentleness, "You know, Arlene, I've always thought the world of you as a friend, but it seems today our friendship has become so much deeper and has really become cemented in the Lord."

"That's the very way I feel about it too, Marjorie, and we haven't even talked about your trip and all the things that have usually meant so much to us. Now the afternoon has gone. My, My!" Arlene exclaimed, looking at her watch, "it's already time for dinner. I hadn't realized we had talked so long. Marjorie, won't you stay for dinner?"

"It has been so lovely to be with you again, Arlene, but really I must go now, thank you, so much. I haven't seen Dad yet and he will be home for dinner. We can talk about the other things next time. They can wait, can't they; but I'm so glad the important things all came out today."

"Yes, all because I was in such a turmoil. I'm ashamed that I greeted you the way I did with all my troubles when I hadn't seen you for months."

"Arlene, dear, I'm so glad it all happened as it did, and I love you more than ever because you let me see the inside of your heart today. The Lord timed it all for your sake and mine, and for Jack's sake too, because God answers prayer; don't you believe it, Arlene?"

"Yes, really I do. We must plan somehow to have you talk with him — Oh, I have an idea! Won't you come to dinner on Monday night? Of course, I want you to come because I want you; but that is Jack's night home, and we usually have something special. Then it can all come up naturally about your vacationing. That will lead to the subject we have talked about today, Marjorie. Will you come?"

"That will be delightful. I shall be happy to come. You are a dear schemer to plan things that way. I shall be here, Arlene. In the meantime, we must pray. Only the Lord can change hearts, but He is able. His Word will hit the mark. Now, I must be going; good-bye."

"Good-bye, Marjorie. You don't know what our talk has meant to me today. See you on Monday evening sure."

PART II

Monday evening came at the Caldwell home. The dinner hour had arrived but Marjorie Blair failed to put in her appearance. Mr. Caldwell, returning from the office, had parked his car in front of the house and was dressing for dinner. Jack, however, had not come and Mrs. Caldwell was growing anxious. While she finished the dinner preparations, Arlene waited for her friend in the library of their spacious dwelling.

Stepping to the door, Mrs. Caldwell spoke with a tone of concern: "Arlene, what could have happened that Marjorie and Jack are so late?"

"Well, Mother, I'm sure I can't imagine, but they will be coming soon, surely. Jack is rarely on time any more, but I think I shall call to see if Marjorie has left the house."

After dialing the number, Arlene waited, but no response came.

"Mother, I get no answer. Marjorie must be on her way. No one else seems to be at the house either."

Suddenly the household was startled by the shrill siren of a huge fire engine as it swept past and roared and clanged around the corner, entering the street parallel to their own. Arlene, rushing to the door, exclaimed, "Mother, they are stopping in the next street. Look, look! See the smoke. Come on, Dad, let's go," cried Arlene catching her father by the arm as he watched at a window. Arlene rushed toward the parked car her father had left a few moments previously, and Mr. Caldwell followed close on her heels.

"Daddy! Arlene! You can't rush off this way when you have a guest coming. What can you do at a fire? Be careful now, do be careful," Mrs. Caldwell cautioned anxiously as she followed them to the car.

Above the hum of the engine, Arlene shouted, "Mother, don't worry. We'll hurry back. We can't miss a fire when it is so near. Perhaps that is where Marjorie is."

"We won't be gone long, Mother," called the excited husband and father, and they were away in an instant leaving Mrs. Caldwell watching a tongue of flame burst from the roof and lick up the foliage of an overhanging tree.

"Oh dear, oh dear, it must be the house where old Mrs. Herbert lives. How terrible!" moaned the woman as her loved ones sped away in the direction of the fire.

When Arlene and her father reached the scene, firemen were already pouring streams of water into the flame, and traffic police kept the gathering crowd at a safe distance. Across the street, Mr. Caldwell and his daughter stood at the curb and watched. An ambulance careened around the corner and stopped before the burning house. From a side entrance opposite the smoking roof two men emerged carrying a person on a stretcher and a young woman followed them.

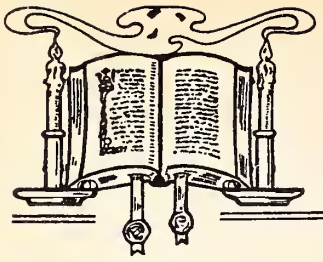
"Dad!" Arlene gasped. "Look, there is Jack helping to carry poor, sick Mrs. Herbert. What has happened to Jack that he would do that? And there's—there's Marjorie Blair, sure as I live. What a girl!"

"They must have happened along when the fire started, so were there to help," returned the father.

"That is just like Marjorie, Dad, but imagine Jack helping to carry that sick old lady. They must be sending her to the hospital. But, I didn't think Jack had heart enough to help anybody in distress. He has been terrible lately."

"Arlene, aren't you a little hard on your brother? You know, dear, a situation like this usually reveals what

(CONTINUED ON PAGE 370)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

Fourth Quarter, Lesson 10 — Sunday, December 3, 1939

SPREADING THE GOOD NEWS

Lesson Text: Matthew 10
Printed Text: Matthew 10:24-39
Devotional Reading: Ps. 103:1-5, 8-12

Golden Text: "And let him that heareth say, Come" (Rev. 22:17).

King James Version

Matt. 10:24 The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess Me before men, him will I confess also before My Father Which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father Which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And a man's foes shall be they of his own household.

37 He that loveth father or mother more than Me is not worthy of Me: And he that loveth son or daughter more than Me is not worthy of Me.

38 And he that taketh not his cross, and followeth after Me, is not worthy of Me.

39 He that findeth his life shall lose it: and he that loseth his life for My sake shall find it.

LESSON EXPOSITION

It is easy to tell from the title of this lesson that those who selected the Scripture and the title made no effort to establish a dispensational right division. Failure to make such a distinction would place the chapter in the Body age in which we live.

We cannot agree with this conclusion for two reasons. Our first one has already been stated in previous expositions, namely, that the Gospels are Jewish and cannot, interpretatively speaking, be applied to the Body age, which is called the "Mystery" by the Holy Spirit (Eph. 3:1-9). The second reason is found in the discovery of a division in the center of the text under discussion. Such an outstanding scholar as Dr. C. I. Scofield recognizes that from verse sixteen to the end of the chapter, the Tribulation age is the setting for the prophecy (Scofield Bible, p. 1009). The first fifteen verses fall in the Law dispensation in which they were spoken.

For the benefit of those who believe Matthew to contain Body truth, we would like to draw attention to several verses in chapter ten which prove to be insurmountable barriers to such an interpretation. In Israel the soul recipient of the Gospel message in this age? (See verse 6.) Is our message a Kingdom message? (See verse 7.) Can we raise the dead? (See verse 8.) Are Christians scourged in synagogues in this age? (See verse 17.) Is it true that preachers do not have to prepare their sermons? (See verse 19.) Is this Christ's return in the air or on Mount Olivet? (See verse 23.) We ask the above questions in kindness, hoping to awaken God's people to the impossibility of viewing the book of Matthew, especially chapter ten, as Body age truth. In writing these words, we are well aware of the oppostion which we have encountered, and will continue to meet. In reading the works of a very well-known scholar on the book of Matthew, we find to our amazement that he divides the chapter like this: verses five to fifteen covering the period from the call of the disciples to the death of Christ; verses fifteen to twenty-four covering the period from the crucifixion to the fall of Jerusalem; verses twenty-five to forty-two covering the Body age. This interpretation is not as radical as some, yet it does leave the Tribulation out of the picture, a mistake which we believe leads to a "black out" of understanding of the Word of God.

We shall retain the tribulational setting in our outline: I. Tribulational Persecution (Matt. 10:24-26); II. Tribulational Preaching (Matt. 10:27); III. Tribulational Punishment (Matt. 10:28); IV. Tribulational Protection (Matt. 10:29-33); V. Tribulational Program (Matt. 10:34-36); VI. Tribulational Paradox (Matt. 10:37-39).

I. TRIBULATIONAL PERSECUTION

Matthew 10:24-26

Christ did not leave His followers in the dark regarding the coming persecution which they should suffer for His sake. But it was one thing for Christ to warn them and it was another thing to get them to be courageous, and, as Paul put it, joyful in the face of persecution (II Cor. 12:10). The opening words of this portion, verse twenty-four, reveal Christ's attempt to show His disciples the reasonableness of persecution. The disciple, or servant, is not better than his master and since He, as their Master, received persecution, how much more should they also expect to be persecuted. The gist of verse twenty-five is, that since Christ was called Beelzebub by His enemies (Matt. 12:24) then they, as His followers, should also expect to be called children of Beelzebub. This effort to remove the surprise element from Christian persecution is followed out by Peter, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (I Pet. 4:12). Also, "Marvel not, my brethren, if the world hate you" (I John 3:13). Both Peter and John heard the words of our Lord in this regard and thus their utterances here are an echo of His teaching.

The disciples, in the latter part of this chapter, represent the remnant or 144,000 preachers of the great Tribu-

lation (see Rev. 7:4-8 and 14:1-5). The reality of their persecution in the Tribulation is seen in Revelation 6:9-11 where they are represented as disembodied souls, their bodies having been killed by their enemies, and they are resting under the altar.

II. TRIBULATIONAL PREACHERS

Matthew 10:27

The twenty-seventh verse speaks of special revelations from God. God speaks to the elect remnant in darkness, that is, in secret, and they speak it forth so all can hear. God speaks into their ear and they preach His Word forth from the housetops (Rev. 12:17). The nineteenth verse of this same chapter teaches the same thing, "Take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak." Luke 21:14, 15 likewise teaches the same thing. We see at once the existence of a special condition. These Jewish preachers are commanded not to study or meditate, for God will tell them what to speak.

The subject of divine revelation has disturbed some to the extent that they have sought to receive direct revelation from God in this age. This is contrary to God's will, first of all because only Jews receive revelation (Rom. 3:1, 2), and those Jews who do receive revelation are either apostles or prophets. There are no apostles in this age, for Paul called himself the last of the apostles (I Cor. 4:9). Neither are there any prophets in the present age, for the apostle Paul places both apostles and prophets as the foundation of the Body age (Eph. 2:20). The superstructure of the Body contains the gifts of pastors, teachers and evangelists (Eph. 4:11). These last three fall into the full-orbed section of the Body age, that is, from 70 A.D. to the Rapture. We firmly believe that there has been no divine revelation since 70 A.D., and there will be none until after the Rapture. Second Timothy 2:15 is God's command to preachers of this age.

III. TRIBULATIONAL PUNISHMENT

Matthew 10:28

Christ would not promise His elect remnant escape from death. It seems to be natural for men to fear death, although Christians are taught the opposite (I Thess. 4:13). Christ's words to His disciples are that they fear not those who have the ability to kill the body, for they cannot touch the soul. This becomes a striking passage in refuting soul-sleeping teaching. The body, being mortal, does go to sleep, but the soul, being immortal, is fully conscious after the act of separation which is called death.

Christ continues with His remarks, reasoning that fear is a good thing, but that it should be fear of the Father in heaven Who has the power, not only to kill the body, but to judge the soul in Gehenna. The word "destroy" is undoubtedly used by the annihilationists to prove their point, namely, that the soul that does not honor God is eternally put out of existence. The Greek root for the word translated "destroy" is "luo" and, as used here with a preposition, is "appollumi." "Luo," according to such lexicons as Groves, Thayer and Berry, means "to loose." When used with "apo," it means, "to irrevocably loose." In ancient Greek manuscripts such as Xenophon, "luo" was used to describe the loosing of one end of a bridge in times of war to render it useless. The bridge was not annihilated, but rather loosed or changed. When God irrevocably looses a soul in Gehenna, the eternal destiny of that soul can never be changed. It is the same thought as Luke 16:19-31—the fixed gulf that cannot be crossed.

At the end of the Tribulation will occur what is termed as the judgment of the living nations discussed in Matthew 25:31-46. "Goats," or unbelievers, go away into everlasting punishment. This is what Christ refers to in the last part of verse twenty-eight.

IV. TRIBULATIONAL PROTECTION

Matthew 10:29-33

The same God Who judges unbelievers, and sends them to hell, watches over His own children. He is a loving God, and He is not willing that any should perish. Christ has just been presenting the gruesome, or dark side, of the Tribulation, but not He deals with the bright side. Using an example from nature, He proves to them the loving watchcare of the heavenly Father. He shows how the Father is touched by the slightest injury to one of His little feathered friends. Then in verse 31 He reminds the disciples that their lives are of more value than that of sparrows. Sparrows do not have souls, men do. We may live in a big world with over a billion and a half people, but God is so well acquainted with each one of His children, that He even knows the number of hairs in their heads. Philippians 4:6 and 19 take on a new meaning when we see them in this light. This protection, while in great evidence in the Tribulation, is also applicable to us in this dispensation. In the words of a familiar Gospel song, "Jesus Remembers When the World Forgets."

V. TRIBULATIONAL PROGRAM

Matthew 10:34-36

Verse thirty-four is the proof that a change had come in Christ's teaching to His disciples. The change was a prophetic one, which warned the people that there would have to be a tribulation, sometimes called "kingdom in violence" (Matt. 11:12), before the real kingdom of peace could reign on the earth. Christ is not the author of warfare, but the message of faith in God, which He sought to bring to men, produced conflict in their rejection of that message. Because of that rejection, as outlined in these verses, members of the same household will be enemies of each other. So great will be this rebellion against Jesus Christ, and the testimony of the elect remnant in the Tribulation, that the Anti-Christ will gather around him the greatest army that the world has ever seen and march against Jerusalem (Rev. 9:16). The famous battle of Armageddon will ensue; then will come the overthrow of the Anti-Christ and his forces by the Lord of glory, as described in Revelation nineteen. After this, the King of kings will become the Prince of Peace, and will reign for a thousand years before another conflict flares up called the battle of "Gog and Magog."

VI. TRIBULATIONAL PARADOX

Matthew 10:37-39

Christ knew, as He spoke, that there would be at least one quitter in the group before Him, and so He said, "He that taketh not his cross, and followeth after Me, is not worthy of Me." The cross of a disciple is to SERVE, SAVE and SUFFER. To SERVE means to follow His orders; to SAVE means to pluck a few lost souls from the road that leads to destruction; to SUFFER means to endure the persecution that always comes to the one who will not quit or recant.

The paradox is found in verse thirty-nine. Strange as it may seem, to find, or to save one's life, is to lose it, and to lose one's life, is to find it. This sounds impossible, until we see what Christ means. No man can serve both God and mammon. If a man save his life for mammon, or the devil, he will lose it for God. He that loses his life, that is crucified with Christ (Gal. 2:20) shall, by that act, really be saving it for all eternity. That which is gained from the worldly standpoint, pays no dividends in heaven; that which is foolishness or loss, from the worldly standpoint, pays eternal dividends.

VITAL TRUTH ILLUSTRATION

It is one of the most awful facts of the Divine justice that there may come a time when the heart is so calloused, that all the enginery of Divine grace can do no more (Heb. 6:4-6). There is a town in these United States, noted for its high culture and morality, which a hundred and fifty years ago had, and scornfully rejected, the ministry of one of the mightiest ministers of the grace of God since the days of Paul. He was practically driven out, though the Christian world was resounding with his fame. Other communities welcomed him with tender greetings. That generation long ago passed into eternity and has been succeeded by sons and daughters of like high culture and "liberal" unbelief, but there has never been a repentance because of this act of rejection, and in one hundred and fifty years that town has never had a revival! Their greatest evangelists have labored there in vain. We do not, dare not, go beyond the mere statement of the facts; but one thinks of Jesus uttering His awful prophecy over Chorazin, Bethsaida and Capernaum.

—Dr. C. I. Scofield

(Applicable to the Golden Text, and verses 40 and 41 of this lesson, and also to next week's lesson.)

POINTED QUESTIONS ON THE LESSON

1. Does the Bible indicate that there is to be a period of "great tribulation" on the earth? (Jer. 30:7; Matt. 24:21; Rev. 7:14)
2. What event will take place at the close of the Tribulation period? (Jer. 30:9; Matt. 10:23; 24:29, 30; Rev. 20:4)
3. Does God's Word teach that the individual believer today will suffer persecution also? (Matt. 18:7; John 15:18-20; II Tim. 3:12)
4. Who is the believer's example of suffering? (Matt. 10:25; Heb. 12:1-4; I Peter 2:21; 3:17, 18)
5. What preparation and study has God outlined for His followers:
   a. In the Tribulation period? (Matt. 10:19)
   b. In the present age? (II Tim. 2:15)
6. What is the nature of the Gospel message which will be preached during the Tribulation? (Matt. 24:14)
7. When the Christian dies, what happens to the soul? (II Cor. 5:6-8)
8. Has God promised protection to Israel in the Great Tribulation? (Rev. 12:5, 6)
9. Does God promise to keep and preserve the individual believer? (I Thess. 5:23, 24; I Peter 1:5; Jude 24)
10. How is the believer to be occupied while waiting for the Lord's return? (Luke 19:13; Rom. 12:11-21; I Thess. 1:9, 10)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

The "Good News" is the gospel message of the Lord Jesus Christ. It is good news to hear that One came to save the poor lost sinner. But in order to get the "Good News" out to those in the world, there needs to be a messenger.

When the Saviour was here on earth, He chose twelve men from among the people to be His disciples, and sent them forth spreading the word throughout the land that a Saviour was come to save them from their sins. These twelve men came from different walks of life, but the Lord used them as messengers in spreading the Gospel.

You remember the story in the book of Matthew where the Lord said, "Follow me and I will make you fishers of men" (Matt. 4:19). Those, who followed the Lord, went forth with real boldness. In God's Word we are told over and over again to "Fear not." None of God's children need fear, for the Heavenly Father watches over them. Since we are in His care, we are safe. As the disciples went out with the message, they went out trusting the Heavenly Father to care for them, and they were never disappointed.

Have you ever thought of the little sparrow who comes into your yard to eat the crumbs that are thrown out there? God watches over the sparrow, and knows when one is cast to the ground. If He cares for the sparrow, we know that He cares for our smallest need. He tells us that the very hairs of our heads are all numbered. The Heavenly Father loves and cares for His own, and we are His very own, the moment we trust Him as our Saviour. Why should we be fearful?

Just as the disciples of the Lord went forth telling of the love of the Lord Jesus, so we can tell those around us of His wonderful love. I am sure that some of your little friends would be happy to know that Jesus died for them. Why not tell them? The Lord wants you to do the things that you are able to do, and that is one way of spreading the "Good News."

Yours in His love,

Aunt Anna

Fourth Quarter, Lesson 11 **Sunday, December 10, 1939**

REACTION TO THE GOOD NEWS

Lesson Text: Matthew 11 and 12
Printed Text: Matthew 11:16-30
Devotional Reading: Isaiah 53:7-12

Golden Text: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matt. 11:28-30).

King James Version

Matthew 11:16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 Then began he to upbraid the cities wherein most of His mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father; for so it seemed good in Thy sight.

27 All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.

28 Come unto Me, all ye that labour and are heavy laden, and I will give you rest.

29 Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For My yoke is easy, and My burden is light.

LESSON EXPOSITION

This lesson deals with the two divisions of mankind; namely, those who accept the Lord Jesus and those who do not. Contrary to the belief of most men, the division of mankind is neither financial, social, geographical, political, or economic. God's division is based on men's attitude toward Jesus Christ. Our first point is, "Rejecters—What God Does to Them" (Matt. 11:16-24). The second point is, "Accepters—What God Does for Them" (Matt. 11:25-30).

I. REJECTERS—WHAT GOD DOES TO THEM

Matthew 11:16-24

It is certain that God cannot deal with rejecters or accepters alike. If He gives a desirable reward to the accepter, then, by the same token, in order to be a righteous God, He must give an undesirable penalty to the rejecter. We shall see presently what God does to the latter group.

The generation spoken of in verse sixteen refers, of course, to the Jewish race. We are told in John 1:11 that "He came unto His own, and His own received Him not." Christ was a Jew, and "His own" refers to Israelites. The particular instance of rejection which our Lord lays at the feet of the Jews is that of John the Baptist's Kingdom offer discussed earlier in this chapter. In

exposing the perverseness of the Jews, Christ uses an apt similitude. He says that they are like sullen children who quarrel on every attempt of their fellows to please them or to induce them to join in the diversion for which they meet in market-places. Their companions pipe a cheerful tune to engage them, but they refuse to dance to it. They simulate the mournful strains of the funeral, but they refuse to lament. Such a capricious disposition is often observed in children and is thought to deserve correction. Yet, points out our Lord, in a matter of infinite importance, the people of that generation copied this juvenile caprice. He used means to prepare them for the blessings of the Gospel, but they objected to all. John came, abstemious and austere, and they said, "He is a melancholy lunatic and possessed of the devil." The Son of man came, free and sociable, eating and drinking, without austerity. He partook of entertainment as circumstances required, but instead of being pleased with His courteous and sociable demeanor, they maliciously and absurdly called Him a gluttonous wine-bibber; and because He went among notorious sinners, such as publicans, to reform them, they accused Him of loving their characters and company.

The last phrase in verse nineteen is, "But wisdom is justified of her children." Dr. Scott has paraphrased this sentence as follows, "The divine wisdom in these and all appointments will be perceived, approved and adored by those who are born and taught of God and thus made wise unto salvation." The latter part of first Corinthians two contains some helpful instruction along this line by the apostle Paul. The gist of these verses is that the natural man cannot perceive or understand the things of the Spirit of God, whereas the born again man, by the aid of the Holy Spirit, is able to employ spiritual discernment in all things, as verse sixteen puts it. He has the mind of Christ.

We have discussed above, the PERVERSITY of the Jews. We now proceed to the PLIGHT of the city. In verses twenty to twenty-four inclusive, we have our Lord's indictment of the special cities in which He has made unusual efforts to turn the hearts of the people from wickedness to righteousness. It is the rejection and the prediction of judgment with which these verses deal.

Our Lord turns the minds of His listeners to the sin and judgment of ancient Tyre and Sidon. Both were very wicked cities, and because of their iniquity, the prophet Ezekiel predicted their downfall, recorded in the twenty-sixth chapter of Ezekiel. All were familiar with the prophecy of how Tyre should be utterly destroyed; and how completely the prophecy was fulfilled, even to the laying of the timber and the dust in the midst of the waters. Her walls were to be torn down, her towers leveled, and she was to be made like the top of a rock. Sidon was also judged, but after devastating attacks by enemies, was to remain as a city. We are told by such a distinguished man as Sir John Urquhart that these fulfilled conditions exist even unto the present date. In no wise attempting to minimize the sin of these two cities Christ draws a comparison between them and the present ones, Chorazin and Bethsaida, to demonstrate that the present two are worse; and because of additional light are, therefore, held more responsible.

Some might attempt to force into verse twenty-one the idea that the two contemporary cities were dealt with fairly, thus given a fair chance to accept Christ, whereas Tyre and Sidon were not. This would be an insinuation that God does not deal fairly with all men. "A God of truth and without iniquity, just and right is He" (Deut. 32:4). We believe unqualifiedly in the absolute justice of God in giving every man, who has breathed the breath of life, a fair chance to accept or reject the way to eternal life. It is true that missionaries have not penetrated every part of the world. It is equally true that the printed Word of God has not been spread into every dark recess of Satan's kingdom. But it is equally true, that God is not limited by such finite vehicles and that He is quite capable of getting the Gospel, through one means or another, to every man from Adam to the Great White Throne. We are reminded in this connection of the testimony of Psalm 19:1-3, "The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." Unbelieving man is without excuse.

Our Lord draws the same distinction between Capernaum and Sodom. He makes the prediction that Capernaum will be brought down to hell because of her sin. As uncomfortable as this thought is, nevertheless, it is true. There is a place of punishment for those who refuse God's way of salvation. Hell, or the lake of fire, as it is so named in the Word of God (Rev. 20:15), is not an imaginary place as Christian Science would have us to believe, neither does it have an annihilating effect upon its victims as Russellism has taught. In spite of many opinions to the contrary, we must state clearly that the lake of fire is a place of eternal, conscious punishment for those who reject Jesus Christ as a personal Saviour.

Now and then we learn of an over-enthusiastic evangelist who makes the statement, that sinners can go so far in their rejection of Jesus that they cross a dead-line, after which there is no more hope for their souls. We would like to vigorously disagree with this anti-Grace theory. It does not hold water in the face of such Scriptures as: "Now is the day of salvation," "He is not willing that any should perish," "Whosoever will, let him take the Water of life freely," "Whosoever believeth in Him should not perish, but have everlasting life." God's grace is never exhausted. The only time that a man in this age can get beyond the privilege or possibility of accepting that salvation is physical death. The Scripture does not hold out any second chance for man, but, on the contrary, indicates that a man's eternal destiny is settled before he leaves this life; and is thereafter irrevocable. The great gulf between paradise and hades cannot be crossed (Luke 16:19-31).

II. ACCEPTERS—WHAT GOD DOES FOR THEM

Matthew 11:25-30

Verses twenty-five and twenty-six are a prayer that Jesus offered unto His Father. In this prayer He thanks the Father for the revelation of spiritual truths to the humble in heart. This is the same thought that was earlier expressed in verse nineteen. God does not measure wisdom and knowledge according to man's standards. We are reminded in the first chapter of I Corinthians about God's attitude toward worldly wisdom: "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent" (verse 19), also "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men" (verse 25). It is true enough that God's thoughts are as high above our thoughts as the heavens are above the earth, but we have consolation and the assurance that if we will become as little children in the sight of God (Matt. 18:3), we shall be ushered into His very presence to sit at His feet and to learn the wisdom which is from above.

It is impossible, however, for a man to reach this acme of spiritual growth, without recognizing the truth taught in verse twenty-seven, that no man knows the Father save His Son Jesus Christ and no man can know the Father unless he comes through the mediatorship of His Son. "No man cometh unto the Father, but by Me" (John 14:6). "There is . . . one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). The Unitarians place great emphasis on the need of knowing the Father. But they make their mistake in eliminating Jesus Christ, the second Person of the Trinity, from their thoughts and teaching.

Christ, the Son, as God the Father's representative here on earth, and being very God Himself, has a right to make the offer which He does in verse twenty-eight: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." This is, first of all, an invitation to discard the old yoke at Jesus' feet. This invitation is so worded as to include every man. There is no man who, being really honest, could deny that he is heavy laden. It is the unbearable burden of sin to which Christ refers. Peter speaks of it as a burden which neither we nor our fathers were able to bear (Acts 15:10). While it is not stated in so many words in verse twenty-eight that these are bearing a yoke, yet by contrast with verse twenty-nine, we are certain that this is the yoke of bondage (Gal. 5:1).

After inviting the heavy laden to remove their yoke

and promising them rest for having done so, Christ reminds them that they must not be yokeless. This is not a carefree life, and since we must bear a load, a yoke lightens the load. Therefore, our Lord offers us the yoke of meekness and humility, and knowledge of Himself. Here again, we find rest. The first time it was REST in getting rid of the yoke of sin. This time it is REST in working for the Lord. He promises that His yoke is easy and His burden light. The reason for this is that Christ has paid the penalty of our sin upon the cross. There is no more burden or debt of sin upon me after taking His yoke.

Jesus paid it all,
All to Him I owe.
Sin had left a crimson stain,
He washed it white as snow.

VITAL TRUTH ILLUSTRATION

I could not help reading the signs of the times at the (New York) World's Fair. In the Perisphere we were told that it was the largest sphere ever constructed by man. Yet it was resting on a sphere millions of times greater, which God had made, and one of millions in infinite space . . .

Mr. Kaltenborn's voice peals out over the "World of Tomorrow" (without any churches), and mouths generalities about unity, freedom and brotherhood, with never a word about God. Across the way the red flame of Communism, atop Soviet Russia's $6,000,000 building, rears its height above everything but the Trylon. This aggressively godless nation had its hundreds of representatives milling about in this magnificent temple, spreading propaganda among Americans for an atheistic, communistic internationale.

The only religious building of note at the Fair is the Temple of Religion. When I visited it, its huge hall was almost deserted. They told me that no distinctively Christian message could be delivered from its rostrum. Jews, Protestants, Catholics, Buddhists, Mohammedans and what not have effected a cooperation of compromise which is traitorous to Christ. In the monastic garden to the rear are paintings depicting "the evolution of religion."

Dr. George Wells Arms puts it this way: "The Temple of Religion at the World's Fair is the devil's smoke screen to hide the cross of Jesus Christ from the people. It lifts high its head and says, 'We stand for tolerance and religious freedom,' whereas it means indifference to the truth, a spineless morality, no sure standard of righteousness, and a condition where every man may do what is right in his own eyes."

—From "The Lookout"

POINTED QUESTIONS ON THE LESSON

1. What are the consequences of sin? (Ezek. 18:4: Rom. 7:5; James 1:15)

2. What does the Scripture say of the unsaved person? (Rom. 6:13; 8:6; Eph. 2:1)

3. Did Christ die for every soul? (John 3:16; I Tim. 2:6; Heb. 2:9; I John 2:2)

4. Does the Bible teach that there is a coming judgment? (Acts 10:42; 17:31; Rom. 2:16; Heb. 9:27)

5. To which person of the Godhead has the task of judging been committed? (John 5:22, 27; Acts 10:42; 17:31; Jude 14, 15)

6. Does the Word of God teach that there is a hell? (Ps. 139:8; Matt. 10:28; Luke 16:23; Rev. 1:18)

7. Is there only ONE way to be saved? (Matt. 11:27; John 14:6; Acts 4:12; 16:31; Heb. 7:25)

8. From what is the Christian set free? (John 8:32, 36; Rom. 8:2, 15, 21; II Cor. 3:17; Gal. 5:1)

9. Should the Christian use his freedom as a license for living a careless life? (Rom. 7:6; I Cor. 8:9; 9:19; Gal. 5:13; I Peter 2:16)

10. Does God promise rest to those who will come to Him? (Ps. 116:7; Isa. 11:10; Matt. 11:28; Heb. 4:3-11)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

What would you do if someone would say to you, "Come unto me, and I will give you something that you like"? Your thoughts would go to all the things that you would like to have, and hope that you would receive them from the one who told you to come. Maybe you would stand back and watch the other boys and girls go forward, waiting to see whether what they had promised really happened.

In God's Word we have the Saviour's promise, "Come unto Me, and I will give you rest." What a loving invitation the Lord gives. To come to Jesus is to find rest for your soul. Every one must come to Him to find that rest. There is only one person who could have made such a promise, and that One is JESUS. Jesus is God, and only God can give rest to the heart and soul of sinful man.

Even the smallest children know that when they have done something wrong, there is no rest or peace in their hearts until they go to mother to tell her what they have done. Sin brings unrest to the heart, but Jesus brings rest and peace.

After we come to Jesus, He tells us to take His yoke and learn of Him. In the days gone by, even before we had horses and buggies, many people used oxen to pull their carts. A yoke was made for two head of oxen, so that they might share the load. The yoke was made of wood, with a place for the heads of the animals, and then hooked to the cart or wagon. When the driver would start out with his team of oxen, unless they both carried the load, one was sure to suffer. Sometimes the yoke about their neck would rub and cause them to suffer. It was needful for both of the animals to pull together. Now when Jesus says, "Take My yoke upon you, and learn of Me" we can understand a little better what He meant. If we carry the load alone, we must needs work hard. If we go with the Saviour, He shares it with us, and the heavy burden of sin is lifted. Why go through life bearing our own burden, when Jesus has said, "Take My yoke upon you and learn of Me"?

Dear little friend, have you taken Jesus as your Saviour? Have you answered His loving invitation, "Come unto Me"? He died on the cruel cross to free your soul from sin. After you take Him as your Saviour, He teaches you to cast your every care on Him. May you heed His call to "Come," and find the rest and peace that He alone can give.

Yours in His grace,

Aunt Anna

Fourth Quarter, Lesson 12 **Sunday, December 17, 1939**

PARABLES OF THE KINGDOM

Lesson Text: Matthew 13:1-53
Printed Text: Matthew 13:3-8, 31-33, 44-46
Devotional Reading: Proverbs 2:1-8

Golden Text: "Incline your ear, and come unto Me: hear, and your soul shall live" (Isa. 55:3).

King James Version

Matt. 13:3 And He spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth

fruit, some an hundredfold, some sixtyfold, some thirtyfold.

Matt. 13:31 Another parable put He forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 Another parable spake He unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

Matt. 13:44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

LESSON EXPOSITION

The Scriptures given cover five of the eight parables given by our Lord in the thirteenth of Matthew. Under each one of the parables which will furnish the basis for our outline, we shall endeavor to give both the dispensational setting and personal application. We are very frank in stating that it is difficult to find helpful material on the subject of the parables when studying them from the dispensational angle. Most of the writers deal with the personal angle, freely stating that the Church is the Kingdom of Heaven referred to in the parables. We have therefore drawn heavily on material taught us by our teacher and friend, Clifton L. Fowler, the editor of this magazine. The outline is I. The Parable of the Sower (Matt. 13:3-8); II. The Parable of the Mustard Seed (Matt. 13:31, 32); III. The Parable of the Leaven (Matt. 13:33); IV. The Parable of the Treasure (Matt. 13:44); V. The Parable of the Pearl (Matt. 13:45, 46).

I. THE PARABLE OF THE SOWER

Matthew 13:3-8

There is something especially delightful about studying the parables, because by the very promise of our Saviour we realize that we are being inducted into some of the choice mysteries of God Himself. In verse ten of Matthew thirteen, we have the query of the disciples as to the significance of the parables. Christ gave the following answer in verse eleven: "He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."

Neither are the parables as difficult to understand as they might be, for Christ Himself has given several interpretations. For example, the interpretation of the parable of the sower is given in the thirteenth chapter of Matthew, verses eighteen to twenty-three.

The first thing we need to do is to observe the different symbols used, and to determine their significance. Here is the list:

1. Sower—The Lord Jesus (Matt. 13:37)
2. The Seed—The Word of the Kingdom (Matt. 13:19)
3. Sowing—Preaching (Matt. 13:19)
4. Birds—Spirit Beings, in this case evil (Matt. 13:19; Rev. 18:2)
5. The Wayside—Non-understanding ones (Matt. 13:19)
6. Stony Places—Rootless (Matt. 13:21)
7. Thorny Places—Fruitless, has a life root but no fruit (Matt. 13:22)
8. Good Ground—Understanding ones (Matt. 13:23)
9. Ground, soil, and dirt—Man, in this case Israel (Gen. 2:7)
10. Sunshine—Jesus Christ (John 8:12)
11. Thorns—Sin (Matt. 13:22)
12. Harvest—End of the Age (Matt. 13:41)
13. Field—The World (Matt. 13:38)

In studying the parables, we find that the principal Man, or the Sower in this case, is always the Lord Jesus. In the second symbol, we stated that the seed represented the word of the Kingdom. Notice that this is the gospel of the KINGDOM, not the gospel of GRACE which we preach in this age. Lest we be misleading, we must say that both messages are grace messages, but the one has to do with the Kingdom, and the other with the Body age. The preaching represents the preaching of Jesus Christ, the disciples, and the 144,000 whom they typify. Please notice in verse nineteen that the noun "one" is in italics, meaning that it was supplied by the translators. It should have been rendered "wicked beings." The harvest in the twelfth symbol refers to the end of the Tribulation age. We believe, unhesitatingly, that this parable, as well as all the rest, belongs to the Tribulation, but we shall prove our point more definitely a few lines further along.

With this thought in mind, we understand the interpretation of this parable to be that the Jews of the Tribulation will be divided into three classes. The first or unbelieving group is represented by the seed which fell by the wayside. The seed was not understood (received) and consequently was caught away or dissipated by the wicked beings (II Cor. 4:4). The next two groups represent believing Israel that is, the nation at large. We arrive at this conclusion by determining if the seed took root and grew. The following verses verify our belief that the seed grew: Matthew 13:5, 7, 20, 22. The expression "yet hath he not root in himself" in verse twenty-one must refer to development rather than absence of root, for no seed can grow without a root. The last group, namely, the seed that fell in good ground not only grew, but it grew well. It bore much fruit. This represents the Elect Remnant. The expression in verse twenty-three, "hundredfold, some sixty, some thirty" refers, we believe, to the per cent of acceptance on the part of different groups of people. In some cases, after the preaching of the Word by the 144,000, there will be one hundred per cent acceptance, in other cases sixty per cent, and others, thirty per cent. Any preacher of God's Word will know that this is unparalleled reception of God's Word.

Lest some of our readers stumble over our insistence that this parable belongs in the Tribulation age, we submit three propositions as follows:

1. THIS PARABLE SPEAKS OF A DISPENSATION DURING WHICH THE SCRIPTURE PREDICTS A UNIVERSAL KINGDOM TESTIMONY. According to God's Word, every one of the four groups into which the Tribulation is divided hear the Word of God. There is no universal preaching of the Gospel in this present age, nor is any promise held out in the Scriptures for such. The only age which has such a testimony is the Tribulation age (Matt. 24:10-15).

2. THIS PARABLE SPEAKS OF A DISPENSATION THAT HAS A FRUITAGE OF SOULS UNEQUALLED IN ANY OTHER DISPENSATION. (Please refer to the hundred per cent, sixty per cent and thirty per cent discussed above, verse twenty-three.)

3. THIS PARABLE SPEAKS OF A DISPENSATION WHICH HAS THE HARVEST AT ITS END. The Body age has its Bema, or Judgment Seat of Christ (Rom. 14:10), but even this is not a harvest. The harvest occurs at the end of the Tribulation age (Matt. 13:41; Rev. 14; Joel 3:9-13; Matt. 25:31-46).

The personal application of this parable is not difficult. Israel is a picture of the individual believing soul, the nation Israel represents part of the hearers of that word of the kingdom in the Tribulation age. We, who preach God's Word in this age, know that some of the seed falls by the wayside, meaning uninterested unbelievers; some of it falls in stony places—it takes root, but there is no development in the Christian's life. Some of the seed is well received and takes root, the individual walks with the Lord for a time, then is carried away by the tug and magnetism of the world. We are sorry to have

to admit that the analogy breaks down at this point, for those who receive the seed into good ground are very much in the minority, but thank God there are a few, and what a pleasure to work with and fellowship with those who receive the Word of God and bear fruit.

II. THE PARABLE OF THE MUSTARD SEED

Matthew 13:31, 32

This time it will not be necessary to make such lengthy demonstration of our teaching that the kingdom of heaven is the Tribulation. We find the following symbols in these two verses:

1. The Man—The Lord Jesus (Matt. 13:37)
2. A Mustard Seed—Nation
3. Field—The World
4. A Tree—Nation
5. Birds of the Air—Evil Spirits

It is incongruous that a mustard seed should grow into a large tree, but the Lord gave His disciples to understand that this growth was phenomenal, or miraculous. The nation of Israel, that is, the mustard seed, was sown in the field, the world, by God (Gen. 12:1-3). It is the only nation that ever started on the basis of faith (Gen. 12:1-3). Israel is not ordinarily the habitation of evil spirits, (birds of the air). There will come a time, however, in the midst of the Tribulation period when the Anti-Christ will make Jerusalem his headquarters, and lo, some of the nation of Israel will become favorable to his blasphemous false trinity. It is at this moment that the true Israel becomes the habitation of the evil spirits. The Anti-Christ will make a covenant with Israel. He will have two capitals: Babylon, the political center, and Jerusalem, the religious center. All who accept him or cooperate with him will receive the fatal mark of 666 which is a designation of the unpardonable sin (Rev. 13:18).

The application to the present age is that we do not make the same mistake, harboring evil spirits or even tolerating those who fellowship with them. We refer specifically to Mormonism, Christian Science, Spiritism, Pentecostalism, the African Order of Voodoism, and the oriental religions, such as Buddhism, Hinduism, and many, many others which we could add to this list.

III. THE PARABLE OF THE LEAVEN

Matthew 13:33

This is a parable about a meal offering into which a woman put leaven. Leaven is always a type of sin (Mark 8:15) in spite of the assertion by many men that leaven refers to the Gospel. There are just two women in the Bible, the woman of Babylon and the woman of Israel. Babylon represents everything that is bad and Israel everything that is good. Israel herself has become bad, but out of Israel's loins came the best Man Who ever lived and Who died upon the cross for the sins of mankind—we refer to the Lord Jesus Christ. The meal offering, spelled "meat offering" in the Old Testament (Num. 15:9), refers to the humanity of the Lord Jesus. The fineness of the meal bespoke His absolutely perfect sinlessness. The three measures typified the trinity. The picture that is drawn before us here of the Tribulation is that the Anti-Christ will inject false teaching, blasphemy into the story or plan of salvation. This is done by setting up a diabolical false trinity and causing men to fall down and worship the second person of that false trinity (Rev. 13). The religion of the Anti-Christ becomes the leaven which is injected into the pure Gospel.

IV. THE PARABLE OF THE TREASURE

Matthew 13:44

The symbols listed here are:

1. The Treasure—Israel
2. The Field—World
3. A Man—The Lord Jesus

At the beginning of the coming Tribulation, Israel will be scattered or hid in the world, as she is today. The promised, universal restoration will not occur until after the Tribulation is well under way. Notice that Israel is hid in the earth. This is always connected with sin (Rev. 6:16; Gen. 3:8). This hiding is not to be confused with hiding in heavenly things which is connected with righteousness, "Hid in God." Israel's hiding in the world is connected with sin.

We have here a beautiful picture of redemption. Christ, the Man, paid the purchase price, which was death on the cross, not only for the treasure, His people, but for the field, that is, the entire world (John 3:16). There is no restricted redemption here. He tasted death for every man (Heb. 2:9). Those who believe in the wicked doctrine of predestination to hell will have to remove this verse from their Bibles. A Jewish Messiah died on a cruel cross for Jewish sinners, but praise God He loved every man and that includes Gentiles (Rom. 1:16).

V. THE PARABLE OF THE PEARL

Matthew 13:45, 46

A pearl is not formed like other stones, for it is an accretion. A pebble or some piece of foreign matter finds its way into the shell of an oyster, and in order to protect itself the oyster forms a coating over the obstruction. Thus we see that a pearl is formed or composed of a gathering.

This parable has the exact opposite meaning to that of the one discussed above. The parable of the hid treasure showed Israel scattered but this shows Israel gathered together, restored. The man, of course, is the Lord Jesus. The pearl is Israel and the sea represents the Gentile nations. This pearl is taken out of the sea and brought to a place chosen by the Man. Israel is rescued from the sea of Gentile nations and restored to the promised land. What a wonderful day that will be when all of Israel's patriarchs, Abraham, Isaac, Jacob, David, Solomon, and all the nation itself are gathered together—a national accretion.

VITAL TRUTH ILLUSTRATION

One of the first diamonds found on the South African diamond fields was picked up by the child of a small farmer, as he was playing beside a brook near his father's cottage. Some months afterward a peddler came to the cottage with a pack on his back. As he was displaying his wares, the peddler spied the stone on a shelf in the room. He took it up and examined it, and then asked the mother what she would take for it. She pointed to the child and said, laughing, "It belongs to the bairn, not to me." The peddler then offered the boy a box of wooden soldiers, worth a few cents, in exchange for the stone, and the child gladly accepted the offer. The peddler took it to Capetown, where he sold it to a jeweler for a large sum of money. When the jeweler sent it to Europe to be sold, he obtained $125,000 for it, and it now adorns a royal neck.

—"The King's Business"

Note—Find the contrasts in this story to the action of the One who "sold all that he had" to buy the "field" where Israel is hidden, and the pearl of great price which is the church.

When the beloved Dr. D. M. Stearns was in a pastorate at Scranton, Pa., he commented once upon the expression, "one hundred fold;" and the next day a banker member of his congregation said to him as he entered the bank, "Dr. Stearns, do you know how much one hundred fold is? I have been doing some figuring, and I find that it is ten thousand per cent." Dr. Stearns intimated that that was a little surprising to him, but he was convinced by a study of the banker's arithmetic. When he came to the Church of the Atonement at Germantown he preached that same sermon, and a banker in that congregation went home saying, "The dominie is all right on theology, but a little off in percentage." But when that banker began to figure, he found out that the dominie was right; and Dr. Stearns thereafter changed the title of that sermon from "one hundred fold" to "ten thousand percent." Is OUR seed-sowing producing that much?

—"The Sunday School Times"

POINTED QUESTIONS ON THE LESSON

1. Why did Jesus speak in parables? (Matt. 11:25; 13:10, 11, 13; 16:17)

2. To whom were the parables particularly addressed? (Ezek. 12:2; Matt. 13:14-18)

3. How did the attitude of Israel effect their comprehension of truth as revealed in the parables? (Mark 4:10-13; Luke 8:11, 12; John 12:40, 41)

4. How did Israel's attitude effect God's dealing with them? (Acts 28:26-28; Rom. 11:1-8; II Cor. 3:13-16)

5. Is prophetic dispensational truth as presented in the parables of any personal value? (Acts 15:5-12; I Cor. 10:6-15)

6. Why has God permitted "strong delusion" to come upon men today? (II Thess. 2:1-12)

7. Is leaven as employed in the Scripture ever symbolic of the Gospel? (Matt. 16:4-12; Luke 12:1; I Cor. 5:6-8)

8. What other meanings are typified by the word TREASURE? (Matt. 6:19-21; Rom. 2:5; II Cor. 4:7; Col. 2:3)

9. What does the "field" represent in Scripture? (Matt. 13:38)

10. How does Matthew 13:44 compare with the believer's identification with Christ? (II Cor. 8:9; Col. 3:1-4; I Pet. 1:18-20; 2:24)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

Today we are going to talk about sowing seed. Have you ever watched the farmer in the spring of the year as he puts in the seed? The first thing he does is to get the ground ready for the seed. Perhaps he has just moved to the farm, and finds that the ground is full of rock. That would not be a very good place to plant the seed, would it? Well, the farmer ploughs the ground, and sometimes puts new dirt with the soil, and makes it ready for the seed to be planted. After he sows the seed, he expects it to produce for him. But even after the seed is sown, he must keep the weeds out of the garden, because as time goes on the weeds will choke out the good seed. How happy the farmer is when the seed has grown and brings forth fruit. Although he may have to spend a lot of time in getting it ready, it has been worth while.

Sowing the seed of the Gospel is like sowing the seed in the farmer's garden. The human heart can be so filled with the things of this life that the seed is choked, and it does not bear good fruit. The stony heart is the heart that is hard, and reminds us of the farmer's land filled with the rock. It must be dug up and better ground put in, so that the seed will be able to grow. The shallow heart is like the garden that needs deeper soil. The seed is sown, and grows up quickly, but does not last. The heat of the day causes the plant to wither, and the plant is gone.

In the parables which the Lord gives us in His Word, He teaches us that the Lord Jesus is the Sower going about sowing seed in the hearts of the people. The seed is the Word of God, the Bible. Some gladly hear the Word and are blessed of God. Others listen, but do not want to take it for themselves. They do not give the Word a chance to work. Then there are those who do not want to listen, and their hearts are hardened by sin. How the enemy of our soul delights in taking from us that which will bring blessing to our lives.

The Lord is faithful in sowing the seed, but how are we accepting it? Have you opened your heart to the Gospel story when someone has come to tell you the way to be saved? Does the seed fall on rich soil which will bring forth fruit? Or do you laugh when someone comes to tell you of God's love? The Word is sown, but it soon withers from your memory. You quickly forget that you were told of His wonderful love. Perhaps you have had a hard stony heart that will not even let the Gospel message enter your heart. The pleasures of this life crowd out the love for the Gospel, and there is no room for the Saviour.

May each of you boys and girls open your heart to the Saviour while you are young. Your heart will be soft and in good condition for the Word of God. If you reject the Word now, you will find that your heart will grow harder as the years go by. Jesus wants to save you; won't you let Him sow the good seed into your heart?

Yours in the riches of His love,

Aunt Anna

Fourth Quarter, Lesson 13 **Sunday, December 24, 1939**

THE CHILD AND THE KINGDOM

Lesson Text: Matthew 1:18-25; 18:1-14; 19:13-15
Printed Text: Matthew 1:18-25; 18:1-6; 19:13-15
Devotional Reading: Isaiah 65:17-20

Golden Text: "A little child shall lead them" (Isa. 11:6)

King James Version

Matthew 1:18 Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called His name JESUS.

18:1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto Him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in My name receiveth Me.

6 But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

19:13 Then were there brought unto Him little children, that He should put His hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven.

15 And He laid His hands on them, and departed thence.

LESSON EXPOSITION

The lesson committee has sought in selecting the customary Christmas message to retain the atmosphere of the Kingdom which has been our general theme throughout this quarter. Teachers of all grades will have no difficulty in expounding the nativity of our Lord. Teachers of the lower grades will undoubtedly confine themselves to our first point. The outline is as follows: I. Humility—for a King (Matt. 1:18-25); II. Humility—for a Kingdom (Matt. 18:1-6; 19:13-15).

I. HUMILITY — FOR A KING

Matthew 1:18-25

Our hearts are renewedly blessed as we read these eight verses in the first chapter of Matthew. We observe in the eight verses that eight different characters, both finite and infinite, are listed. They are as follows: 1. Jesus Christ, 2. Mary, 3. The Holy Ghost, 4. Joseph, 5. Angel, 6. David, 7. Lord, 8. Prophet.

The first name that is mentioned is that of Jesus Christ, verse eighteen. He is again referred to in verse twenty-one by the name Jesus, and again in verse twenty-three by the name Emmanuel. The first reference deals with His incarnation in human flesh; the second deals with His redemption work on the cross; and the third one speaks of His Deity.

In teaching that Jesus Christ was fully man, we must not fail to remind our scholars that He was also completely God. For instance, we are told in verse twenty-three that Emmanuel means "God with us." A most helpful portion of Scripture on this point is the first chapter of Hebrews. Read it carefully and prayerfully.

The next name in our list is that of Mary. Now Mary was unquestionably a very choice young lady. She was undoubtedly the embodiment of all those fine virtues peculiar to womanhood. We cannot go as far in our praise, however, as one sect teaches, namely, that she herself was virgin born. We believe that she was a woman among women, not sinless, but chaste and good. Even as God selected David, a man after His own heart, to perform His will, He selected Mary, a woman after His own heart, to perform a special task. It is not right to deify Mary; it is unscriptural to put her in the place of a mediator between God and men; it is blasphemy to pray to her. Every one of our readers will quickly recognize the religious system that has fallen into the above error.

In dealing with the virgin birth of our Lord, it is very important that we establish the virginity of Mary, His mother. Lucifer's Punch and Judy (modernistic preachers) call Mary a harlot. God's Word says that Mary retained her virginity until after the birth of Jesus (vs. 25). Shall we accept the Devil's word above God's Word?

The third name to come before us is that of the Holy Ghost (vs. 18). The Holy Ghost, or Holy Spirit, is a member of the Trinity (I John 5:6, 7). Some object to the Holy Spirit's being called the Third Person of the Trinity, but we believe this is strained. For example, John 16:13 explains that the Holy Spirit does not speak of Himself, but rather, of Jesus Christ. This tells us that the Holy Spirit takes a subordinate position to Jesus Christ in the Trinity. Christ the Son is certainly subordinate to the Father. That makes the Holy Spirit third in the Trinity, but let us not forget that it is impossible for finite minds to fully understand things infinite. The Trinity is to be PROCLAIMED, not EXPLAINED.

As God looked down upon sinful man before the foundation of the world (Eph. 1:4) and decided to redeem man from his sinful state and destiny, He had three problems to solve: (1) God's Son, in order to be a Redeemer, must become a MAN; (2) God's Son, in order to be a Redeemer, must be a PERFECT MAN; (3) God, in eliminating a human father, must provide a SUBSTITUTE. In solving the first problem, God chose the biological miracle of human birth as the mode of entrance of His Son into this world. This is the reason for the presence of a woman in the picture. In solving the second problem, God had to eliminate a human father, for the Adamic nature is imparted through the man (I Cor. 15:22). God's incarnate Son would have lost His perfection had there been a human father. In solving the third problem, God had to supply the father Himself. This is the reason for the Holy Ghost, a member of the Trinity, playing a prominent part in the picture. Twice we are told in these verses that the fertilization of the seed in Mary's womb was accomplished by God the Holy Ghost (vss. 18, 20).

The fourth name is that of Joseph. Our hearts are really touched by the tenderness and charitableness of this man. We are told that he was a just man and unwilling to make a public example of his wife. Joseph and Mary were not completely married at this time, but a contract had been agreed upon. God planned it this way. That is why later we find Jesus being called the son of a carpenter (Matt. 13:55) rather than the son of a harlot. To us this is one of the most profound arguments against the prevalent twentieth century "bastard" accusation. The neighbors knew that Mary bore Jesus in wedlock. At this point in our story, Joseph did not know the details of his wife's conduct. He thought, as only he could, that she had been unfaithful to him. The law permitted him to make a public example of her and have her stoned (Deut. 22:23, 24, but Joseph's kindness and love for Mary constrained him to be forgiving, and so he determined to release her from the betrothal in a quiet, private way. What a rebuke to those who are stern, hard and unforgiving when they are personally wronged. David was wronged by his brother Eliab. His motives were impugned, his integrity was brought into question, but after a simple reply, he dropped the matter (I Sam. 17:28-30).

The next character mentioned is "an angel" (vs. 20). This angel is called the Angel of the Lord, meaning God the Father, and acting as a messenger (Dan. 10:5-13), a special communication was delivered to Joseph. There are three orders of sentient beings; namely, angels, demons and men. It is significant that demons are eliminated in this incident. Students of God's Word will recall that demons are under the judgment of God and the same is true of the fallen angels but the good angels are still in God's favor. Angels frequently figured in God's plan (Dan. 9:21-23; Luke 2:13; Heb. 1:7).

The next proper name to come before us is that of David. We are told that Joseph was a son of David. This may not seem to be an important feature on the surface, but investigation will prove its value. Christ was to sit on the throne of His father David (Luke 1:32). As heir-apparent, He, therefore, must be born of the direct lineage of David. Jesus was heir to the throne through His actual mother whose genealogy is given to us in Luke 3:23-28. The Scofield Bible, page 1075, explains the apparent discrepancy in verse twenty-three of Luke three: "the phrase 'which was the son of Heli' should read 'which was the son-in-law of Heli.'" Jesus was also heir to David's throne because of the blood-line of His foster-father Joseph whose genealogy is given to us in Matthew 1:17. There were two lines of descendants: one through Solomon, the other through Nathan; both of them sons of David.

God the Father is also in these verses. We find His name mentioned in verse twenty and verse twenty-two. Sometimes the word "Lord" refers to Jesus Christ, but here it can only refer to the first Person of the Trinity, for Christ and the Holy Ghost have already been seen.

The one remaining character to come before us is the prophet. The prophecy referred to here is that of the prophet Isaiah (Isa. 7:14). There were other men of God who added their prophetic note to that of Isaiah. Moses did so in Genesis 3:15 and Deuteronomy 18:15-18. The Psalmist made the prediction in such passages as Psalm 2:7 and Psalm 40:7. Jeremiah and Micah also added their voices (Jer. 23:5; Micah 5:2).

Yes, Christ, God's Son, permitted Himself to be humbled. "Thou madest Him a little lower than the angels" (Heb. 2:7). Humility is a virtue. We cannot humble ourselves to the extent of becoming a vicarious sacrifice, but we can take the place of a lowly servant and unworthy sinner and perform the tasks placed before us. David played the harp in the palace for King Saul but when he had finished, he went back to the lowly job of caring for the sheep. Moses too had the privileges of a palace, but he esteemed "the reproach of Christ greater riches than the treasures in Egypt" (Heb. 11:26).

For the remainder of our lesson we shall consider

II. HUMILITY—FOR A KINGDOM

Matthew 18:1-6; 19:13-15

It is recorded here in Matthew eighteen that our Lord did a most unusual thing. He used a little child for a text.

Calling the little child to Him, He set him in the midst of the disciples and said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (verse 3). This is a plain statement that men do not enter the kingdom through their heredity, nor through an evolution of character, nor by purchasing it with money nor working their way into it. There must come a conversion—a change of heart. In Romans four it is called imputed righteousness when applied to Abraham and David. Salvation has always been by faith, whether for the Kingdom or for the Body of Christ.

After the conversion, Christ says in verse four, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Humility is given as the outstanding virtue of the Kingdom. The child in his infantile simplicity is held up as the illustration. A child knows nothing about the sin or wickedness of the world, hence it is separated. A child does not worry about what happened yesterday or what is going to happen tomorrow; it is worry-free, hence, dependent upon its father. A child's mind, soul, and tongue are undefiled by the pollution characteristic of Satan's world, hence, pure. If one would know meekness and lowliness, he can obtain it by taking Christ's advice: "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew 11:29).

In verses five and six, as well as thirteen, fourteen and fifteen of chapter nineteen, our Lord places a premium on doing kindness to little children and suggests punishment for those who offend the little ones. The local meaning of this is, of course, that little children are just as much privileged to believe on the Lord Jesus as older folk. Instead of discouraging their acceptance of Jesus as a personal Saviour, we should instruct and encourage them. The interpretation of the passage is that those who believe and do God's will are counted as "children," meaning that they have the virtue of humility. Those who deal kindly with such shall receive God's favor. Those who deal harshly with such shall receive His judgment. It is the same thing as the cup of cold water in Matthew twenty-five. While this is spoken of for the Kingdom, it is equally true for us in this dispensation, because individual spiritual truth is the same in every dispensation. It will be well for men in the day of reckoning if they will be able to report that they have honored those who honored God.

VITAL TRUTH ILLUSTRATION

Richard Whitney's name was a good one. His ancestors came over in 1630. His father was president of a Boston bank; his uncle a partner in J. P. Morgan & Co. At exclusive Groton, he was a good student, captain of the baseball team; at Harvard, he made the varsity crew and the Porcellian Club. He married the daughter of an eminent family, formed a New York brokerage business, bought a seat on the New York Exchange for $65,000.00, and was five times president of the Exchange. As president, Whitney signed 2,000 etchings of the Exchange which were issued as membership certificates. A few months ago, he confessed to misappropriating funds entrusted to him, pleaded guilty to grand larceny, and is now in Sing Sing prison serving a sentence. In recent weeks, says "Time," the Exchange has been quietly calling in its Whitney-signed etchings, substituting the name of its present president, Charles R. Gay, for the name of Richard Whitney is no longer a good name socially or financially for a broker to have hanging on his wall.

The name of Jesus was announced to Mary and to Joseph before the Child's birth. It means Saviour, for, said the angel of the Lord, "He shall save His people from their sins." Joseph could trace his ancestry up from Abraham, the friend of God, and from King David. Through Mary the ancestry of Jesus traced back to David. But more than that, God Himself spoke from heaven to say, "This is My beloved Son, in Whom I am well pleased." . . . Today, as ever, "there is none other name under heaven given among men, whereby we must be saved." —From "Now"

A gentleman visiting a friend for the first time, had not been very long seated, when the little daughter brought out her birthday text-book. Turning over the leaves from January first, he read the names of many of her friends. Under December 25, he found one name carefully written, "Dear Jesus Christ." "But, Mary," said the gentleman, "this is only for the names of your friends." Looking up into his face, she quickly and joyfully replied, "Why, Jesus is my very best and dearest Friend, and that is the nicest birthday of all the year!" —"The Expositor"

POINTED QUESTIONS ON THE LESSON

1. What name of Jesus signifies His deity? (Isa. 7:14; Matt. 1:23)
2. Was the Lord Jesus sinless, unique and very God at His birth? (Isa. 9:6; Luke 1:30-33; 2:10, 11; 2:25-32; John 1:14; Heb. 1:6-8)
3. What name especially signifies the Lord's purpose in coming to earth? (Matt. 1:21, 25)
4. What was the purpose of His coming? (Luke 19:10; John 10:11; 12:46, 47; Phil. 2:6-8)
5. Why did the Lord Jesus come to earth as a member of the human race, and not as an angel? (Heb. 2:9; 2:14-17)
6. Although Mary was greatly honored of God above all other women, does she now have any special place of favor between God and man? (John 2:5; I Tim. 2:5)
7. What is the most striking example of humility in human life? (Matt. 18:1-4; Luke 18:16, 17)
8. How may true humility and lowliness be learned? (Matt. 11:29)
9. Is humility enjoined of all believers? (Col. 3:12; I Peter 5:5, 6; James 4:10)
10. Are rewards offered to those who possess and manifest humility? (II Chron. 7:14; Prov. 22:4; I Peter 5:5b, 6)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

The disciples asked the Lord a question which to them was a very important one. This is what they asked Him: "Who is the greatest in the kingdom of heaven?" Greatness to them meant someone who had performed some wonderful thing while here on earth, and they thought that that one would be greatly rewarded in heaven. Notice how the Lord answered their question. Jesus called a little child to Himself, and then said, "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven." Every little child loved the Lord Jesus, and every one was dear to the heart of the Saviour. The fact was that Jesus knew the weaknesses of the little children. He knew that they were dependent upon their parents to help them, and He wanted to teach His disciples that it was that kind of a spirit that they themselves should have. The little child trusts his very life into the parents' care. He never worries how he is going to get food and clothing. He trusts mother and daddy to see that every need is met. What a precious way the Saviour had in telling us that we are to have child-like faith in God.

Today we think of the blessed Christmas story of how Jesus came to this world as a babe laid in a manger. How wonderful that the Lord of glory came to this earth as a babe. Although very God, He was dependent upon His mother Mary to care for Him. As a child He was a perfect example of what He, Himself, said later in life; "Except ye become as children, ye cannot see the kingdom of heaven."

This dear babe of Bethlehem came to be your Saviour and mine. He grew to young manhood, and then went to the cross of Calvary to die there for the sin of the world. What great love was His, that He should die for us. He stooped to take our place on the cross, and well may we now say that He not only died on the cross for our sins, but He died as though we ourselves had died there. He died as me. Let us thank our heavenly Father for His dear Son, Who gave His life for us. As we think of Christmas, we think of giving. Jesus gave His very life for us. May we give the message of the Saviour's love to those around us, that they might rejoice too. May this Christmas season be the happiest of all, since you have found the Lord Jesus as your Saviour.

Yours in Calvary's bond,

Aunt Anna

FRIENDS AND FOES OF THE KINGDOM

Printed Text: Matthew 13:54-58; 14:1-4; 15:29-31
Devotional Reading: Psalm 4

Golden Text: "Ye are My friends, if ye do whatsoever I command you" (John 15:14).

King James Version

Matthew 13:54 And when He was come into His own country, He taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55 Is not this the carpenter's son? is not His mother called Mary? and His brethren, James, and Joses, and Simon, and Judas?

56 And His sisters, are they not all with us? Whence then hath this man all these things?

57 And they were offended in Him. But Jesus said unto them, A prophet is not without honor, save in His own country, and in His own house.

58 And He did not many mighty works there because of their unbelief.

14:1 At that time Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him.

3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

15:29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

LESSON EXPOSITION

We shall handle this lesson entirely from the personal application angle. We have before us two passages dealing with foes and one dealing with friends. Our outline is as follows: I. The Foe of Familiarity (Matt. 13:54-58); II. The Foe of Fear (Matt. 14:1-4); III. The Friend of Faith (Matt. 15:29-31).

I. THE FOE OF FAMILIARITY

Matthew 13:54-58

What a sad incident is related in these verses: that of our Lord returning to His home town and being rejected by His neighbors. We are told in verse fifty-seven that they were "offended" in Him. This shows that they had been blinded to His good works and His sinless youth. We cannot help but believe that there were many manifestations of Christ's divinity while He was a boy. Nevertheless, they overlooked all of them, saying that a carpenter's son could never amount to anything, therefore, He was a fake. Christ uttered a proverb in connection with His treatment here which is applicable even to this day: "A prophet is not without honour, save in His own country, and in His own house."

There is an old proverb which says, "Familiarity breeds contempt." We cannot apply this to our Lord for we believe that His early life, lived there among the Capernaum folk was flawless, and therefore, the better His neighbours knew Him, the greater should have been their appreciation of Him. We cannot, however, say that of most people. Because of the depravity of the sons of Adam, there are many flaws and rough places in every life, some more and some less. These are not always discerned by strangers. It is not until one gets to know the person intimately that the flaws are seen. Sometimes these weak places in the lives of Christians cause others to stumble. We believe that the proper viewpoint of the subject of familiarity is that we get our eyes upon Christ and upon the message rather than upon the messenger. The messenger may be sinful—not Christ; the messenger may be crooked and bent—but not the message. "All we like sheep have gone astray, we have turned everyone to his own way." Familiarity with sons of Adam may breed contempt. It need not. Our personal lives can be so circumspect that even our best friends will love us as the Capernaum neighbours should have loved the Lord Jesus.

The people of Nazareth were entirely at fault in their disbelief for we are informed in verse fifty-four that they recognized His wisdom and mighty works. Their eyes were not blind to these things but their hearts were. When men turn away from the truth, Satan assists them in their blindness. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, Who is the image of God, should shine unto them" (II Cor. 4:4). God never forces salvation upon any man. When hardened men say no, God takes the message to those who will hear. The people of Nazareth did not sin away their day of grace, but they did lose that particular opportunity of salvation. We are told that Christ "did not many mighty works there because of their unbelief" (verse 58).

II. THE FOE OF FEAR

Matthew 14:1-4

You and I know little of what goes on behind the palace doors. The dictators of the present hour live in a state of constant fear. We read in the papers that Adolf Hitler, the Nazi dictator, has a personal body-guard of ten thousand picked men; seventy of whom never leave his presence. This man is afraid of the friends of those whom he has executed. We are told on good authority, that Josef Stalin, the Russian dictator, never appears in public without a huge body-guard and a dozen men who are dressed to be his exact double even to the minutest detail. A would-be assassin would have to kill all of them, not knowing which was the right man. He too fears the wrath of his enemies; enemies made through the brutal purges of his Bolshevik regime.

Herod also had a conscience. We are informed in these verses that he began to "shake in his boots" when he heard of the fame of Jesus. Believe it or not, this king believed in the resurrection! He will not be able to stand before God and say that he never heard the truth. With the image of John the Baptist, whose head he had cut off, constantly before him, he began to believe that Jesus was the resurrected John the Baptist. Fear? Yes, the same kind of fear that gripped Belshazzar in his drunken stupor. The same kind of fear that will cause men to cry for the rocks and the mountains to fall upon them in that future day (Rev. 6:16). How tragic! We see nothing here of a fear that led to salvation, only a fear that apparently led to damnation. This reminds us of a sad tale told us the other day by Dr. Walter L. Wilson of Kansas City, Missouri. It may surprise many to learn that Clarence Darrow, the famous criminal lawyer, read a Scofield Bible. He pointed to Matthew 6:23 one day, in the presence of a friend, saying that it was his favorite verse, "If therefore the light that is in thee be darkness, how great is that darkness." No comfort there. Ah, how different this state of affairs as compared with the familiar story of another atheist after whose death there was found upon his desk the now famous song, his own composition,

I've tried in vain a thousand ways
My fears to quell, my hopes to raise;
But what I need, the Bible says,
Is ever, only Jesus.

III. THE FRIEND OF FAITH

Matthew 15:29-31

We now turn to a passage which deals with an incident wherein Jesus was given His proper glorification. The first thing that we observe in this passage is that Christ made

Himself available to the people. We like to think of this as being true today. Christ said, "No man cometh unto the Father but by Me." We have the assurance that right now—present tense—Jesus is our Mediator before God on our behalf (I Tim. 2:5). The door of access is always open, "By Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God (Rom. 5:2).

The multitudes came to Jesus on the mountain. They brought to Him all of their troubles; their sins, their sicknesses and diseases—in spite of Mary Baker Eddy! They cast all their troubles at Jesus' feet and not one went away disappointed. Even the troubled hearts were healed, for Christ Himself said, "Let not your heart be troubled: ye believe in God, believe also in Me."

The people expected Jesus to heal their troubles, but so marvelous was the demonstration of His power that we are told that they wondered when they saw it. This was a wonderment of faith, not an astonishment of unbelief as recorded in our first point. You and I have not seen with these eyes such wonderful sights as related here but, praise God, one of these days we shall see Him face to face, the most wonderful sight of all.

These people sang the doxology when they saw these things. We are told that they glorified the God of Israel. That is what Paul did too after his paradise journey. "Of such an one will I glory: yet of myself I will not glory, but in mine infirmities" (II Cor. 12:5). It is easy enough to accept what God gives us, but do we remember to glorify and praise God? We have met Christians who have fallen into a common error: they ask God for the supply of a certain need, and perhaps the provision comes through the mail, from father, or a pastor, or a friend. Relating the provision to others, they give all the credit to the human instrument involved rather than saying that the Lord laid it on the heart of our friend to make the provision. "God forbid that I should glory save in . . . Jesus Christ."

VITAL TRUTH ILLUSTRATION

A tall boy from the Texas cattle ranges, who is cultured, knows his Bible and is a student at Moody's, went for a talk with a modernist pastor who wanted him to assist him as song leader. They began discussing their doctrinal beliefs, and found they could hardly be more disagreed. The pastor told the young fellow that "nobody but an uneducated fool" would believe that anyone could be saved by the blood of Jesus Christ, and even went so far as to jestingly say that He must think that Jesus was extremely large to have enough blood to cover the sins of every one who claimed to be saved by it!

He tried to show contradictions in the Bible, scoffed at the idea of the Virgin Birth and the resurrection, and made light of the second coming of Christ. Writing about it to his brother, the young man said, "John, I have often heard you, while preaching, tell how the modernists made of Jesus the illegitimate son of a harlot woman, but I am afraid I did not take you seriously enough. This genteel, cultured, educated unbeliever actually said if Jesus were not the son of Joseph, He was bound to be the son of some other man with whom Mary was having intimate relations. I asked him why in the world he wanted someone like myself to work with him, knowing that I believed the Bible and he did not. He said he did not care whether or not I agreed with him; he wanted someone who could lead his singing. He was getting more agitated all the time, and the final straw came when he asked me if I didn't believe First Corinthians thirteen enough to ask him to speak in my pulpit or lead my singing; and I told him, 'Not on a bet, because the man who wrote Corinthians wrote Galatians.' Whereupon the good brother forgot his manners, stood on his feet, and threw the song book down on the desk, saying that I was narrow-minded like all the Fundamentalists, and that I was fired!

"Then he did a curious thing: he spent ten or fifteen minutes begging me to come back and work with him this summer. Of course, I told him I could not, but I am still wondering why he asked me . . ."

—Adapted from "The Baptist Bulletin'

(This is pertinent to the Matthew 13 part of the lesson, and the Matthew 15 part which is not printed.)

POINTED QUESTIONS ON THE LESSON

1. Why were Christ's countrymen offended in Him? (Matt. 13:58; II Cor. 4:4)
2. Are people in this dispensation at a disadvantage because Christ cannot be seen with physical eyes? (cf. Matt. 13:54-58 with John 20:26-29 and I Peter 1:8, 9)
3. Why does familiarity even among Christans sometimes breed contempt? (Depravity: Rom. 3:10-12, 22b, 23; Old Nature: Rom. 7:18-23; Gal. 5:17-21; Eph. 4:22; Col. 3:5-9)
4. How may our association with others stimulate esteem? (Matt. 5:16; Eph. 4:23-32; 5:18-21; Col. 3:12-17; 4:6)
5. How long will the foes of Christ prosper and flourish unhindered? (cf. Matt. 14:1-10, 13 with II Cor. 5:19; II Pet. 3:9, 10; I Thess. 1:7-9)
6. Was Christ perturbed by the onslaughts of His foes? (Matt. 14:12-14; I Peter 2:21-23; Isa. 53:3-7)
7. What should be the Christian's attitude toward malicious foes? (I Peter 2:19, 20; Matt. 5:10-12, 39-44; Eph. 4:31-32; Rom. 12:14-20; I Cor. 13:4-8a)
8. Do we have access to Christ today? (Heb. 10:19-22; 4:14-16; I Tim. 2:5, 8)
9. Should Christians take their problems and needs to God in prayer? (Phil. 4:6, 7; I Pet. 5:7; Matt. 11:28-30; II Chron. 14:9-11; 20:1-4; II Kings 19:14-19; Neh. 1:3-6; 2:4; 4:1-5; Isa. 37:14-17; Acts 12:3-11)
10. Are you truly grateful for the blessing which God has bestowed upon you? (James 1:17; I Thess. 5:18; Ps. 100; 107:1, 8)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY-SCHOOL LESSON

Dear boys and girls:

If I were to ask you whether you had any friends, I am sure that each boy and girl could name many who were friends. Sometimes we say people are our friends, when really we just know them. Friends are those who know all about us and still love us. A real true friend will always be a friend. Some that we call friends do not remain true to the end. When some disagreement takes place, they do not care to have anything to do with us. These are only acquaintances.

Now let me ask you another question. Do you have any enemies or foes? You may not have as many foes as you have friends, but you have them just the same. They are the folks that seek to say and do things against you that will hurt your life. Even Jesus had enemies. Those who took Him and nailed Him to the cross were His enemies. An enemy hates, but a friend loves. The Saviour had many friends, but He also had enemies. Why should we be surprised when we find that we have enemies as well as friends?

Jesus said, "Ye are My friends, if ye do the things which I command you." He calls us friends. Those who have placed their trust in the Saviour are drawn into His fellowship as friends. Yes, we are even closer than friends. We are His children. But even among those who were supposed to be His friends, Jesus found Himself rejected. Jesus still loved them, and desired that they might be saved. His heart was full of pity for them. Those who were living in Nazareth where Jesus was brought up as a little child should have been the ones to accept Him, but they became the enemies of the cross.

Whether we have friends or enemies, let us win them for Jesus. He died for all of them. Let us tell them of His love. Do not be afraid to speak to them. Jesus loves them all, and yearns that they might be saved.

Yours in the Glad Tidings,

Aunt Anna

Good news for you! Read inside back cover ad.

IN THE HARVEST FIELD

(CONTINUED FROM PAGE 352)

sister of the bridegroom, entered from the back of the church. She was dressed in blue, and carried pink roses and white sweet peas. She was followed by the bride, clad in white satin with a beautiful veil. The bride was given away by her father, Mr. Henry Sellers, of Hayden, following the Scripture reading and prayer by the officiating minister. After a double ring ceremony, the Rev. Hone offered the closing prayer.

The deeply impressive ceremony in which Miss Berniece Sellers became Mrs. Leland McClellan, was followed by a reception at the bride's home. Many friends of the bride and groom were present. The group from Fostoria, Ohio, were Mrs. M. B. McClellan and Miss Laura McClellan, mother and sister respectively of the groom, Rev. Ralph Hone, pastor of the Fostoria Baptist Church, Mr. and Mrs. J. Needles and small daughter, Kathleen. Those present from the Denver Bible Institute were Rev. Clifton L. Fowler, Founder and President Emeritus, Misses Anna Benthien, Rose Encinas and Freda Cassens, of the staff; Misses Lucille Culyer, Lucille Boday, Nell Owens, and Messrs. Maurice Robertson and Harold Loving, of the Student Body; also Mrs. V. F. Anderson and small daughter, Marcia.

Mr. and Mrs. McClellan spent a short honeymoon at Institute Park and have returned to the Denver Bible Institute to give valuable aid to the work of the Lord here. Mr. McClellan is Director of the Evangelistic Department, instructor in Personal Workers' Training, and print shop foreman. Mrs. McClellan assists him in the office work. These consecrated young people have the love and best wishes of the D. B. I. family as they are united in service for the Saviour.

Good news for you! Read inside back cover ad.

THE DAYS OF YOUTH

(CONTINUED FROM PAGE 357)

is the true attitude of a person," said her father complacently.

"Then you don't think all the wicked things Jack has been saying the last few months reveal his true feeling, Dad? I do—but perhaps I shouldn't have said so much—the last few days he has been very silent, so maybe he is thinking," said Arlene, chiding herself.

"Well, Mother and I have been concerned, but I'm sure he is not so bad at heart," continued the sheltering parent.

"Dad, the Bible says—I've learned that since Marjorie came back—that everybody is bad at heart and needs a Saviour," stoutly asserted Arlene whose attention was again directed to the movements across the street.

"Look, Dad, Marjorie is talking to Mrs. Herbert and patting and comforting her. Now, she gives her a kiss as they lift the stretcher to the ambulance. See, the nurse is getting in with her. Now, maybe we can get Marjorie. Let's get out of this crowd."

Marjorie, across the street from them, turned to speak to Jack and the two, leaving the scene presently, crowded themselves through the group of gathered spectators and made their way to the corner where Arlene and her father met them.

"Come on, you two, don't you know Mother is waiting dinner for you?" twitted Arlene, laughing.

"What about you two?" returned Jack. "But what is a dinner when a sick woman is in a burning building?"

"We didn't expect to be detained. I am sorry to have upset things," apologized Marjorie.

"Well, I'm sure you are not responsible for the fire. I'm glad it's out," replied Mr. Caldwell. "I guess it was fortunate for the owner of the house and for Mrs. Herbert, that you two were there."

A few moments later they were all seated about the table in the Caldwell home. After profuse apologies, especially from Marjorie to Mrs. Caldwell for delaying the dinner, the three plied Jack and Marjorie with questions about the circumstances of the fire.

"Oh, we just happened to be coming by when the smoke was rising from the eaves instead of the chimney," said Jack casually. "Things appeared to need investigation. Marjorie and the nurse took care of Mrs. Herbert while the fire department got on the scene. The fire wasn't so serious. They soon had it under control."

"But, how did the two of you happen to arrive on the scene together?" questioned Arlene. "Marjorie comes by there since she lives in that direction, but how did you happen to be there?"

Jack winked at his father while Arlene was not looking and remarked, "Stranger things than that have happened to me, sister o' mine."

"Well, it does seem that you and Marjorie are terribly secretive about this affair. What kind of a conspiracy is on anyway?" laughed Arlene.

"You wouldn't expect the hero and heroine to laud their exploits from the housetop, would you, Arlene?" said her father, coming to the rescue.

"No, but, may we ask the hero and the heroine to please reveal the facts, just plain bare facts?" returned Arlene, smiling sweetly.

"The most important information relates to another subject," ventured Marjorie cautiously, looking inquiringly at Jack.

"Now I know conspiracy is in the air. We have the goods on you. You may as well tell us, Marjorie," responded Arlene laughingly teasing her friend.

"That will make a good after dinner story, won't it. Jack?" encouraged Marjorie.

"All right, Marjorie and Jack have the floor as soon as dinner is over," said Mrs. Caldwell warmly and changed the subject to Marjorie's summer vacation trip.

A happy, spontaneous family with their guest soon gathered in the library. Marjorie, referring to her conversation with Arlene the previous week, launched the subject easily as she picked up a newspaper with front page headlines concerning the war in Europe.

"Isn't it strange," she said," how the events in the history of nations is so fully a picture of the personal experience of individuals. Real battles wage on the inside of us many times. It is wonderful when the side of righteousness and truth gains the victory." Marjorie looked at Jack with an assuring smile.

"It's rather hard on the poor innocents while the war is waging though," said Jack bravely and continued with conviction, "I have something to say that may surprise you, Mother, Dad, Arlene."

"Go right ahead, Jack, we like the right kind of surprises," responded his Mother encouragingly.

"Well, last night my personal war ceased. I'm glad that Christ 'made peace through the blood of His cross' and instead of my declaring war against God any longer—for that is where my fight was—He has put His peace into my life."

Mr. and Mrs. Caldwell, who sat with glistening eyes, exclaimed, "Thank God!" as they beamed upon their son.

"Tell us, Jack, what happened—how it happened! That's the grandest surprise I've ever heard," interjected Arlene as Jack continued.

"Well, the last few months I've been all upset—I guess you know that. But when I learned after Marjorie came back that she had become a Christian—I thought she had too much intelligence to do that—I wondered what it was all about. When Arlene talked about how different Marjorie was and Arlene seemed to have something she had not had before, I wanted to know if it was authentic. I couldn't believe Marjorie would be so foolish since she didn't seem to have any religious notions, naturally."

Marjorie and Arlene exchanged understanding glances and smiled while the father sat in silence and Mrs. Caldwell remarked quietly, "It pays to pray, Daddy. God was working."

"Yes, it was the Lord working," replied Jack, "but He needed a willing soldier like Marjorie to stay at her post and deliver the goods," continued the young man, looking at Marjorie with admiration.

"Now, Jack," broke in Marjorie, "go ahead with your story and don't forget to tell them about Mr. Hale—you remember Friday night?"

Jack laughed at the recollection, and Arlene interrogated, "What I want to know is how you two got your heads together? You didn't see Marjorie the day she came—last Wednesday—you were not even around."

"Yes, but I saw her the next day and on Friday she had the stage all set. I planned to have a good argument with her. I guess she figured I was a hard nut. A few minutes after I arrived, the Rev. Aldrich Hale, the new pastor at Clarendon Avenue Church, came in to 'make a call.' It was a 'put-up job,' I afterwards learned. However, I used all my resources to try to down the gentleman. He was a gentleman, too, and he made me admire him. Well, he didn't leave me a peg to stand on. He knew his Bible so well and knew the answer to all my atheistic questions that he came out the winner. When he was through, I discovered I knew very little. But, not once in the two or

three hours of discussion did he make me feel humiliated. He is a wonderful man."

"How interesting, but what about last night—Sunday night? You said that was when—when you found the Lord. Jack?" questioned the father, whose education was finding rapid development.

"What Mr. Hale gave me on Friday night had really gotten me interested and then he gave me some books—'Roger's Reasons' and a couple of others to read and I studied them at every opportunity. They answered some more questions I didn't realize I had. Then Marjorie persuaded me to go to church on Sunday night. Mr. Hale preached a powerful sermon. I saw Christ dying on the cross to save me. I—I accepted Him as my Saviour." Jack's words fell upon his listeners with deep impression and he continued with an earnestness they had never seen before. "Since then I've been more than ever convinced of the reality of spiritual things. That fire today brought a new vision of the terror that awaits men without Christ. The Bible has become a living, burning message to my heart and Christ is marvelously real." For a moment he hesitated while his loved ones sat so deeply touched they could not speak. Then he continued with a light in his countenance that told of something heavenly in his soul, "Peace, peace—there is nothing like it. When the world is at war and I was at war with God and everyone else; I'm overwhelmed with His love and mercy to me."

As Jack poured out his story, the members of his family were visibly touched and thrilled, but it was Marjorie who broke the silence as he finished.

"Jack, I think Arlene will be interested in reading the books that helped you to see that the Bible and science fully agree; that there are no contradictions in the Scriptures; and that the Bible is truly God's inspired revelation of His Son to a needy and dying world."

"Yes, I'm sure she would. I wish every high school and college student these days could read 'Roger's Reasons' by John Urquhart, and 'The Bible Triumphant in Twentieth Century Research' by the same author. I wish every church had a pastor who knows his Bible and knows how to meet the modern trend the way Mr. Hale does. The situation—as I see it now—since I've gotten my own eyes open, is really alarming. So few young people have any idea what Christianity is, or the power of Christ to save them and give them satisfaction."

"It would appear, my dear young people," began Mr. Caldwell with a husky voice, "that some things are wrong with our modern educational system and the modern home. If our young men and women have been allowed to continue in such confusion in spiritual matters as is revealed in this conversation today, it is high time some of us became less engrossed in business matters and more awakened to our spiritual responsibilities. I'm just a little jealous, if I may be permitted to make a bold confession, that my son had to get all his spiritual instruction outside his home. From what I've overheard the last few days about Marjorie's tutoring my daughter, I think it is time for two parents to wake up to the privilege they have lost. What do you think, Mother?" Mr. Caldwell had spoken with deep feeling and looked at his wife for her assent.

"Daddy, I'm glad the Lord has been working in spite of our failure. I thought we had a Christian home, but I guess we have been too well satisfied with our own well-being to be alert to the conditions about us—conditions that have had their effect more than we have realized. When I began to see that Jack was apparently not a Christian and his year in college was not helping him spiritually, I began to pray, but—but I see now, that we have failed to take aggressive and positive action in placing helpful literature in the home and in surrounding our little family with other influences which would have met their need," confessed Mrs. Caldwell feelingly.

"What would you suggest as the most practical method of helping others who may have problems and doubts?" questioned Mr. Caldwell as he glanced around the circle.

"Dad, I'm in favour of organizing a club to really study the Bible," replied Jack. "That is suggested to my mind because—now this may shock you—because the club that I joined four months ago studied definite methods of attacking the Bible and of educating its members away from everything religious or Christian. I think a club of that type is a necessity. When the devil's forces are organized to put over their program, why not have Christian youth organized to offset the devil's program?"

"That's an idea!" cried Arlene enthusiastically. "I know of several who would join."

"That's an ideal plan, Jack. I have a suggestion. When I was back East I learned about a club of the very type we need. It is already planned, organized and working in many parts of our country and even in some foreign countries. It is called *The Miracle Book Club. When I go home I will look up the literature I have and we can write to headquarters to get information about organizing." Marjorie's brown eyes shone with anticipation as she spoke.

"Good, Marjorie. That sounds fine. Don't you suppose we could get Mr. Hale to teach us? We really need a teacher who knows the Bible and he will qualify."

"I'm sure he would, Jack," retorted Marjorie eagerly.

"But Jack," queried his mother with a puzzled expression, "What was that club you said you were a member of?"

"Mother, I'm ashamed to tell you. It was a secret affair," confessed Jack shame-facedly." I—I suppose I may as well get it out in the open though. It was a Communist organization."

"Why, Jack! I've read about the investigation of some communist spies in governmental affairs but I didn't know that such things existed among young people," cried Mrs. Caldwell in alarm, while Mr. Caldwell sat in a studied mood.

"That is where they do exist. If you only knew it, there is hardly a college or high school in many parts of our country that does not have its communist organization," answered Jack.

"And I know of even a country grammar school that has the same thing," interjected Marjorie.

"Of all things!" exclaimed Mr. Caldwell. "I can hardly believe it."

"Well," said his wife sadly, "I'm afraid the parents of America are asleep as to conditions that exist in our own land. It seems to me that if we don't wake up and do something, we shall have to expect the same situation Europe is facing at the present time. We wonder at the cause of the upheaval there. Are not these things a forerunner?"

"Mother, I think you are right. I think I remember that the Bible gives a warning concerning the nations that forget God," replied Mr. Caldwell with conviction. "From this time forth this house must be a lighthouse to turn young men and young women back to the Bible."

"It seems to me too that we have Marjorie to thank for all the wonderful things that have happened in this house the last few days," said Arlene as she slipped an arm around Marjorie beside her on the sofa.

"Oh no, Arlene, you have the Lord to thank. I'm glad we all have Him and the Bible. It is the Christ of the Book Who has power to change lives," returned her friend.

"Well, it certainly was the Word of God that hit the mark in my case," said Jack, rising. "I think we ought to ask the Lord to bless in the matter of this club we plan to organize. Let's begin now and ask the Lord to work for us."

"Another good idea!" responded Arlene and Marjorie together.

"And let's ask Mr. and Mrs. Caldwell to be the sponsors for our club," said Marjorie, as the five knelt in prayer and the Saviour was magnified in hearts knit together in a fellowship sweeter even that fleshly ties.

*Headquarters 131 Fifteenth Street, Richmond, California.

Good news for you! Read inside back cover ad.

BEREAN AFRICAN MISSIONARY SOCIETY

(CONTINUED FROM PAGE 351)

TRIP TO KASAI DISTRICT

the car. He is sick and weak today. It was the monthly day of prayer at Mukedi, and we all had a lot to praise the Lord for. This morning, as we were talking it over on the site where the lightning struck, Miss Johnson said in her own natural, sweet way, 'Well, Beulah, if the Lord had taken me, you would have known it was His

will and would have gone on in His work.'

"Well, we are thankful that the news did not have to be bad. Just keep praying that He shall preserve us from these things if it is His will. I feel the Johnson family and the Mission have gone through about all we can stand now beginning with the death of Helen Lindquist, and then all the bereavements in the Johnson family. The Lord knew that the family couldn't give her up, and that I needed her help and counsel, and also that she has work yet to do for Him.'

We, at the home base, are exceedingly grateful to God for His watchcare and protection of His servants on the "firing line." Our hearts have been burdened to constantly bear these dear ones before the throne of grace because they are beset with dangers that we, in the homeland, know not of. We bespeak the faithful prayers of all our friends and fellow-helpers in the furtherance of this testimony, that our missionaries shall be protected and prospered as they bear the message of Light to needy souls. How true we have found the promise that "effectual fervent prayer . . . availeth much."

Good news for you! Read ad on opposite page.

DESECRATION OF CHRISTIAN DAYS

(CONTINUED FROM PAGE 343)

most from the minds of the masses. Turkey day is almost as familiar a name for the day of Thanksgiving. Football games attract dozens of persons, whereas the house of prayer attracts one. The New Standard Encyclopedia in discussing the day says, "religious feelings pervade the day. A Thanksgiving Day dance, for instance, seems out of keeping." This may have been true in the past, and we heartily agree that a dance is not in keeping with the thought of the day. Nevertheless, the Thanksgiving dance is a feature event in every village and hamlet today.

Now it is apparent that we cannot legislate righteousness, we cannot make the world conform to the Christian's standard of conduct, but there are some constructive measures that could be taken by Christians. Proper observance of these days from the beginning would have made them of much greater significance, yet it is not too late to try to restore some of their rightful meaning by their proper observance by Christians. (Satan expects a great deal to have the "children of wrath" pay him homage on a day set aside to honor Christ, to say nothing of expecting God's children to join in.)

First of all, the pagan names should be dropped and the full import of the day brought by referring to them as "the birthday of Christ," "the day of the resurrection," etc. Pagan practises such as Easter eggs, Santa Claus, etc. should be discarded by the Christian. Then the practise of the day should be in keeping with the thought of the day. Gifts should be made to Christ. One church makes it a practise to receive a large offering for foreign mission work at the commemoration of the resurrection—an excellent practise. Untold blessings would come if Thanksgiving Day were really a day of counting our blessings and expressing our gratitude in a material way as well as with our mouths. And regardless of days or seasons or circumstances, every day should be a day of crying out with the apostle Paul, "Thanks be unto God for His unspeakable Gift" (II Cor. 9:15).

Good news for you! Read ad on opposite page.

BUILDING THE DISPENSATIONS

(CONTINUED FROM PAGE 350)

the gift of healing that he cannot even help one of his own co-laborers. So he leaves poor, sick Trophimus behind and proceeds on his preaching trip.

When Timothy, Paul's specially trusted co-laborer (Phil. 2:19, 20) and dearly beloved son in the Gospel (II Tim. 1:2), was stricken with a chronic stomach disorder, Paul does not even suggest divine healing, but immediately advises a little wine for his (Timothy's) stomach's sake and his oft recurring infirmities (I Tim. 5:23). The striking import of this incident is inescapable. It says in no uncertain terms that Paul fully understood the dispensational transition that was taking place, that he knew the sign gifts were practically ended, even then, and that he felt it specially incumbent upon himself to make it clear to Timothy that the correct procedure for a sick man to follow was to take medicine. Divine healing had so completely faded out that the Apostle Paul, the greatest divine healer of this age, recognized his own powerlessness in the face of Timothy's illness, and definitely advised, under the direction of the Holy Spirit, that Timothy immediately seek medication. The passing out of the gift of healing becomes another unanswerable proof of the irresistible progress of the transition in the years which stretch from Pentecost to the fall of Jerusalem.

In the light of the various Scriptures which we have studied, it becomes evident that the Bible strongly teaches that the opening years of the fifth dispensation coincide with the closing years of the fourth dispensation. The result of this overlapping is a period of transition in which the Jewish features, consisting of an outstanding Kingdom message and a thrilling exhibition of signs, miracles and wonders, fade out of the picture; while the Church features, consisting of a walk of faith and a glorious accent on Body truth, become the center of God's revelation for the new age.

(To be continued)

THANKSGIVING

(CONTINUED FROM PAGE 340)

my constant causes for gratitude now is that God did not let me have my way. And if that is true of some things, with my imperfect knowledge, I am sure that in heaven's clear vision I shall see it to be true of all things. Colonel Higginson has well voiced the thought in the following lines:

An easy thing, O Power Divine!
To thank Thee for these gifts of Thine—
For summer's sunshine, winter's snow,
For hearths that kindle, words that glow;
But when shall I attain to this—
To thank Thee for the things I miss?

—"Sabbath Reading"

—Amos R. Wells in *The Preacher's Assistant*

AS THE EDITOR SEES IT

(CONTINUED FROM PAGE 339)

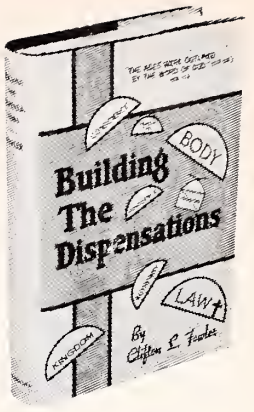
redeem mankind. This death (on the Cross) was a joy to our Lord (Heb. 1:2). I daresay that Socrates didn't die with joy.

In commenting upon the contest, Mr. Richard Briley III, editor of *The National Christian Forum*, said, "The majority of the letters were most excellent, and it is our plan to print some of these in *The National Christian Forum* besides letter No. 1 by brother Hanson. Some good letters were excluded from competition because of violation of rules."

It is gratifying indeed that one of our students should win first place by a simple presentation of that which the Scriptures teach pertaining to Christ's suffering in Gethsemane. Needless to say, this is the position held by the Institute.* It was our privilege to conduct a service in Brother Hanson's church this past summer and to enjoy sweet fellowship with him and his dear wife. May God's blessing be upon them as they continue "steadfast in the faith." —C. R. L.

*See article entitled, "Did Jesus Seek to Escape the Cross When He Was in Gethsemane?" by the editor, in February, 1939 issue of "Grace and Truth," page 40.

Let Us Give You This Valuable New Bible Study Book Absolutely Free!



"BUILDING THE DISPENSATIONS," By Clifton L. Fowler

THE 1939 "GRACE AND TRUTH" CHRISTMAS OFFER:

With every new or renewal one-year subscription to "Grace and Truth" received before January 1, 1940 (January 15, foreign) at $1.50, we will give a copy of Clifton L. Fowler's helpful new cloth-bound book (retail price $1.00), "BUILDING THE DISPENSATIONS."

"The ages were outlined by the Word of God" (Heb. 11:3 Lit. Gr.). Bible students everywhere recognize that a knowledge of dispensational truth is the key to a proper understanding of the Bible. As a reader of "Grace and Truth," you have been following with interest our editor's valuable studies from month to month on this important and vitally interesting theme.

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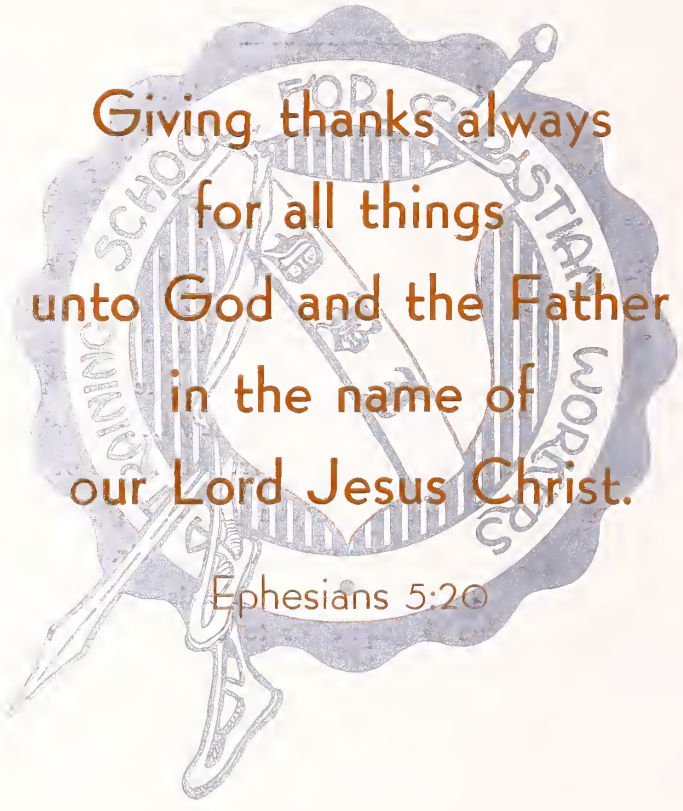


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for all things
unto God and the Father
in the name of
our Lord Jesus Christ.

Ephesians 5:20

GRACE AND TRUTH

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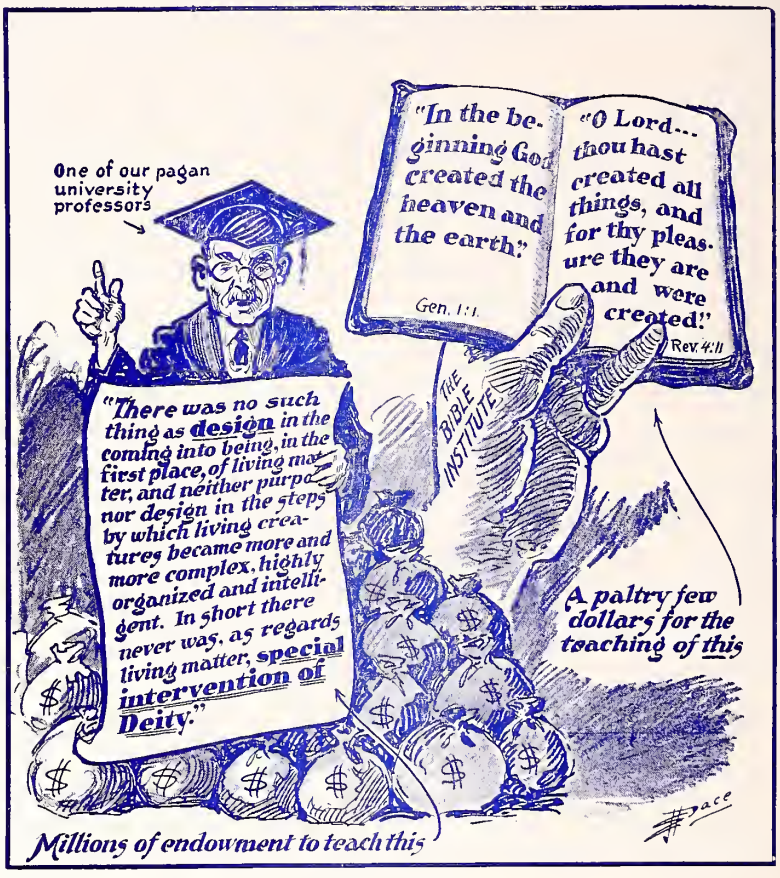
December · · · 1939

D. B. I. SILVER JUBILEE YEAR 19

Very Favorably Impressed

...I was very favorably impressed with D. B. I., and I feel certain that once the sturdy craft is beyond the shoals of financial embarrassment and out into the open sea, she will prove a worthy sea-going vessel and carry her load of Gospel messengers with tidings of grace and truth to many a land now benighted. May God give you bon voyage and steady going on an even keel.

E. J. Pace





For the brief season of four days the faculty, staff, and student body of the Institute were privileged to enjoy the ministry and fellowship of Dr. and Mrs. Pace. The special messages on "The Law of the Octave," given at the Third D. B. I. Silver Jubilee Bible Conference, illustrated with stereopticon slides, brought inspiration and lasting blessing. Our prayers will follow them as they so ably and faithfully carry on for our blessed Lord.

We are especially grateful to Dr. Pace for his kindness in preparing the cartoon which appears above. We trust that it may be the means of awakening Christians everywhere to their privilege as well as their responsibility in supporting fundamental Bible training schools which magnify the Word and exalt the Christ.

THE DENVER BIBLE INSTITUTE

"GRACE AND TRUTH"

Entered as Second Class Matter, October 27, 1922, at the Post Office at Denver, Colo., under the Act of March 3, 1879

VOL. XVII DECEMBER, 1939 No. 12

Official Organ of
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DOCTRINAL STATEMENT

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THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16, 17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6, 7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

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RESURRECTION

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JUSTIFICATION BY FAITH

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PERSON AND WORK OF THE HOLY SPIRIT

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MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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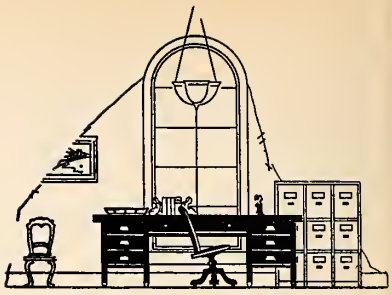
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SUBSCRIPTION PRICE: $1.50 PER YEAR
IN CLUBS OF FIVE: $1.00 PER YEAR
15 CENTS PER COPY

ISSUED MONTHLY BY

THE DENVER BIBLE INSTITUTE PRESS
Box 1617 Denver, Colorado

AS THE EDITOR SEES IT



INSPIRATION NUMBER

THE fact that all Scripture is God-breathed is the thought that comes before us in this issue of "Grace and Truth." Untold blessing comes to the soul as one investigates the mountains of indubitable evidence that God has piled to support the claim of the Book—that, "all Scripture is given by inspiration of God." It is our aim and prayer that this number may be greatly used in the lives of those who may have been affected by the satanic attacks on the Word relative to this truth. And we believe that it will do just that. We believe that these articles by some of our outstanding warriors for truth will meet a real need. —H. H. S.

THE LIBERALITY OF GOD

THE Apostle Paul writing to the Corinthians rejoiced that they abounded in faith, speech, knowledge, diligence, and in their love for him and others. Those are noble and outstanding Christian virtues. However, Paul was particularly anxious that he might inculcate in the hearts of these believers the spirit and expression of liberality.

Money has no character, and so Paul never mentions it, but he does refer to Christian giving as a grace, a service, a blessing, a manifestation of love.

The collection had great importance. First, that they might be blessed by giving. Second, that they might remember the poor and bear a testimony to the saints in Palestine of the love of the Gentile brethren in Christ.

Paul's method in presenting the grace of giving is first, by setting forth the example of the Macedonians. He was almost embarrassed with the liberality of those Christian folk. They did not need urging, but it was they who urged Paul to accept their gifts. Such an example of generosity was God's doing, the working of His will on their wills causing the Macedonians to give so generously. Paul expected little from people so poor, but by God's will and their desire to be in the center of His will, they literally put themselves at the service of the Lord. Such liberality gladdens the heart of God and brings refreshment and blessing to the heart of man. Paul was anxious that the Corinthians be distinguished by this grace of liberality also.

Paul was very careful not to speak by way of commandment in urging the Corinthian believers to be liberal. The Macedonians, of course, were no law unto them, but just an example.

In concluding his commendation, the apostle presents the one pattern that stands forever before the eyes of Christian men—the coming of our Lord and Saviour Jesus Christ. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." The Christ is the pre-existent One, in the form of God, Maker and Creator, in the glory which He had with the Father before the world was. He became poor when He became man.

It is not necessary to ask curiously how Christ became poor, or what kind of experience it was for Him when He exchanged heaven for earth, and the form of God for the form of a servant. No key today can unlock all the mystery, but thank God we can comprehend its motive. It is in its motive and depth of such liberality, that the inspiration of giving grips the hearts of men. Christ, though rich, gave up all for our sakes. It is poverty on His part which enriches us. The wonder of His grace was held up by the Apostle Paul to inspire not only the Corinthians but also believers of today with noble thoughts of self-sacrifice and consideration of others.

May this outstanding expression of the liberality of God in giving Jesus Christ our Saviour, and His willingness in giving Himself; inspire us all at this season to give ourselves and all that we have more fully to Him.
—L. S.

THE DOLLAR-A-MONTH CLUB

FOR the past two years Christian co-laborers scattered far and wide have supported the work of the Institute through the Dollar-a-Month Plan. Realizing that the existence of a testimony for our Lord requires regular and systematic support, these kind stewards have regularly made their contributions from month to month.

While we are most grateful to the Lord for those who contribute larger gifts from time to time, we are especially indebted and thankful to those who cannot give largely, but who like the Macedonians "in their deep poverty abounded unto the riches of their liberality," are giving regularly. Without these smaller gifts we would find it rather difficult to carry on from day to day in meeting our regular current obligations.

Our hearts have been encouraged in recent days by the letters received from some of our Dollar-a-Month Club members indicating their desire to continue their giving throughout the coming New Year.

Broadcasting the Message in Gospel Song



The D. B. I. A Cappella Choir, with Mr. David S. Welsh, Director, in the studio of Radio Station KOA, N. B. C. Building, Denver's Radio City

WE ARE grateful to the Lord for the privilege which has been afforded our A Cappella Choir, under the able direction of Mr. David S. Welsh, to present the old Gospel hymns on two recent broadcasts over Radio Station K O A.

The response from our Christian friends far and near has been most gratifying. We sincerely appreciate the kindness on the part of all who so kindly wrote in expressing their appreciation. Tentative arrangements have been made to continue this fifteen minute broadcast each Tuesday evening at the same time, 10:30 to 10:45 P.M., M.S.T. The next broadcast is scheduled for

TUESDAY EVENING—JANUARY 9, 1940
10:30—10:45 P.M., M.S.T.

We invite you to tune in, and if you are pleased with our program, we would be happy to hear from you. Here are excerpts from a few of the letters coming from friends "listening in" from distant points:

Nashville, Tennessee—"I wish to express my appreciation of the nice program rendered by the choir over K O A December 5th, and will be looking forward and listening for many others."

Long Beach, California—"I was delighted to hear with such clarity the two programs of the A Cappella Choir. I heard everything so clear, and as is usual with all the music from D. B. I., I thoroughly enjoyed both programs."

Douglas, Arizona—"Your broadcast came over clear as a bell. My, how good it did sound to hear Ernest Lott's voice ring out, 'God will take care of you.' We shall listen again Monday night."

St. Helens, Oregon—"Yesterday I received your card announcing the D. B. I. broadcast. Now I have just been listening to it at 9:30 P.M., P.S.T. I think it was very beautiful to hear the old hymns over again."

Three Rivers, Michigan—"We tuned in last night and heard the broadcast of the A Cappella Choir. It came in just as clear as any program we can get. It was fine." (Second broadcast): "Heard the program last night. It was even better than the previous one."

Loon Lake, Saskatchewan, Canada—"Heard your program. Reception was fine."

Regina, Saskatchewan, Canada—"Program came over very clearly. Greatly enjoyed."

St. Louis, Missouri—"My! how we rejoiced to hear your voices over the air Tuesday night. We were right there with you 'praising the Lord' for His permitting you to sound forth the Gospel in song. We can hardly wait for next week to come (if the Lord does not come before then) when we will again tune to K O A, Denver, and enjoy another fifteen minutes with you. We are praying the Lord will continue these broadcasts, and not only for fifteen minutes, but for an entire hour or more, which will give you time to give out a Gospel message—the message for which there is such a need and for which so many are hungering and thirsting."

—C. R. L.

In a very definite sense of the word, our Dollar-a-Month contributors are making it possible for the Institute to *continue* the training of Christian young men and women.

But as we face the New Year we are still in need of additional regular contributors in order to fully meet our monthly obligations. Perhaps there are those among our "Grace and Truth" readers who would like to have a part during the coming year in the preparing of laborers for the fields white unto harvest. The Dollar-a-Month Club makes it possible for those in moderate circumstances to support this Christian testimony. Why not begin this New Year by joining the faithful group of Dollar-a-Month contributors? By so doing, you will receive a year's subscription to "Grace and Truth" free, either as a renewal or as a new subscription. —C. R. L.

CREATION AND INSPIRATION

BY NORMAN B. HARRISON, D. D.

DR. HARRISON shows how the design evidenced in the Scripture stamps the Old Book as divinely inspired. This article is taken from "His Book," one of the well-known "His" series by Dr. Harrison; published by Bible Institute Colportage Ass'n. These devotional books are known by Bible loving Christians everywhere.

When Sir Christopher Wren had completed his life work, his body was laid to rest in St. Paul's Cathedral, a building that is recognized as the noblest embodiment of architectural genius. Since that day, visitors to St. Paul's are greeted with an epitaph to its architect and builder, concluding thus: "If you seek his monument, look around."

Design, wherever found, betokens mind. And the beauty, the stateliness, the symmetry of the design, however gracefully they cover and conceal it lest we be too conscious of it—all this beautiful effect is the expression of a carefully planned, arithmetically accurate structural scheme. The same secret lies back of God's wondrous beauties and harmonies in nature. Does anyone imagine that the unity, beauty, and symmetry of Scripture is secured in any other way?

GOD'S TWO BOOKS

Three Psalms—1, 19, 119—are devoted to extolling God's Word.

Psalm 1 shows the prosperity of its devout, devoted reader (vss. 1-3), his fruitfulness and happiness of lot being contrasted with the worthlessness and perishing lot of the ungodly (vss. 4-6). In each case, the similes are drawn from nature.

Psalm 19 also divides into two parts, exactly correspondent in their intent. The first (vss. 1-6) extols the book of nature as the manifestation of God's power and glory in His natural attributes. The second (vss. 7-14) extols the book of the Law, the Scriptures, as the revelation of Himself in His moral attributes. The one is "His handiwork," speaking to the minds of men a universal language, that men may know that God is. The other speaks to the heart of man, with power to make man pure and clean, like to Himself.

Psalm 119, the longest unit of Scripture, follows an exact structural scheme—the alphabet. Does God press His message into such a seemingly artificial mould? Yes, as much as to say, "My Word is the universal language to the human heart; beyond it there is nothing of truth for speech to utter."

NUMERICS IN NATURE

That which makes science possible is the numerical exactness everywhere employed by our God in His created universe. Everything from His hand has its normal proportions. "Every law of nature tends to express itself in terms of arithmetic" (Herschel). Every star has its place, measured and meted out to it. Every plant has its ordered arrangement of leaf, of flower, of fruit. Every snowflake has its precise mathematical structure; yet, in ten thousand examined, none has been found to duplicate another. Well might its Creator call His servant's attention to its wonders: "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail?" (Job 38:22).

Every sound that strikes our ears travels through the air in accordance with exact mathematical law. This it is that makes possible the art of music, the higher and lower tones, the precise shadings and cadence. All color is the expression of the same numerical law in the realm of light, reproducing the gorgeous ribband of colors when a ray of light passes through the prism of a raindrop.

How could the Creator tell us any more plainly than He has that He is a God of exactness, of order, of proportion, of numerical accuracy of arrangement?

SCRIPTURE'S NUMERICAL STRUCTURE

The student who finds numerics everywhere evident in the book of nature should be prepared to find an arrangement equally orderly in the Book of revelation. While he will guard against extremes in the matter, yet he will never be surprised when such arrangement and accuracies spring anew from the sacred page; rather, he will incline to believe that very much of orderly method and planning, wholly beyond the purpose of the human writers, lies hidden from his dull powers of perception.

Let us take the most comprehensive, and possibly the most patent item of arrangement. While the Bible covered some 1600 years in its actual writing, the correspondence between the Old and New Testaments cannot escape us.

Old Testament	New Testament
1. Historical Past The Pentateuch Books of History	1. Historical Past The Gospels The Acts
2. Spiritual Present Books of Poetry	2. Spiritual Present The Epistles
3. Prophetic Future Books of Prophecy	3. Prophetic Future The Revelation

It is aside from our purpose at present to delve into the niceties of this ordered correspondence; they await future exploration. But they awaken the reverent student to a realization that many features of God's Word must reflect a regard for order, method, accuracy, progression.

(CONTINUED ON PAGE 400)

All Scripture Is Inspired

BY DR. JAMES H. BROOKES

THIS scholarly defense of the inspiration of the Scripture will deepen your faith in, and love for, the God-given Book. It is taken from "God Spake All These Words," by the late Dr. James H. Brookes, and is used by the kind permission of Pickering and Inglis, London. Dr. Brookes was for many years pastor of Washington and Compton Avenue Presbyterian Church, St. Louis, Missouri and was founder of Niagara Bible Conference.

THE Apostle Paul writes to his son Timothy: "That from a child thou hast know the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (II Timothy 3:15-17). The Revised Version translates it: "Every Scripture inspired of God is also profitable," although it gives as the marginal reading: "Every Scripture is inspired of God, and profitable." It is a great pity that they did not adopt the marginal reading, or, better still, the *Authorized Version* "All Scripture is inspired of God."

There would be no special reason to object to the change, particularly as the learned chairman of the Revision Committee has defended their rendering on the ground that it makes more emphatic the testimony which it bears to the inspiration of each and every part and portion of Scripture. But foolish and unstable souls have taken advantage of the alteration, as was clearly foreseen by many, to argue that some Scripture is not inspired. It may be of importance, therefore, to show that the translation of the *Revised Version* is condemned by scholars in no respect inferior to those who so needlessly have given us this new reading.

The American Bible Union; Dr. M'Knight; Dr. Young, author of *Young's Analytical Concordance*, in his translation; Rotherham, in his translation, *The Emphatic Diaglott;* J. N. Darby; Tregelles; Dr. Noyes, professor in Harvard University, who translated what may be called the *Unitarian Version;* Canon Faussett, in *The Critical and Experimental Commentary*, all give it as in the *Authorized Version*, or say: "Every Scripture is inspired of God, and profitable."

The last-named scholar calls attention to the fact that the word "Scripture" is never used of any *writings* except the Sacred Scriptures. The position of the two Greek adjectives, *theopneustos kai ophelimos*, forbids taking the one as an epithet, the other as predicate. The adjectives are so closely connected that, as one is a predicate, the other must be also . . . *Inspiration* is predicated of the writings, 'All Scripture,' not the persons. The question is not *how* God has done it; it is as to the *Word*, not the *men* who wrote it."

Dr. Bullinger, author of *The Critical Lexicon and Concordance to the English and Greek New Testament*, and other learned works, says of the rendering in the *Revised Version*: "This is not *English*, to say nothing of Greek. Now, this is not a question of Greek scholarship, but of common sense, and when you have the evidence before you, you will be perfectly competent to decide the matter. It so happens that the very same Greek construction occurs several times in the New Testament, e.g., Romans 7:12; I Corinthians 11:30; II Corinthians 10:10; I Timothy 1:15; 2:3; 4:4, 9; II Timothy 3:16; Hebrews 4:13. The *Authorized Version* translates all these nine passages in the same way and on the same principles. But the *Revised Version* translates eight of them one way (i.e., like the *Authorized Version*), while it renders one on quite a different principle."

He then gives the passage in full, showing that if the revisers had been consistent they would have translated the eight by putting the verb where they place it in II Timothy 3:16. "The revisers have translated eight of these passages on the same principles as the *Authorized Version*, i.e., supplying in italics the verb substantive '*is*' and '*are*' respectively, and taking the copulative *kai* 'and' as joining together the two predicates. But when the revisers come to the *ninth* passage (II Timothy 3:16) they separate the two conjoined predicates, making the first a part of the subject, and then are obliged to translate the *kai* in the sense of 'also,' when there is nothing antecedent to it . . . The fact that they render the whole of these eight passages as in the *Authorized Version*, and single out II Timothy 3:16 for different treatment, forbids us to accept the inconsistent rendering, and deprives it of all authority."

However, let it go with the remark that Paul never could have said, "Every Scripture inspired of God is also profitable." He might as well have said, "Every wholesome loaf of bread is also good for food." We are not dependent upon this passage to prove the proposition that "all Scripture is inspired by God." In another place it is said: "God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us in His Son" (Heb. 1:1, 2). It was God Who spake in the prophets: it is God Who speaks in His Son. Nor let us forget the testimony of the Son Himself: "I have not spoken of Myself, but the Father Which sent Me, He gave Me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore,

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THE INSPIRATION OF THE SCRIPTURES

BY W. G. HERRSTROM

DR. HERRSTROM, well-known writer and lecturer on prophecy, points out in this discussion the absolute importance of the truth of Inspiration. This discussion comes from "The Golden Key to Bible Interpretation," by Dr. Herrstrom. Published by Fundamental Truth Publishers, Findlay, Ohio.

THE Bible is verbally inspired. This means that the Holy Spirit not only chose the thought, but the very words which He caused men to record. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21).

In our English version we are studying a translation and there may be errors of minor importance, but none that will affect any important doctrine. As originally recorded, the Scriptures were absolutely perfect to the very least jot or tittle.

The great apostle Paul said, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the *words* which man's wisdom teacheth, but *which the Holy Ghost teacheth*" (I Cor. 2:12, 13). This is a definite statement on verbal inspiration and indicates that the very "words" recorded were inspired by the Holy Spirit.

In literally hundreds of instances the Old Testament writers preface their remarks with the statement, "Thus saith the Lord." To Ezekiel the Lord said, "And thou shalt speak *My words* unto them" (Ezek. 2:7).

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

No other book is inspired in this manner. The Bible is God's message to men. He expects man to heed this message. Since the Bible is inspired in an infallible way, and since it is the Word of God, and the wisdom of God, man cannot tamper with its message without paying an awful penalty. In the last chapter of the Bible is recorded the Lord's last warning to the human race. It is a warning concerning the matter of adding to the Word of God or taking away from it. "For I testify unto every man that heareth the *words* of the prophecy of this Book . . . God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18, 19).

The supreme issue in the theological realm today is the inspiration of the Scriptures. Is the Bible the word of man or the Word of God? Has God really spoken? This was the first question ever asked the human race. The serpent, inspired by Satan, crept across the threshold of Eden and injected into the human heart a doubt which was deadly, when he said, "Yea, hath God said?"

Satan no longer needs to use a serpent to deceive men, for he has many followers who are pouring the venom of unbelief into human hearts to turn them from God. Like the serpent of old, many of these men come posing as angels of light with a modern religion for a modern age.

Once we reject the fact of the divine inspiration of the Scriptures, our profession of Christianity is mere hypocrisy. Of what value would be a book which discussed things in the eternal realm if that book were written by men who had never entered that realm? The Bible claims to be the Word of God. If it is not, then the men who wrote it were dishonest. We have in the Bible, either an infallible Book which is the Word of God, or a fallible book written by deceitful men. If we are unwilling to accept the Bible as the Word of God, the only alternative is to reject the Book entirely, for we cannot hope to base our beliefs concerning things eternal upon the imaginations of men who live in the temporal realm.

THE absolute accuracy of the Word of God is evident everywhere. There are hundreds of passages which impress us concerning the truth of verbal inspiration.

The virgin birth of Christ is suggested in Genesis 3:15: "And I will put enmity between thee and the woman, and between thy seed and *her seed;* it shall bruise thy head, and thou shalt bruise his heel."

In biology there is no such thing as the "seed of the woman." Every child takes the name of his father. Here is a biological miracle suggesting that the coming Messiah would be born without a human father.

This promise is confirmed in Isaiah 7:14: "Therefore the Lord Himself shall give you a sign; Behold, *a virgin shall conceive,* and bear a Son, and shall call His name Immanuel."

When Joseph was minded to put away Mary, "the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost . . . Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she

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The Inspiration of the Epistles

BY W. BELL DAWSON, M.A. D.SC., F.R.S.C.

DR. DAWSON, a scientist who loves the Lord, known for his writings on the Bible and science, gives us this study showing that the Epistles were given to fulfil our Lord's promise to the disciples that the Holy Spirit would guide them into all Truth. This article is reprinted from "The Indian Christian."

When we look into the Bible in a general way, it is very evident that there is a development or unfolding of the plans and purposes of God, as we go on through its successive books. His purpose may be made manifest by what He does, as well as by what He says through His servants the prophets. When the Lord God called Abraham out of the land of the Chaldees, it was a step in the advancement of His plans; and again, when the descendants of the Patriarchs were delivered from Egypt at the Exodus, another forward step was taken in the furtherance of the purposes of God for His people. We can readily see regarding many such acts of God, that their full significance was not manifest at the time; and possibly it was not till long afterwards that the intention of God in what He had done, came fully to light.

It is the same also with the revelation which the Lord gave to His people during the successive centuries in which the Bible was written. In earlier times, there was often a comprehensive thought in what the Lord said, which was made plainer later on, in what He revealed to others. The first promise made to Adam is an example of this, when the Lord God said that the seed of the woman would bruise the head of the serpent; a single sentence which contained within it the future triumph of the Christ Who was to come. This may serve to illustrate the character of the Old Testament as a whole; for what it depicts and reveals, points forward to a coming Saviour and Deliverer.

The Lord God thus prepares the mind and heart of man, for what He intends to do, and for the further light which He will give them. For the Lord sees the end from the beginning, and He knows full well what His purpose is for the redemption of men, and how He intends to accomplish it. Yet those to whom His wondrous plans are revealed in advance, often fail to comprehend them fully. Such a prophet as Daniel is constrained to say: "I heard, but I understood not." The holy men of old, to whom the Word of the Lord came, "inquired and searched diligently . . . searching what, or what manner of time the Spirit of Christ which was in them did signify . . . unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven." It is thus the same Holy Spirit who reveals in the first place and makes plain afterwards, even if it be to a later generation.

It has often been pointed out that the Christian religion is based primarily on great facts; things that actually took place; and not merely on abstract ideas and discussions, on which the philosophies of this world are founded. The central realities amongst these occurrences are the death, the resurrection and the ascension of the Lord Jesus Christ. These were the outcome of the purpose of God; for Christ is "the Lamb slain from the foundation of the world"; and as the Apostle Peter explained to the Jews shortly after the ascension: "He, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up" (Acts 2:23, 24).

The great facts in the course of the earthly life of Christ—the manner of His birth, His crucifixion, His resurrection—are truly and faithfully set forth in the Gospels. The responsibility which the writers of the Gospels felt in doing this, is shown by the careful statement at the beginning of the Gospel of Luke. The Apostle John, in describing the events at the crucifixion, is impressed with the importance of a trustworthy account in a matter of such supreme importance; for he says of his testimony: "He that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe." The Apostle Peter, long afterwards, emphasizes the truth of the transfiguration, when he declares: "We have not followed cunningly devised fables . . . but were eyewitnesses of His majesty . . . and this voice which came from heaven we heard, when we were with Him in the holy mount." But above all, the accuracy of the record of the teaching of Christ is guaranteed by His own promise: "The Holy Ghost Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

We thus see the consistency of the inspiration of the Scriptures, in its broad meaning; in establishing the foundation of fact by competent testimony, and in providing an accurate record of the teaching of Christ; and in showing all this to be in harmony with the purpose of God as revealed to previous generations by the prophets. The critics who venture to set aside the facts, or to throw discredit upon the teaching of Christ, necessarily undermine the whole structure of Christianity. In so doing, they also falsify the most solemn statements of Christ and His apostles, with which the Father and the Holy Spirit are associated. We may be better able to counteract these insidious attacks upon the Scriptures, if we see clearly that there is a consistent unity in it all.

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Building the Dispensations

BY THE EDITOR — Sixth Installment

DEMOCRACY is considered by many the ideal theory of government. The editor in this interesting installment of "Building the Dispensations" discusses the testing out of this form of government in the age in which you and I live. —E. G. L.

IV. THE GOVERNMENTAL THEORY BEING TESTED IN THE FIFTH DISPENSATION

The governmental theory being tested in the fifth dispensation is democracy. Even before the fifth dispensation began, the democratic idea began to find a partial and restricted expression in the old republic of Greece. Later, the same idea was copied in Rome, but both of these early republics conveyed a most incomplete and inadequate notion of the democratic ideology. They were but striking examples of coming events casting their shadows before.

The first actual and adequate prediction of the democratic idea in all history is found in Paul's inspired discussion of the Mystery, the Body, which up to that time had been "hid in God." The mystical Body of Christ, the Church, is set forth in the Word of God as a spiritual democracy. It must be understood at once that when we speak of the Church in this connection, we do not refer to any of the great denominational organizations nor to any individual local church, be its principles ever so scriptural and worthy. When the Apostle Paul speaks of the "Church which is His Body," he is speaking of the invisible Church, made up of all who have believed in the Lord Jesus as Saviour. This means that no matter what a man's denominational affiliation may be, he is a member of the Body of Christ, if he has by faith called upon the name of the Lord. We have already learned that all who thus trust in the Lord Jesus are baptized by the Holy Spirit into the Body. Thus we see that if a man fails to join any local church or denomination, and yet has received Christ by faith; he is, nevertheless and notwithstanding, a member of the true Church, the Body, the Mystery.

This wondrous invisible Body is the very key to the fifth dispensation, and yet many Christians know little or nothing about it, and those who do know of it seem neither to understand nor appreciate it. But to God it still remains His marvelous mystical democracy, the channel through which the purposes of Deity for this dispensation are to be worked out and finally consummated.

The question has been frequently asked, "What are the essential features of a true or an ideal democracy?" In seeking the correct answer to such an inquiry, it is very easy to allow that which is relatively important, but not essential, to crowd itself into too prominent a place in our thinking. If we carefully divest the subject of all non-essentials, that which remains as the very core, the center, the hub of a true democratic government may be summarized as follows:

1. An ideal democracy recognizes the absolute necessity of a unanimously received and fully constituted headship, that headship or leadership to be taken from among the people.
2. An ideal democracy gives full recognition to every member, so that no member can be regarded as unnecessary.
3. An ideal democracy has the untrammeled loyalty of every member; this loyalty to be so full and comprehensive as to be manifested both toward the rightly constituted leadership, as well as to all those who are individual members of the democracy.

These three simple statements set forth a democracy reduced to its briefest practical expression. These three features are accepted among the statesmen of the world as the essential prerequisites of the ideal democracy. It will be observed at once that a correct understanding of democracy presupposes both the necessity for authority normally centralized as well as individual responsibility adequately recognized and properly distributed. Hence a democracy on the one hand is far removed from autocracy, but on the other hand is equally as far removed from rebellion and anarchy. The life-blood of democracy is loyalty. Thus at the very heart of democracy lies that utterly vital and essential loyalty-prerequisite—the cooperation of every member, the determination of every member to maintain a changeless fealty to the democracy as a whole, the unfading decision of every member that he will never be a traitor.

Democracy is that delightful principle of government in which is perfectly blended the recognition of centralized authority together with the fullest opportunity for every individual to be heard and felt on all matters pertaining to government and the public weal. This is the ideal democracy. This is the beautiful governmental principle which God is testing in the fifth dispensation.

But democracy, like innocence, conscience, authority, and law, is a failure when it comes to doing the two things which man most terribly needs. Man needs a perfect salvation for his own soul and a perfect government for society. Democracy can furnish neither one nor the other. In the face of these two stupendous tasks, democracy is impotent. Only Jesus can save and only Jesus can reign.

The basic message of the dispensations is plain.

God is simply saying to mankind through the dispensational tests that the loftiest standards and the noblest principles known to the moral universe are pitifully incapable of either saving a soul or producing an infallible government. The principles tested in the dispensational tests represent the highest standards known to God, angels, or men. And yet each dispensation is swept into a climax of utter failure. There is no Saviour for the soul but Jesus. There is no king who can bring to the fallen race of Adam peaceful and righteous government except Him Who is our Lord, our Saviour, and our Christ. Some day the world will learn its lesson.

In view of these conditions, it is normal for the thinking man to ask, "What is the proper stand for the individual to take in his own day and age?" The answer to this question is clearly set forth in the Bible. To meet his personal responsibility, the man should believe on the Lord Jesus Christ and be saved (Acts 16:31). To meet his responsibility to the government, he should obey "the powers that be" (Rom. 13:1), thus bearing witness to his faith in the Word of God and his loyalty to his country.

As God enters this fifth dispensation and prepares for the dispensational test, He gives to the age a perfect spiritual democracy—the Body of Christ—in which the test is to take place. This is harmonious with the practise which God has pursued throughout the dispensations—the practise of providing the most favorable circumstances possible as the test of each principle is carried on.

When the Apostle Paul discusses the Body in his epistles, he shows conclusively that God's marvelous spiritual Body possesses the three characteristics necessary to the true democracy.

First, the Body of Christ has a unanimously accepted Head, Who has come from the people.

> And gave Him (the Lord Jesus) to be the Head over all things to the Church, which is His Body (Eph. 1:22, 23).
>
> Christ is the Head of the Church (Eph. 5:23).
>
> And He (the Lord Jesus) is the Head of the Body, the Church (Col. 1:18).

Since Paul has made it so clear to the Corinthians that "all that in every place call upon the name of Jesus Christ" (I Cor. 1:2), are baptized into the Body (I Cor. 12:13), it becomes evident that there has been a unanimous acceptance of Him, Who is the Head, by the members of the Body. Furthermore, the wondrous One Who is the Head of the Body was "made of a woman" (Gal. 4:4), hence He has come from the people.

Second, the Body of Christ gives full recognition to every member, so that no member can be regarded as unnecessary. When Paul was telling the Corinthians about the Body, he made this truth very clear. He said:

> If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?
>
> And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?
>
> If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?
>
> But now hath God set the members every one of them in the body, as it hath pleased Him.
>
> And if they were all one member, where were the body?
>
> But now are they many members, yet but one body.
>
> And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you (I Cor. 12:15-21).

This marvelous declaration concerning the ideal democracy finds its highest expression in the amazing words:

> Nor again the head (cannot say) to the feet, I have no need of you.

Here indeed is spiritual democracy. Here is the oneness of Christ and the members of the Body most beautifully presented. The blessed Lord Himself, the Head, cannot say of the lowliest member, "I do not need you."

It is too big for my startled soul to comprehend, but the Word of God teaches it nevertheless. The loving Redeemer, Head of the Body, and Saviour of mankind, actually says that He needs me. The word democracy can no longer be to me a cold political word. The word democracy now speaks to me of love and tenderness and the ineffable charm of the Saviour's care for His own. He has made me a member of the spiritual Body of which He is the Head, and now He thrills my soul by breaking the news to me that He needs me. "Hallelujah, what a Saviour!" and praise God for such a democracy.

Third, the Body of Christ is called upon by the Word of God for the untrammelled loyalty of every member. God's purpose is that this loyalty shall be manifested both toward the Head and toward the members. This loyalty is to be so rich and full as to be in itself a testimony to the fact that every member is indeed one with every other member as well as one with the Head. And just as truly as the Head cannot say of the feet, "I have no need of thee," just so truly the eye cannot say of the hand, "I have no need of thee." In this heaven-revealed spiritual democracy, the members need each other. Paul's words on this point of mutual loyalty and cooperation are,

> Nay, much more those members of the body, which seem to be more feeble, are necessary:
>
> And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.
>
> For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:
>
> That there should be no schism in the body; but that the members should have the same care one for another.

> And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.
>
> Now ye are the body of Christ, and members in particular (I Cor. 12:22-27).

The summarizing statement of this helpful teaching is:

> The members should have the same care one for another.

How satisfyingly this passage brings out the fact that a spiritual democracy is a government under which every man comes into his own. And with what simplicity and helpfulness Paul makes clear that God is calling upon the members of the Body to lay aside every hate and every weight, every sadness and every madness, and instead of these destructive things which eat as doth the canker, to learn to love one another with a pure heart fervently.

The Body of Christ, the Church, is the spiritual democracy to which God entrusted this dispensation. While the age of the Church has been passing by, political democracies, also, have risen throughout the world. But the fifth age is drawing to a close. The political democracies are on the wane, yea, nearing collapse; and God's spiritual democracy, the Body of Christ, while she has done some of the work the great Head of the Church gave her to do, has in the main, failed to perform her task. The reason for the failure is not because there is anything wrong with the principle of democracy, but because of the innate depravity of the men who constitute the democracy. As the age approaches its awful termination, evil men and seducers wax worse and worse, deceiving and being deceived, and the fearful judgment of the Confusion of Religions, brought on by demon activity and prophesied by Paul, is demonstrated on every newspaper Church page in America.

The age of the Body of Christ is the age of naked faith. The Holy Spirit's pronouncement concerning this age is:

> We walk by faith, not by sight (II Cor. 5:7).

God looked to the members of the mystical Body to be dominated by faith in the Head. God looked to the members of this wondrous Body of Christ to put confidence in one another because they mutually faithed in Him, and because they were members of Him and of one another. But alas, having been given perfect Standings as members of the Body, countless believers throughout the age have, in their State, lost sight of faith and have gone to questioning the inspiration of the Scriptures, doubting the Lord that bought them and often viciously knifing one another. With faith languishing among a large proportion of Christians, with Modernism rampant, and with loyalty to Christ forsaken for loyalty to some particular denomination; it is not to be wondered at that the spiritual power of God's invisible democracy is almost gone. It is the tragedy of the hour that the world at large looks with derision upon God's democracy, the Church of which Christ is the Head and we are the members.

God's dispensational test has disclosed the faithlessness of the members of the Body and the resultant powerlessness of the Body to perform the will of God. As we draw near to the zero hour of this dispensation when God shall ring down the curtain on His fifth governmental test, we read with sadness the Pauline prophecies which predicted the awful conditions which now prevail.

> This know also, that in the last days (of the Body age) perilous times shall come.
>
> For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
>
> Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,
>
> Traitors, heady, highminded, lovers of pleasures more than lovers of God;
>
> Having a form of godliness, but denying the power thereof: from such turn away (II Tim. 3:1-5).
>
> Now the Spirit speaketh expressly, that in the latter times (of the Church age) some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons;
>
> Speaking lies in hypocrisy; having their conscience seared with a hot iron (I Tim. 4:1, 2).

V. THE CLOSING DATE OF THE FIFTH DISPENSATION

To DISCOVER the biblical closing date of the Church age should not prove to be difficult. We have already learned that God has committed the special message for this age to the Apostle Paul. Since it was in the writings of Paul that we found the unfolding of truth which gave us the *opening date* of the age (I Corinthians 12:13), it is with confidence in the perfection of God's purpose, plan, and revelation that we turn to the writings of the great apostle to discover the *closing date* as well. And we shall not be disappointed.

The Apostle Paul places the closing of the age to which he gives his message, i.e., the Church age, at the catching up of the Church to meet the Lord in the air. A brief study of his teaching will make this point clear.

In his Thessalonian letters, Paul gives us two important, but little understood, dispensational passages. These passages present to us, in brief compass, an outline of the three closing dispensations—the fifth, the sixth, and the seventh. In both the First Thessalonian letter and the Second Thessalonian letter, Paul is speaking of that event which Bible students have for years spoken of as the "Rapture of the Church." He knew that the Rapture was something comparatively new to his readers, consequently, he made his teaching particularly plain.

In the First Thessalonian letter, he refers to the Rapture of the Church as:

a. "The coming of the Lord" at which time some of us believers may be "alive and remain" (4:15).
b. The time when "the Lord Himself shall descend" (4:16).

c. The time when "the dead" and "alive" in Christ shall be caught up to meet the Lord in the air (4:16, 17).

So the Rapture is described by the Holy Spirit as a *coming* and a *gathering*—a coming of the Lord and a gathering of the believers of the entire Church age. It is specially worthy of note that the apostle clearly indicates that the Rapture particularly involves believers (both those that have died and those that shall still be alive) and not unbelievers. And in this same discussion he picturizes the marvelous future events which shall cluster about the Rapture by an illustration of a day, and a night, and another day. If we follow Paul's distinctions between the two days and the night which lies between them, as well as his careful distinction between "we" and "they," all difficulty will vanish from the passage. Following Paul's illustration chronologically, the two days and intervening night run as follows:

1. "*The day*:" This is "the day" of the present age in which we live, as is shown by Paul's unmistakable language. He definitely associates himself with those who are living in this "day" by calling them "brethren" (I Thessalonians 5:4), and includes himself in their number by saying "we" and "us" (vss. 5, 6).

Concerning those who live in "the day" (i.e., the dispensation of the Church which is His Body), he assures them they need have no fear either from the coming "night," or from the great "Day of the Lord" which shall follow the "night." How glorious to know that we of the Church age are not in "darkness" (vs. 4), but rather, he makes it most clear to us that we do not, in any wise, belong to "the night" (i.e., the coming age of Tribulation). He says explicitly "we are not of the night" (vs. 5).

2. "*The night*:" This, as the reader has already perceived, is a direct reference to the coming Tribulation. Paul identifies "the night" as a period when men shall be saying, "Peace and safety; then sudden destruction cometh upon them" (5:3). He further describes the night as an age of spiritual "sleep" and spiritual "drunkenness" (vss. 6, 7). And he reveals that the night shall be followed by the "Day of the Lord" (vs. 2). Those who live in the night are carefully called "they" and "them," never "us" and "we."

Paul strikes a sad note indeed when he lets us know that for the followers of "the night" there shall be "no escape" (vs. 3) when the "Day of the Lord" shall come.

3. "*The day*:" This, the second "day" in Paul's illustration is the "Day of the Lord." The expression "Day of the Lord" is employed in Scripture with two significances. It means the actual day of the Second Coming of the Lord to reign. It also means the entire Millennial dispensation—the thousand-year reign. It carries both of these meanings in this passage.

When Paul begins this beautiful illustration of the two days and a night, he says to the Thessalonians that they really do not need to have him talk to them about the "times and seasons" of these great future events (5:1), *because they knew perfectly that "the Day of the Lord so cometh as a thief in the night."* In these words he lays down the key fact whereby we may easily understand his entire discussion. He tells them clearly that they are "not of the night" (vs. 5), and that "the Day of the Lord" shall not overtake *them* as a thief, and in the first chapter warmly commends them because they "wait for His Son from heaven" (1:10). How the hearts of those early Christians must have burned within them as they caught his indubitable teaching. How their beings must have thrilled with holy joy as they realized that the only intelligent understanding of his words was that the "coming of the Lord" and the "catching up" of the Church was to take place at the close of "the day" (of the Body) and just before the "night" of Tribulation set in. Those early believers knew perfectly that the "Day of the Lord" would not come on them as a "thief in the night." They knew they were watching and waiting for Him, thus making surprise impossible. And now Paul gives them further truth. He tells them they are not "of the night" at all. They were "of the day"! And we believers living many years later in the same blessed dispensation of the Church may enter with fulness of heart into these same glorious *Church truths*—for such they are. And we may now say with happy certainty, "We belong in 'the day' of the Church. Our task and our mission are as members of the Body. When 'the night' comes we shall not be here. We shall have been 'caught up' because we do not belong in 'the night.' 'We are not of the night.' " Yes, we know perfectly that "the Day of the Lord" (the Kingdom) cometh "as a thief in the night" and now we know that that day shall not overtake us as a thief (5:4), because we shall be gone, having taken our flight when the Lord shall have descended from heaven with a shout at the end of the day of the Church.

Thus Paul places the closing day of the Church age on the day of the Rapture and his words are so delightfully specific as to make clear that since the believers of the Church age are "not of the night" that they shall be raptured, "caught up," from the earth before the night of tribulational horror sets in. But evidently there were still some who did not get it clearly, because when we come to his Second Thessalonian letter we find him rehearsing the same truth but not employing the illustration of the day, the night, and the day. Although teaching exactly the same things, he now approaches the subject differently. The part of the Second Thessalonian letter which touches on this subject involves the latter part of chapter one and the

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The Berean African Missionary Society



The Foreign Missionary Department of the Denver Bible Institute

Rose Encinas, Home Secretary

We are happy to report that Mrs. Amie and Miss Johnson, with their cargo of natives, returned to Musuku on October 4. They had an uneventful trip save for some tire trouble and some difficulty in getting over the road because of fallen trees. They stopped again at the Mutoto Station of the A. P. C. M. and Miss Johnson had further medical treatment and an ulcerated tooth was extracted. Mrs. Amie said that Miss Johnson was making rapid improvement. Mr. Lindquist said, "'Shasta' (the Mission Chevrolet Carryall) performed nobly, despite the fact that there were fifteen people in it, together with their baggage, all the way back to Musuku."

Our native preacher, Kitele, has a nice wife and four children. His wife's name is Nenga. The oldest child, a girl, is named Mayala, and is nine years old. The next child, Palata, is a boy, six years of age. The third child is four years old and his name is Shimuna, and the baby, Nzama, is two years old. Kitele also brought back with him an orphan cousin, thirteen years old, whose name is Masago. Masago will help Kitele in the fields and in other duties as well.

Mukuamo, our stone mason, brought back his wife and two children. They say his wife, Senga, is a very capable girl, having graduated from the Bible School at Nyanga. Mukuamo's oldest child is a girl, named Njinji, six years of age, and their boy is three years old. His name is Mbuya.

These little boys and girls will doubtless be the nucleus for the future native workers and evangelists. Let us pray much for their parents and our missionaries as they seek to bring them up in the nurture and admonition of the Lord.

SCHOOL OPENS

While Mrs. Amie and Miss Johnson were gone to the Kasai District, Mr. and Mrs. Jansen opened the native school. That was about the middle of August. At first the classes were held in the chapel in the Christian native village, but it was too hard for Mrs. Jansen to walk down there several times each day, so it was decided to hold school only half days and with the help of the school children, to build a temporary school building closer to our missionary dwellings. They built two rooms. Mr. Lindquist says, in his letter of October 10, "We now have one room of the temporary school building finished, so full-time school will start again tomorrow. I made a new blackboard for the one room out of boards and it is quite an addition. I have also made seats and desks of sticks using slabs for the tops of the desks.

"This week they will devote to tests of the boys to find out just how much they know, and then next week they will probably settle down to routine. They plan to have Bible school in conjunction with the day school with Mr. Jansen teaching doctrines two hours each week and Mrs. Amie teaching chart. The mathematics and perhaps one or two more subjects will be taught by Mrs. Jansen, with Miss Johnson teaching the remainder of the classes. The course will include geography, physiology, and history. Penmanship will also have a place.

"The state man was up to Musuku for supper last night (Oct. 9) and he inspected our school and exempted several of the boys from paying taxes, but we had already paid the taxes for some of them. Chief Songo came with the state man and we asked the state man to tell Songo that we want more village girls in the school. We also had him explain to Songo that we are not interested in getting the dowry when a girl is married. The dowry will go to her people as usual.

"When we were putting up the school building, we had what might have been a serious accident. I was rushing the men in getting the roof sticks on the building one afternoon. Some of the men were up on the roof tying the sticks to the ridgepole. I was on the ground helping the other men shove the sticks up to the roof. One man had just shoved up a stick to the man on the ridgepole, who had taken the stick and was going to tie it to the ridgepole. But the stick got away from him. Meanwhile Kasakosa had stooped down to pick up another stick and was just straightening up with it when the stick from the roof came down right toward him. The stick had been cut off at an angle so was rather sharp, and it hit Kasakosa in the eye. He let out a shriek and dropped to the ground. I rushed to him and it looked as though the stick had gone into his head. The eye bled profusely and it looked as though white matter was also running out. We picked him up and carried him to the medicine cupboard and I called Mr. Jansen, who was doing the medical work while Mrs. Amie and Kitele were gone. We cleansed the eye and found that the eyeball was bruised but not out. Evidently the stick had hit the bone just below the eye, and then when its force had been spent, the stick slid into the eye cutting the lower lid. We put argyrol in his eye and bandaged it. He came to Mr. Jansen for treatment twice each day and in three weeks he was as good as new and back on the job."

BUILDING NEWS

"The Jansen house is rapidly nearing completion now. Mrs. Jansen sewed some curtains. Mr. Jansen made several small tables which they have enameled with golden oak enamel, so the tables look very nice.

"I have built brick chimneys in both the Jansen house and the Club House. During the ladies' absence, I put in a mat ceiling in the house and whitewashed the walls, also made a new kitchen table and enameled it white and gave the screened-in cupboard another coat of enamel, so it looks pretty nice."

SUPPLIES RECEIVED

"We have received both large Montgomery Ward orders and even have the new stove put up. I had sixteen men carry in the new stove.

"I am well fixed for tools now and it certainly helps in getting the work done. We also received the grindstone, so we can sharpen the knives for the natives very easily. The dandy shovels, mattocks, and ax handles also help. A miner stopped in here one day and when he saw these dandy shovels, he was very much impressed with them and wanted to know how to get them."

KEEPING UP WITH CURRENT EVENTS

"We, here at Musuku, did not know there was a war going on until we received a note from Shabunda on September 9 telling us there was war in Europe, but no details. As you know the radio we brought with us has not been working, but Mrs. Amie purchased a new Phillips radio at Kindu on the way to Kasai and had it delivered to me. I set it up on the sixteenth of September and have kept up on the news since then. This radio is a 1939 model with only six tubes but it has much more volume than the former seven tube models. It tunes four bands 12.5 meters to 3000 meters, so we are able to get perfect reception all day on the thirteen and fourteen meter bands. This radio gets America almost as well as Europe. I think I have logged, thus far, nine American stations including N. B. C. and C. B. S. I got up at 1:00 A.M. one morning to hear the newscast from New York.

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IN THE HARVEST FIELD

Conducted by
Florence Taft Fowler

Missionaries! Some have returned from their fields for a period of rest and recuperation at home; others are expected home soon. All are in need of our prayers.

Miss Katherine Harder, former student, having served faithfully for several years in Africa, is at Reedley, California, in very frail health. On her way home she was exceedingly ill, but because of war conditions was detained in Belgium for three weeks. Confined to a hospital for that period, she was recuperated sufficiently to resume her journey to her loved ones in Reedley, arriving October 11. There, her physician has ordered complete rest for a time.

Let us take her upon our hearts, praying for her recovery.

Mr. Lester Lehmuth, who returned some weeks ago to the States from Morocco, North Africa, is improved in health and has been doing deputation work in recent weeks. On November 27 he arrived at the Denver Bible Institute for a visit.

A recent letter from Miss Anna Thorell, class of '25, missionary under the Orinoco River Mission, Cumana, Venezuela, gives interesting information. An excerpt from her message follows:

"The Lord has given me a special burden for the children in Cumana, and this year, instead of providing my passage to go home, He has given me the joy of having several Bible classes in different parts of the city . . . Pray that I may have some permanent fruit among them."

She also mentions the testing of the severe heat from which she suffers, being so near the equator. Her courage to continue her ministry in spite of handicaps and weakness is a challenge to more faithful intercession on her behalf.

D. B. I. Group in Chicago

Illuminating and interesting was the news from Miss Anna Marie Marsh, former student, now taking a course in the Moody Bible Institute Evening School. She informs us that on the afternoon of November 23, former D. B. I. students and graduates within the city of Chicago and environs, enjoyed a precious fellowship time at the home of the Rev. ('33) and Mrs. Elmer Seger. In the evening they attended, in a body, a sacred concert at the Moody Church after which they met again at the home of Mr. and Mrs. Roy Edwards. (Mrs. Edwards was formerly Miss Marguerite Meyer, a D. B. I. student.) The group voted to continue their get-together-times and use them to further their interest in the development of plans for aggressive work among children and adolescents for whom many of their number are especially concerned.

Besides those already mentioned, the D. B. I. graduates and former students who attended are as follows:

Mr. Paul Whaley ('36) student at Wheaton College.
Mrs. Ray Olander (Elfrieda Timler, class of '36).
Miss Ollie John ('35) student at Moody Bible Institute.
Miss Marian Takamine ('37) on a vacation trip to visit friends in Chicago.
Miss Eunice Anderson (former student for a brief period) attending Wheaton College.
Rev. ('35) and Mrs. ('37) Ralph Morningstar.
Rev. and Mrs. Forrest Morningstar, former students. (Mrs. Morningstar was Miss Ruth Carter.)
Miss Dorothy Kebler (former student); and Mr. Frank Ferrell, Mr. Marlin Olsen and Mr. Bob Woodburn, three former students.

Rev. Ralph Morningstar ('35) has recently been called to the pastorate of Addison Heights Bible Church, Chicago. He and his wife (Mildred Whaley Morningstar,'37) have left Elkhart, Indiana, and are busy in their new field. Let us bear them to the Throne of Grace as they enter into the responsibilities of a church whose members love the Lord and are hungry for the Word.

The Rev. Norman Renn ('34), pastor of the Baptist Church as Palisade, Colorado, held a two weeks' evangelistic meeting in November with the Rev. V. F. Anderson as evangelist and the Rev. Terrell W. Butler ('35) as song leader. There were eighteen public decisions for Christ. The last night of the meeting two hundred were in attendance which is the finest audience in some years. Mr. and Mrs. Renn, through their faithful ministry as pastor and assistant, have a new opportunity to lead these new converts into a knowledge of His Word and true Christian living.

On Wednesday, November 22, the Rev. and Mrs. C. R. Lindquist and the D. B. I. a capella choir assisted the Rev. C. Van Der Veen in a service at East Lake, Colorado, where Mr. Van Der Veen is pastor of the East Lake Congregational Church. A week of special services were being conducted.

Mr. James Wood ('38) is student pastor of Castleton Community Church, Castleton, Kansas, while he attends Sterling College, a United Presbyterian School, at Sterling, Kansas. He writes that it is a fine, fundamental college. He is enjoying his studies and the opportunity to preach the Word.

The Rev. Patrick Clifford ('33) of Three Rivers, Michigan, pastor of Three Rivers Bible Church, had a special service in November with the Wigden Quartet (colored) of New York. The ministry of the quartet was greatly enjoyed.

The young people of this aggressive church have taken on the support of a missionary to Haiti, Miss Dorothy Lee.

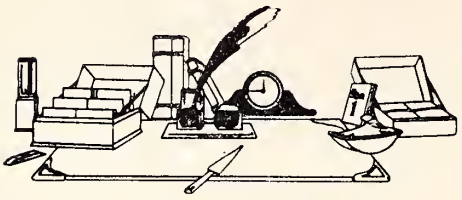
The D. B. I. staff and students enjoyed the privilege and pleasure, on November 17, of attending, in a body, a service at Twenty-third Avenue Presbyterian Church at which Dr. Harry Rimmer was the speaker. The D. B. I. chorus gave special music. A two weeks' meeting with Dr. Rimmer speaking in his own inimitable manner on Bible themes, brought rich blessing to large Denver audiences.

CAMPUS NEWS FLASHES

Dr. Walter L. Wilson, President of Kansas City Bible College, in the Sixth Silver Jubilee Conference held at 2047 Glenarm in afternoon and evening session, and in his two daily messages to staff and students at the Campus, was used of God to bring rich blessing through the practical application of Bible truths. The Saviour was

(CONTINUED ON PAGE 402)

THE EDITOR'S MAIL BAG



A new year, filled with possibilities for growth in grace and service for our blessed Lord, is fast approaching. What a wonderful thing it is to begin the year with Him! What a privilege to covenant with ourselves and with Him that only that which is worthwhile and uplifting to the soul shall comprise our reading this coming year. What a blessing and help we can be in leading another to make a like decision by providing the proper material for that one to read. We may never know until we reach the other shore what a gift of this kind can mean. Why not send "Grace and Truth" to your friends and loved ones for 1940? Here is how some readers feel about it:

THINK "GRACE AND TRUTH" IS "TOPS"

MONTANA:

May we say that we are indebted to Mr. and Mrs.— for our introduction to "Grace and Truth." After a summer vacation at D. B. I., they called on us, and before the visit came to an end, they showed us a sample copy of "Grace and Truth." We were not so attracted by the slight glance at the magazine as at their saying that there was some recompense for them in selling a certain number of subscriptions. So our first subscription was really to help two dear friends whom we knew needed and certainly were deserving of anything we might be able to do to help them. After becoming acquainted with "Grace and Truth," by comparison with other Christian magazines, we think it is "tops."

NONE THAT TAKES THE PLACE OF "GRACE AND TRUTH"

WISCONSIN:

I trust that soon, again, I shall be able to send in another bunch of subscriptions. The seventy-five-cent and dollar subscription prices ought to boost the circulation. I will do all I can to make it so. There is NONE that takes the place of "GRACE AND TRUTH."

COLORADO:

Enclosed find list of eleven subscribers for your magazine. I am so happy to encourage my friends and coworkers to subscribe to this wonderful magazine which is the best I have ever read. I only hope it will grow to mean as much to them as it does to me.

THE BEST CHRISTIAN PUBLICATION FOUND

CANADA:

I am writing just to say how much I like "Grace and Truth." It is really the best Christian publication I have found. My son who is a second year student at Briercrest Bible Institute subscribed for "Grace and Truth" and also enjoys it very much. As I am a teacher in the Sunday-school here I find the lessons very helpful.

SAMPLES OF OLD ISSUES HELPFUL

OREGON:

I am writing to ask if you are still publishing the little magazine "Grace and Truth." I found an October 1928 issue and am so pleased with it I would like to subscribe to the magazine. I would like you to send me a sample copy and you can count on a subscription for me.

Thank you for sending the sample copy of the "Evolution Number." The next day a call came from a college student for material on this subject and I sent the magazine on to him . . .

FILES SERMON MATERIAL

ILLINOIS:

Enclosed you will find $1.00 in stamps. This will pay for ten months' subscription as you have already sent me two other issues. I certainly got some sermon material out of the two issues you sent me and I put the magazines in my files to get more material out of them at a later date. May the Lord's richest blessing be upon you and those associated with you as you tell out the Gospel in your fine paper.

ENJOYED BY YOUNG AND OLD

ARIZONA:

The children love to have me read the Days of Youth in "Grace and Truth" every month. We always look forward to the good news contained in the magazine.

ENGLAND:

Through God's mercy I am still keeping well with all faculties clear and still able to read and enjoy the "food" contained in your bountifully supplied magazine. and as I get very little fellowship here it is a great boon to me.

DOCTRINAL QUESTION

The question of baptism has troubled many souls hungry to do God's will, and we are happy to pass on the question and its answer for any other Christian reader who might be troubled over the same problem:

> Does a Christian have to be baptized before he can have the right to take the sacraments? Have the Methodists, Presbyterians, Congregationalists and others as much right as the Baptists to the sacraments? Should they be refused this privilege in a Baptist Church?

The questions concerning those who have the right to partake of the Lord's supper may be answered by two passages of Scripture. The first one is I Corinthians 10: 16, 17:

> The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?
>
> For we being many are one bread, and one body: for we are all partakers of that one bread.

Notice the passage teaches that the cup and the bread are the communion—not of the Baptists, nor of the Presbyterians, nor of the Methodists—but of the BODY OF CHRIST; and that we ("all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" I Corinthians 1:2), being many, compose that one body.

Lest there should be any question as to how we become members of the Body, we have a second passage to strengthen the first. It is I Corinthians 12:13:

> For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Yes, baptism is a pre-requisite to fellowship in the Lord's supper, but it is the baptism of the Holy Spirit, by which we are made members of the Body of Christ the moment we believe. Nowhere in the Scripture is water baptism given this place.

BIBLE SEED THOUGHTS



Conducted by Charles R. Johnson

JONAH

I. JONAH'S CALL
"Go to Nineveh"
Jonah 1:1, 2
II. JONAH'S DISOBEDIENCE
"Rose up to flee"
Jonah 1:3a
III. JONAH'S DETOUR
"Going to Tarshish"
Jonah 1:3b
IV. JONAH'S CALLOUSNESS
"Was fast asleep"
Jonah 1:5
V. JONAH'S CHASTISEMENT
"Cast him forth into the sea"
Jonah 1:15
VI. JONAH'S SURRENDER
"I will pay that that I have vowed"
Jonah 2:9
VII. JONAH'S SUCCESS
"They turned from their evil way"
Jonah 3:10

—W. P. W.

ABOUNDING

I Thessalonians 4:1

I. ABOUNDING IN FAITH
Col. 2:6, 7
II. ABOUNDING IN HOPE
Rom. 15:13
III. ABOUNDING IN LOVE
I Thess. 3:12
IV. ABOUNDING IN GIFTS
I Cor. 4:12 (R.V.)
V. ABOUNDING IN WORK
I Cor. 15:58
VI. ABOUNDING IN THANKS
II Cor. 4:15 (R.V.)
VII. ABOUNDING IN SUFFERING
II Cor. 1:5
VIII. ABOUNDING IN GIVING
II Cor. 8:7
CONCLUSION: ABOUNDING IN EVERY GOOD WORK
II Cor. 9:8

—C. E. P.

RULES FOR THE CHRISTIAN WALK

I. BE NOT DECEIVED
Gal. 6:7
II. BE NOT SLOTHFUL
Heb. 6:12
III. BE NOT UNWISE
Eph. 5:17
IV. BE NOT UNEQUALLY YOKED
II Cor. 6:14
V. BE NOT THE SERVANTS OF MEN
I Cor. 7:23
VI. BE NOT WISE IN YOUR OWN CONCEITS
Rom. 12:16

—C. E. P.

PRAYERS OF GOD'S PEOPLE

Psalm 25

I. DELIVER ME
Ps. 25:20
I Thess. 1:10
Ps. 6:4
II. BRING ME
Ps. 25:17
Ps. 43:3
Ps. 71:20
III. REMEMBER ME
Ps. 25:7
Heb. 7:25
Luke 23:42
IV. LEAD ME
Ps. 25:5
Ps. 23:2
Ps. 61:2
V. TEACH ME
Ps. 25:4, 5, 8, 9, 12
Titus 2:11-13
Ps. 143:10
VI. SHOW ME
Ps. 25:4
Ps. 85:7
John 14:8

—W. P. L.

SONGS IN THE NIGHT

I. THE AUTHOR OF SONGS IN THE NIGHT
God my Maker
Job 35:10
Ps. 119:54, 55
II. THE MATERIAL CONTAINED IN THE SONGS IN THE NIGHT
Deliverance
Ps. 32:7
Ps. 18:49, 50
III. THE USE OF SONGS IN THE NIGHT
To Cheer our Companions
Acts 16:25-31

—C. H. S.

THREE YOKES

I. THE UNBEARABLE YOKE
The Law
Acts 15:1-11
Bondage
Gal. 5:1
II. THE UNEXCELLED YOKE
Grace
Matt. 11:28, 29
Liberty
Gal. 5:1
III. THE UNEQUAL YOKE
Worldliness
Rom. 12:2
Hindrance
II Cor. 6:14-18

—A. H. Y.



THE DAYS OF YOUTH

JOANNE'S CHRISTMAS TRIUMPH

By Florence Taft Fowler

"Joanne Hilton, to think you have come to this!" Joanne groaned to herself and burst into angry and bitter tears as she threw herself upon her bed and sobbed convulsively, her mind sweeping the few months previous in kaleidoscopic vision.

"How can I endure this drab life any longer? How can I ever stand the holidays at this horrid place? Mother doesn't care; nobody cares and Dad's gone! Oh-h-h-h!" and she burst into another paroxysm of anguished sobs as she faced the approaching holiday season far from home in new and strange surroundings.

Her recent disappointments and sorrow had completely changed her prospects for the future and Joanne was finding the adjustments intolerable.

Suddenly, as a grim determination seized her, Joanne sat up and dried her eyes.

"I WILL go home for Christmas! I WILL, and nobody shall stop me! I'll borrow the money from Uncle Dan and mother will never know anything about it till it's all done. She'll be glad when I burst in on her the day before Christmas. She'll forgive me for borrowing the money even though she refused to do it for my schooling. Just you wait, mother dear! You'll be glad to see me on Christmas day."

With this resolute purpose, Joanne went to the desk of her cozy dormitory room to pen a note to her uncle in Chicago.

Weldon Academy
December 15, 1939

Dear Uncle Dan:

Doubtless you will be a bit surprised to hear from me. Perhaps you had known that this year I am at Weldon Academy, just outside of Columbus. Mother sent me here to be near Aunt Rachel (though I have not seen her yet). She lives at Cloverdale, two hundred miles away. They are in rather poor circumstances, mother tells me, so I suppose that is the reason she has not put in an appearance.

But, I started to say that since Dad's death in July, and the financial reverses prior to his being taken, Mother could not afford to send me back to Kendall Hall again this year. So here I am, and here I must remain for a time.

To think that when you and Auntie visited at Greenwood-on-the-Hudson, I had to be away on a yachting trip and missed seeing you! It was just disappointing, that's all. Yet, the trip with Dad was so perfectly grand, I wouldn't have missed it for all the world. And, I'm so glad now I went. I shall probably never have such a marvelous time again since Dad is gone and the old home and everything. I could never have believed that these things would happen to us.

Here, Joanne restrained her tears with difficulty, and with firmly set lips proceeded to finish the letter:

Well, Uncle Dan, since I have only one more year after this at the academy and then can enter college (for Dad set aside a special fund for my college education, and that is left—thank goodness), I suppose not quite everything is against me. I'm planning now to teach, for I shall have to do something for a livelihood.

But now things seem so drab, dreary, and dismal, especially if I must stay here for Christmas. Mother is not expecting me home and cannot possibly spare the money for me to go so far. Even after I came here in October, other reverses came. I can't touch any of the money for college until I'm eighteen, and that will be nearly two years yet.

I wonder, Uncle Dan, if, under the circumstances, you can lend me a hundred dollars that I may go home over the holidays. I will pay you when I get out of school. If you can manage it just now, I'll be ever so grateful. I can never thank you enough.

Mother doesn't know what I'm planning. I want to surprise her and Jack. The day after Christmas is Jack's birthday. So please don't let them know, will you, Uncle dear. You are so much like Dad, and I wish you were not so far away.

Now this is rather a business letter, so please forgive me if I don't seem very sociable. I must hurry to get this in the mail-box before collection time.

"Hello" to Auntie and the best of luck to you.

Your affectionate niece,

Joanne Hilton

With prideful satisfaction Joanne reviewed her letter, addressed, stamped and sealed it and hastened downstairs. As she descended the steps to the lobby below, her heart beat rapidly in anticipation of the results of her bright resolution.

"Surely Uncle Dan will 'shell out' when he reads that he's soft-hearted like Dad. But—dear me, if Mother only knew, what wouldn't she do?" And Joanne's conscience pricked her sharply at the remembrance of the episode a few months previously when she had pleaded with her mother to borrow the money from her father's brother, to enable her to remain at the fashionable girls' school in New York where she had already spent two years.

It had been almost the last straw in trying her mother's patience for she, being of a frugal nature, was determined to make the best of what was left after their sad misfortune. Joanne had not forgotten the scolding and the firm and wise counsel of her mother, though she now refused to heed it.

"But it's a good letter anyway," she thought. "Dad always said I could write beautiful and intelligent letters." So she satisfied the uneasiness of her conscience by the remembrance of her indulgent father's compliments.

Mr. Hilton, a wealthy banker, had lavished his money as freely as his affections upon his only daughter, the idol of his heart. Though her mother privately remonstrated with him at times, because she saw the harm of such foolish indulgences, the father continued his program of spoiling his daughter because he selfishly enjoyed it.

Jack, the young son, was usually found in the companionship of his mother who was a quiet retiring woman. She cared little for the social life and attentions that their wealth naturally brought to them, but was concerned about the proper training of her children, though

she had little opportunity in that direction so far as Joanne was concerned.

As Joanne reached the door opening upon the wide veranda facing the street entrance to the Academy, the buzzer whirred noisily, and in stepped a messenger boy as she reached out her hand to open the door.

"Joanne Hilton live here?" he inquired as he produced a telegram.

"Yes, I am Joanne Hilton—is it—is it bad news or something?" she ventured, feeling herself shrink and shrivel inside as tremblingly she opened the envelope with thoughts of her mother and brother far away in the East.

"Oh, I'm sure it's good news—it's almost Christmas time," he assured her. "Shall I wait for a return message?" he inquired.

A relieved sigh escaped her lips as she read:

Driving to Weldon Academy December 23. Want to bring you home with me for Christmas. Will you come? We all want you very much.

Love,
Aunt Rachel.

"No, thank you, you need not wait," Joanne replied as chagrin and disappointment swept over her soul.

At that moment the House-Mother entered the lobby to answer the door, but the messenger boy had gone and Joanne stood with the open telegram in one hand and in the other the unposted letter. The expression on her face was mingled confusion and dismay.

"Why, Joanne, what is the trouble? Did you answer the door? I thought I heard the buzzer sound!"

"You did, Mrs. Gordon; it was a telegram—for me. I started out to mail a letter and met the boy at the door with this." She handed the message to Mrs. Gordon to read.

"Well, isn't that lovely, Joanne! What a nice surprise, when you planned to remain at school over the holidays! But, you look disappointed, my dear, can I help you?" Mrs. Gordon inquired, noticing that Joanne appeared to be anything but happy over the message.

"I had other plans, Mrs. Gordon. I don't care to go to my aunt's. I want to go home, and I was planning to if I could get the money," Joanne replied tearfully.

"What was your plan, my dear?" Mrs. Gordon asked sympathetically, seeking to draw her out.

"Well—well, I was planning to send this letter to my uncle to ask him to lend me the money so I could take the trip to New York. Now, this telegram comes and spoils all my plans. I'm so disappointed, for I suppose I shall have to go to my aunt's, and I'm not sold on the idea. Mother would never get over it if I did not go. What shall I do? Somebody always has to spoil things!" Joanne poured out all in one breath in petulant frankness.

Mrs. Gordon, secretly thinking that the spoiling had already been accomplished some years previously, nevertheless answered her patiently, "Joanne, dear, sometimes our very greatest blessings come through our keenest disappointments. So many times I have found it that way. Someone has said that 'Our DISappointments are HIS appointments' and I'm sure the Lord Who knows what is best, wants to work out this circumstance that way for you. Let's think of it that way. Don't you think it would be wise to run up to your room now, Joanne? It's ten o'clock and time all my children were in bed. In the morning you will feel more like sending a note accepting the kind invitation of your aunt."

Whereupon Joanne reluctantly returned to her room without mailing her letter, feeling greatly disappointed but concluding that Mrs. Gordon was kind in spite of her religious tendencies.

In the morning a brief, but none too warm acceptance of her invitation was hastily written to her aunt and mailed before Joanne went to her first-hour class.

And so the uneventful days for Joanne came and went. To one who had been accustomed to living in a gay whirl continually, life in an unpretentious, but cozy, quiet and homelike Christian boarding school was quite humiliating to her proud spirit.

But as the date of her aunt's visit arrived Joanne had begun to feel eager for any change that her coming would bring. She wondered what her holiday vacation would be like and secretly hoped that something would happen to change her dull, unhappy life.

"Joanne! Mrs. Gordon asked me to tell you that you are wanted in the lounge," one of her classmates called to her cheerily as she knocked at her door about noon.

"Oh, I guess it's my aunt. I'll be right down," she answered as she opened the door, and quickly descended to the lounge below.

"Well, well—Joanne, my dear girl!" her aunt exclaimed. "You are the very picture of my sister—your lovely mother!" Aunt Rachel fondly embraced her niece, and kissed her tenderly.

Joanne did not feel like being quite so friendly, but there was something so sincere and sweet about her aunt's motherly reception that she almost liked it. She found herself impulsively kissing her relative whom she had previously considered a stranger, for she had never seen her, and had concluded she was quite out of her own social class.

As they stood apart for a moment, and looked at each other, Joanne decided that her Aunt Rachel was very attractive. Her face wore a beautifully radiant smile that was so appealing. Her soft brown eyes glowed with a gentleness and sincerity she had not seen in anyone before. Really there was something beautiful about her even though she was not especially pretty. What could it be? She was more than pretty; she was beautifully striking in her gracious manner and appearance, Joanne thought.

Soon they were in the car, for Joanne's bags were already packed and they were off without delay.

It was seven o'clock that evening when they reached Cloverdale, the small country town where Aunt Rachel lived. The friend who had driven to the city with her had taken turns at the wheel as they had driven over the long, cold stretch of road, icy in spots and sometimes dangerous.

What a cordial reception in a cozy, warm home awaited them after the cold drive! With a huge fire dancing and crackling in a great old-fashioned fire-place, the atmosphere fairly glowed with warmth and cheer.

The genuine friendliness and kindliness of her uncle Jim and her fourteen year old cousin Betty, and the fragrant influence of her Aunt Rachel as she observed her graciously refreshing contacts with the family, quite took Joanne off her guard, for she began to have a keen interest and curiosity as to what the days in such new and different surroundings would mean.

Something indescribable about the atmosphere was apparent and far different from any home she had ever known. It impressed her, and Joanne had a desire to understand the secret of it all.

In the scrupulously clean and attractive room which was to be her own for the period of her stay, Joanne noticed for the first time when she was left alone after the family bade her good-night, a beautiful crystal plaque upon the wall. On it were the words,

"Thanks be unto God Who always causeth us to triumph in Christ."

The words puzzled her for she could not comprehend their meaning.

When she awoke in the morning, they seemed to stare at her from the wall and made her uncomfortable.

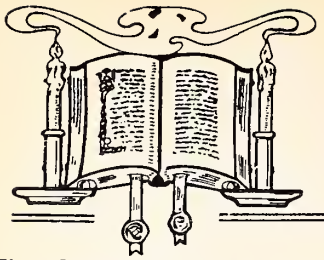
"What a religious family," she mused. "They even have it posted on the walls of their rooms."

But her greatest surprise came at the close of the morning meal. To her amazement, before they arose from the table, Uncle Jim produced a Bible and read from it. Each member of the family kneeled for prayer following the reading of the Scripture passage.

Joanne had never heard such fervent, earnest, yet simple praying. The few times she had been permitted by her father to attend church with her mother, she had heard the minister pray, but to her it was only part of the ritual and ceremony, and her heart found no response. As her aunt came to the close of her prayer of thanksgiving, Joanne suddenly realized she was praying for her:

We pray, our Father, Thy special blessing upon Joanne in these days of her visit with us. How

(CONTINUED ON PAGE 401)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by Ernest E. Lott
Illustrations by Albert Mygatt

Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

First Quarter, Lesson 1

Sunday, January 7, 1940

THE CHRISTIAN'S CONFESSION OF FAITH

Lesson Text: Matt. 16:13-28
Devotional Reading: Isa. 53:7-12

Golden Text: "Thou art the Christ, the Son of the living God" (Matt. 16:16).

King James Version

Matt. 16:13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some say that Thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged He His disciples that they should tell no man that He was Jesus the Christ.

21 From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took Him, and began to rebuke Him, saying, Be it far from Thee, Lord: this shall not be unto Thee.

23 But He turned, and said unto Peter, Get thee behind Me, Satan: thou art an offense unto Me: for thou savourest not the things that be of God, but those that be of men.

24 Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom.

LESSON EXPOSITION

Almost a year ago, to the day, we studied this same Scripture portion, only under a different heading. The viewpoint, however, is not the same and there is no danger of God's Word becoming old or inadequate because of frequent use. God's Word is ever new. Our outline is as follows: I. Faith Investigated (Matt. 16:13-19); II. Faith Instructed (Matt. 16:20-26); III. Faith Inspired (Matt. 16:27, 28).

I. FAITH INVESTIGATED

Matthew 16:13-19

The question asked by Jesus in verse thirteen was an impersonal one and yet important, "Whom do men say that I the Son of man am?" The question was not asked with the intention that Christ would conform to the mould of men's ideas, but rather to show the disciples that all men did not agree and that in spite of what they thought, He the Son of Man remained the same. Their answer indicated that Jesus was regarded as one of the prophets. Today, if that question were asked, we would receive such answers as these, "Ascended Master," "Good Man," "Way Shower," "Illegitimate Son," "Impostor," etc.

After hearing the answer of the disciples, Christ said, as it were, "Now that you have heard, or repeated what other men have said, how about yourselves, what do you believe? Whom say ye that I am?" This question is more important than the first question for it deals with man's individual responsibility. In other words "What think ye of Christ?" What will you do with Jesus Who is called the Christ? It is not what one's father, or mother, or wife, or brother does with Jesus but what we ourselves do with Him. "So then everyone of us shall give account of himself to God" (Rom. 14:12). The answer came quickly from the spokesman of the group, "Thou art the Christ, the Son of the living God." There is no excuse for men having false ideas about Christ for there is ample revelation, both written and spoken, giving the accurate teaching concerning the Son of God. Christ was pleased with this answer and He commended Peter as we are informed in verse seventeen. In the commendation, however, He brings out another truth, that of the source of our faith: "Flesh and blood hath not revealed it unto thee, but My Father Which is in heaven." In ourselves we cannot understand spiritual things; we cannot discern the heart of the Almighty, but God through His Word and through the third Person of the Trinity imparts to us the willingness and the knowledge whereby we can believe these things. If man ever grows in grace and spirituality (II Pet. 3:18), it is because of special help from the infinite God.

It is a well-known fact that an idolatrous worldwide church system has been built around the misinterpretation of verse eighteen. We refer, of course, to the Catholic Church. The whole trouble grows out of a misunderstanding of the two uses of the Greek word for "rock." Scofield explains it so ably that we quote from page 1021 of the Scofield Bible: "There is in the Greek a play upon the words, 'thou art Peter (Petros—literally, 'a little rock'), and upon this rock (Petra) I will build My church.' He does not promise to build His church upon Peter, but upon Himself, as Peter himself is careful to tell us (I Pet. 2:4-9)." If men had rightly divided the Word of Truth, making the distinction between Jewish passages and Body passages they never would have fallen into this trap of the devil. While the idea of building Christ's church upon a mere man is repulsive to us, yet it is more logical as we view it to believe that Christ would build His church upon Paul, the special and only apostle to this dispensation (Eph. 3:1-9), rather than upon Peter whose ministry was distinctly Kingdom and not Body. But the church is not built on either Peter or Paul or any other man, it is built upon Christ, Who is both the head and the foundation (Eph. 4:12-16).

The Catholic Church has coupled verse nineteen with verse eighteen. As it is thus viewed it makes Peter sort of a first lieutenant to the Lord Jesus with powers which were allocated to no other human being. According to

Scofield a key is a badge of power or authority (Isa. 22:22; Rev. 3:7). The special place where Peter used this authority was on the day of Pentecost when he made one of the kingdom offers to the nation Israel (Acts 2:38-42). He extended this offer to Gentiles in the house of Cornelius (Acts 10:34-46), thus employing two keys instead of one as the text indicates. It in no sense of the word implies power of life and death over departed souls.

II. FAITH INSTRUCTED

Matthew 16:20-26

Christ wanted no interference with God's divine program of redemption. God's calendar placed Christ's sacrifice at the Passover Feast. The devil would have delighted in a premature death so as to thwart the divine plan and so he stirred up much opposition with assassination as the object. Verse sixteen reveals the caution of Christ in holding the enemy at bay pending the fulfillment of all of God's will. This restraint was lifted after the resurrection (Matt. 28:19, 20).

Christ did not leave His followers in the dark in regard to His death on the cross and resurrection from the tomb. They were very slow, however, to understand and believe these traditions as any careful student of the Gospels will agree. This may have been the first time that Jesus discussed His imminent death and resurrection in detail with His disciples, but certainly not the first time that He alluded to it. For instance, we are reminded of the incident explained in Matthew 12:38-42. There He says, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." However, the disciples like all the rest of us were not alert to spiritual things and they perhaps passed by this illustration without even a second thought. However, as the import of these things began to penetrate the minds of the disciples a strange thing occurred. But on second thought, we cannot call it strange, because Satan would be expected to continue his program started in the garden of Eden that of keeping Christ from going to the cross for man's sin. In the person of the serpent, he caused the race to fall and it was then that the prophecy was made that he would bruise the heel of the woman's seed. Through the centuries he tried to pollute the pure royal line and having failed now tries to prevent Christ's death. Using Peter as his Punch and Judy, he said, "Be it far from Thee, Lord: this shall not be unto Thee." We would not have known that Satan was talking but would have just called it carnality, but Jesus knew and instead of addressing Peter, addressed Satan, saying "Get thee behind Me." The presence of carnality is not the evidence that Satan is present, but merely that his influence in the person of the old nature is present. The incident before us was a special one created by the devil for his own wicked purpose. He is ubiquitous but not omnipresent, he can only bother one person at a time.

The next three verses give the remedy for Peter's mistake. Peter made the mistake of following his own judgment instead of Christ's. He exalted himself above his Lord and wanted anything but the cross. An analysis of the three phrases in verse twenty-four, "Let him deny himself, and take up his cross, and follow Me," reveals the following:

"Let him deny himself"—denial of self—unselfishness (II Cor. 5:15).

"Take up his cross"—crucifixion of self—resurrection of new life (Gal. 2:20).

"Follow Me"—surrender of self-will—doing God's will (Ps. 143:10).

All three instructions mean the same thing stated from a slightly different angle.

The theme of verses twenty-five and twenty-six was the step in the lesson for December third, last month, page 359, under the heading Tribulational Paradox.

III. FAITH INSPIRED

Matthew 16:27, 28

A. Anticipated Reward by Christ

The reward spoken of in verse 27 is for believers and unbelievers alike. The subject of reward has been grossly misunderstood and misrepresented. A reward is something which is earned. It has been falsely applied to salvation or entrance into heaven. Salvation is a gift and is free (Romans 6:23). Rewards are pay; hence must be earned (vs. 27 of our text). Believers receive rewards in heaven according to their deeds here upon the earth (I Corinthians 3:11-15). Unbelievers receive rewards or degrees of punishment in hell according to their deeds here upon the earth also (Luke 12:42-48). An excellent treatment of the believers' reward is to be found in the October issue, 1939, of "Grace and Truth," page 309, under the title, "The Believer's Pay Day," by Archie H. Yetter.

B. Anticipated Return of Christ

The actual promise given in verse 28 is fulfilled in the next chapter, chapter seventeen. It was a prophecy that some of those who were talking to Him, namely, Peter, James, and John, would have the privilege of seeing Jesus in His heavenly splendor before they tasted physical death. This was fulfilled in the transfiguration experience. The transfiguration is the second coming of Christ in miniature. This is, of course, not the Rapture, but rather the Revelation which will occur at the end of the Tribulation age and before the Kingdom age. The anticipated soon return of Christ is the inspiring hope, or should be, of every believer. If it were not for that faith, there would be no use in being a Christian, for it is impossible for us to get to heaven in our own strength. We must have a private escort in the person of Jesus Christ Himself. This passage, together with John 14:1-3 and others in the Gospels, belongs to the next Jewish age by interpretation, but since individual spiritual truth is the same in every age, we can make the application to ourselves and thus not miss the blessing which the Holy Spirit intended for all men. "And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14:3). This is the hope that purifies.

VITAL TRUTH ILLUSTRATION

This story is told of Daniel Webster when he was in the prime of his manhood. He was dining with a company of literary men in Boston, and during the dinner the conversation turned upon the subject of Christianity. Mr. Webster frankly stated his belief in the deity of Christ, and his dependence upon the atonement of the Saviour. He was in a Unitarian atmosphere, and one of the men said to him, "Mr. Webster, can you comprehend how Christ could be both God and man?" Mr. Webster promptly replied, "No sir, I cannot comprehend it. If I could comprehend Him, He would be no greater than myself. I feel that I need a superhuman Saviour."

POINTED QUESTIONS ON THE LESSON

1. Which disciple gave the strongest verbal testimony concerning the deity of Christ? (Matt. 16:16; Mark 8:29; Luke 9:20; John 6:68, 69)

2. What book of the New Testament especially reveals the deity of Christ? (John 20:30, 31)

3. Why could not "flesh and blood" reveal the truth concerning the deity of Christ to Peter? (I Cor. 2:14)

4. What rebuke came to Peter after his confession of faith? (Matt. 16:21-23; Mark 8:31-33)

5. What is necessary for salvation in addition to faith in Christ? (Eph. 2:8, 9; Gal. 2:16; 3:24-26; Rom. 3:24-28; John 3:16, 18, 36; 5:24; 6:47)

6. Should converts make a public confession of faith? (Rom. 10:9, 10)

7. Did the Apostle Peter teach that he was the foundation of the Church of Christ? (I Peter 2:6-8)

8. Should any man be regarded as the head of the Church, the Body of Christ, in this age? (Eph. 2:20-23; 4:12-16; Col. 1:15-18)

9. Does any human being have the power to determine the eternal destiny of others? (Rev. 1:18; John 6:39, 40, 44; Matt. 25:31-46)

10. What should inspire the Christian to live and work for Christ? (Matt. 16:27; I Cor. 3:12-15; Rev. 22:12; I Cor. 3:8)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

As we study the lesson today, we come to that time when the Lord Jesus Christ enters the closing days of His earthly ministry. It is near the time when He is to go to the Cross of Calvary. Many times He calls His disciples together to talk with them, and to prepare them for the time when He shall leave them. At this particular time He asks them two questions. The questions are very important ones as we shall see.

In school you have tests or examinations, and your teacher asks you some questions. Some times it is hard for you to answer correctly, because you are not sure of the right answer, but in the test which the Saviour gave to His disciples, there was no need of doubt about the correct answer. Notice how the Saviour puts the questions to them. Let us turn to that portion of Scripture from which our lesson is taken. It is found in Matthew 16:13-16.

In the thirteenth verse is the first question, "Whom do men say that I the Son of Man am?" A lot has been said about the Lord Jesus. All the wonderful things which He did among men, caused some to believe on Him as their Saviour, but others were filled with questions as to who He was. The Saviour knew their hearts, and so with this question, "Whom do men say that I am?" He let the disciples give Him the many answers. Some said Jesus was John the Baptist. Others thought He was a great prophet. Now listen to the words of the Saviour. This is the second question He put to the disciples: "Whom say ye that I am?"

It is one thing to tell what others think, but it is quite a different thing to tell what you think. The answer to this question came from one of the disciples named Peter. Here is Peter's answer: "Thou art the Christ, the Son of the living God." The Lord Jesus may have been a wonderful man to others, but to Peter He was the Son of the living God. Peter knew the Saviour as a personal Lord.

You may have gone to Sunday-school for a long time and heard the lesson given about Jesus. You may have been told all of the wonderful things which He did while here on earth. But with all of this knowledge, ask yourself the same question that the Saviour asked His disciples. "Whom say ye that I am?" Is Jesus just a good man to you? Is He a prophet? Yes, He may be all of that, but what is He to you? Have you trusted Him as the Saviour? If you have, then you can answer with Peter: "Thou art the Christ, the Son of the living God." If you have not accepted Him as your Saviour, you need to see that He died on the Cross of Calvary for your sins as well as for the sins of the whole world. I trust that you will be able to answer the question about the Lord Jesus Christ as Peter did, and always be ready to tell others what He means to you.

Yours in His love,
Aunt Anna

First Quarter, Lesson 2 **Sunday, January 14, 1940**

THE PROBLEM OF FORGIVENESS

Lesson Text: Matthew 18:15 to 19:30
Printed Text: Matthew 18:21-35
Devotional Reading: Psalm 32:1-5

Golden Text: "And forgive us our debts, as we forgive our debtors" (Matthew 6:12).

King James Version

Matthew 18:21 Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?
22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.
23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.
24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.
25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.
26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.
27 Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt.
28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.
29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.
30 And he would not: but went and cast him into prison, till he should pay the debt.
31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.
32 Then his lord, after he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:
33 Shouldest not thou also have had compassion on thy fellowservant even as I had pity on thee?
34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.
35 So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

LESSON EXPOSITION

INTRODUCTION

The title chosen for this lesson is a good one—the problem of forgiveness. Forgiveness is a problem of man with man. Humanly speaking it is not sensible or practical, and the only reason that we believe it or practise it at all is because of the divine example and the working of the Spirit of God in our own hearts. One does not find forgiveness in heathen lands where false gods are worshipped. India, for example, is a land of penance. Not knowing the principle of forgiveness, they attempt to pay off their own debt of sin through self-denial and punishment. Some of them lie on beds of sharp-pointed nails. Others stare at the sun until their eyes are burned out. Still others hold their arms in an elevated position until they become atrophied. But we who are Christians know what forgiveness is. We have experienced it through divine grace.

We continue with the outline: I. The Extent of Forgiveness (Matthew 18:21, 22); II. The Experience of Forgiveness (Matthew 18:23-27); III. The Expression of Forgiveness (Matthew 18:28-35).

I. THE EXTENT OF FORGIVENESS

Matthew 18:21, 22

Peter had a problem about forgiveness so he came to the Lord with the question. He had no question about the correctness of a forgiving spirit. He knew that he must not bear a grudge against his brother, but he did not know how often to forgive a brother. His question about the number of times, seven, does not mean seven times in one day, but seven times in a lifetime. Perhaps Peter was thinking about Proverbs 24:16, "A just man falleth seven times." At least he knew that he must forgive, but he was not prepared for the answer which came from the Lord. The answer was, "Until seventy times seven" (verse 22). The thought which Christ wished to convey to Peter was that forgiveness should be for an indefinite number of offenses. The figure four hundred ninety is made up of three figures: seven times seven times ten. Seven stands for perfection; and ten, for testing. The figure meaning that in the face of the perfection of testing one should still be forgiving. Another occurrence of

the numeral seventy is the seventy palm trees in Israel's experience in the wilderness (Exod. 15:27). The seventy palm trees were associated with twelve wells of water. They picturized the twelve tribes of Israel giving forth the water of life, or testimony of Jesus Christ, in the period of seven years known as the Tribulation. This period is the perfection of testing.

II. THE EXPERIENCE OF FORGIVENESS

Matthew 18:23-27

The parable before us is one concerning the kingdom of heaven, as is frankly stated in verse twenty-three. From our previous study in Matthew, we must arrive at the conclusion that the parable will apply to Israel in the coming Tribulation age.

The king, or God, takes an account of his servants—servants here referring to Israel the nation. It should be noted that the servant does not come to the king, but rather the king causes him to be brought before him. It is found that this servant, representing an unbelieving Jew, owes him ten thousand talents. Literally this means a myriad of talents, the highest number known in Greek arithmetical notation. According to Prideaux, the Roman talent was equal to two hundred and sixteen pounds, ten thousand of which would amount to two million one hundred and sixty thousand pounds. If the Jewish talent of silver be in mind which is estimated by the same learned writer at four hundred fifty pounds, this sum amounts to four million five hundred thousand pounds. But if the gold talent is meant, which is equal to seven thousand two hundred pounds, then the amount is seventy-two million pounds. This immense sum represents the servant's boundless obligation to God and his utter incapacity as a sinner infinitely indebted to divine justice of paying one mite out of the talent. The king demands that the entire amount be paid. When the servant is unable to pay, the king commands the judgment to fall upon him and his house. There is only one thing left for the servant to do, and he does it according to verse twenty-six. He falls down on his knees and asks for leniency. He does not have the nerve to ask for a cancellation of the debt—just patience until he can pay it. Verse twenty-seven, however, reveals the marvelous change of heart on the part of the king. Instead of giving an extension of time or a renewal of the note, as we would say, he marks it paid, forgives him, and turns him loose.

The substitute, Jesus Christ the paschal lamb, is not mentioned in this story, but reading between the lines we know that the debt had to be paid, and that the reason the servant was released was because of a divine substitute for the penalty which was his due. The paschal lamb and the passover feast and the different Levitical offerings were all the testimony to the Jews of old of the coming substitute Who would die for their sins. Abraham knew what that forgiveness was, for he "believed God, and it was counted unto him for righteousness" (Romans 4:3). "David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered" (Romans 4:6, 7).

The story which is unfolded before us is the picture of every son of Adam in his relationship to his Creator. Every man must give an account of himself before God. In his own strength he would be sent to hell because he cannot keep the law of God, which demands absolute impeccability. But for every sinner there is a substitute, and all the sinner has to do is believe it. "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference" (Romans 3:22).

Some teachers who have been looking for trouble have tried to inject salvation by works into this story. This is an absolute perversion of the Word of God. We will find again as we come to verse thirty-four in this lesson that the king demands payment for the debt. The Scripture says, "The soul that sinneth, it shall die." "The wages of sin is death." But again the servant pleads the merit of the shed blood of Jesus Christ and goes scotfree. It is true that these Scriptures do not go into the detail which we have outlined, but the rest of the Bible supports the thing for which we have contended.

III. THE EXPRESSION OF FORGIVENESS

Matthew 18:28-35

The rest of the story shows the forgiven servant acting just like we would expect a human being to act. He fails to forgive those who have trespassed against him and seeks to invoke the full penalty of the law upon them. We believe that this represents Israel in her unforgiving and carnal attitude toward the Gentile nations. The commission of every Jew was to be a missionary to the nations of the world. That is the true meaning of the promise, "In (thee) shall all the nations of the earth be blessed" (Genesis 22:18). It was only a reiteration of this commission which Christ gave His followers as He went to heaven. "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15). Israel failed to do God's will, and the reason she failed was because of her enmity toward the nations. There is coming a day, however, when a hundred and forty-four thousand Jews will evangelize the world doing the job which God gave to Abraham nearly four thousand years ago. God has been compelled to chastise the servant, or Israel, because of her unforgiving spirit toward her Gentile brethren. The chastisement is dispersion among the nations. Today Israel is being "spanked" by the very nations to whom she should have been a missionary. When God fails to get one person, or persons, to do His will, He must find others. It is unique, therefore, that in the several world-wide testimonies which have gone forth since the garden of Eden, none have been by Jews but rather by Gentiles. Take the example of Nebuchadnezzar's world-wide decree that every man must honor the God of Shadrach, Meshach, and Abed-nego (Daniel 3:28-35).

Although forgiveness is foreign to our natures, yet we have the specific command of God that we shall be forgiving in our dealings with our fellowmen. The forgiveness not only means that we should preach the Gospel to men, and thus aid them in receiving the full forgiveness from God the Father, but that in our personal dealings with each other in the Body of Christ we should be "kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven" us (Ephesians 4:32).

Notice the rebuke of the king to the servant in our text. "Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?" Forgiveness is not an exact synonymn of grace, for grace is a cause or attribute of God, whereas forgiveness is an experience of the individual. Forgiveness is in two parts: First, forgiveness full in Christ Jesus for every sinner who accepts the king's offer (note the faith of the servant in verse thirty-two, "because thou desiredst me"); Second, the forgiveness of our fellowman when he has wronged us. If any man fail to forgive his brother, then he is yielding the fruits of "wood, hay, and stubble," which will be consumed by the wrath or fire of God. He will not lose his salvation for he shall be saved "yet so as by fire." (See I Corinthians 3:11-15.) The man who has a forgiving spirit will be manifesting the fruit of "gold, silver, and precious stones," which is acceptable in the sight of God.

VITAL TRUTH ILLUSTRATION

A wealthy business man in Boston, a devout Christian, married a beautiful woman and gave her a beautiful home. She fell through the besetting sin of drink. One day she left home, never to return, leaving a note behind saying that her life was not in keeping with her husband's sterling character. He employed men throughout the land to search for her. Copies of her photograph were left in various cities with undertakers, with these instructions: "If her body should ever come to you, buy the finest clothes that money can buy, give her the finest casket possible, bank it with flowers, and send for me." When at last an undertaker called him and he gazed upon the face in the casket, through his tears he said, "Oh, Nellie, if you only knew how I loved you, you would have come back to me!" When the funeral was over he went to the marble works and contracted for a costly monument. When asked what should be inscribed on it, he said, "I want you to engrave on it just one word—'Forgiven.' " This incident only faintly portrays the love of Christ for a sinner. —"Christian Life"

POINTED QUESTIONS ON THE LESSON

1. Who is the author of forgiveness? (Ps. 103:2, 3; 130:4; Dan. 9:9; Isa. 43:25; Mark 2:7)

2. On what ground does God forgive sin? (Eph. 1:7; Col. 1:14)

3. If God did not forgive, would anyone have the opportunity to be saved? (Ps. 130:3, 4; Eph. 2:4, 5, 8, 9, 12, 13)

4. What is the state of the man who is forgiven by God? (Ps. 32:1, 2; Rom. 4:7; Eph. 1:3; 2:13)

5. How may we know that we are fully forgiven and justified before God? (Rom. 4:25; 5:1; I John 1:7b, 9; Acts 13:38, 39; Rom. 5:18)

6. Since God has so wonderfully forgiven us, what should our attitude be toward our fellow-men on the matter of forgiveness? (Matt. 18:21, 22, 33; 6:12; Eph. 4:32)

7. How does our Lord inculcate the duty of mutual forbearance and forgiveness? (By example and by precept —Eph. 4:2; Col. 3:13; Eph. 4:32)

8. Is there a point where forgiveness should cease? (No —Matt. 18:22; Col. 3:13b)

9. What are some of the blessings derived by those who have a spirit of forgiveness one toward another? (Matt. 6:14; Eph. 4:31, 32)

10. What is the penalty pronounced on those who have an unforgiving spirit? (Matt. 18:34, 35; 6:15)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

When we accepted Jesus as our Saviour, He cleansed our hearts from sin. But how many times we have sinned even after we have been saved. The Lord is so gracious to us, and has forgiven us ALL our sins. There is never a time when we ask forgiveness that He says that we have sinned more times than He can forgive. How terrible that would be. To think that He told us that all our sins were forgiven, and then to know that some sins were unforgiven. When God speaks to us in His Word, we can be sure that He says just exactly what He means. Listen to such verses as these: "As far as the east is from the west, so far has He removed our transgressions (sins) from us"; "Your sins will I remember against thee no more." When God forgives, He forgets.

How different we are in our forgiveness of other's sins. Have you found your playmate doing something against you that you think is wrong? It might not be something that is sinful, but nevertheless something that you do not like. You and this little playmate get angry with one another, and wait for the other one to ask forgiveness. You think he is wrong and he thinks you are wrong. By and by you decide that you will ask forgiveness, and then you enjoy your play times together again. Time goes on, and again this playmate does something against you. You forgave him once, and you say, "I'll not forgive him again, because he always gets mad first." Maybe he does, but you should forgive him just the same. We are to forgive as God forgives. This is what God's Word says, "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." How does God forgive you? He forgives and forgives and forgives. God forgives because it is for Christ's sake. The Lord Jesus had to pay for your sin on the Cross of Calvary, and that is why God forgives you and me. Since God forgives us, surely we ought to forgive others. The Lord has forgiven that little playmate of yours, and so you too should forgive as God forgives.

Let us learn this simple but valuable lesson. It is easy to forgive another for his wrong, when you think of how much God has forgiven you.

Yours in His love and grace,
Aunt Anna

First Quarter, Lesson 3 **Sunday, January 21, 1940**

A NEW STANDARD OF GREATNESS

Lesson Text: Matthew 20
Printed Text: Matthew 20:17-28
Devotional Reading: Romans 5:1-8

Golden Text: "While we were yet sinners, Christ died for us" (Romans 5:8).

King James Version

Matthew 20:17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death,

19 And shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again.

20 Then came to Him the mother of Zebedee's children with her sons, worshipping Him, and desiring a certain thing of Him.

21 And He said unto her, What wilt thou? She saith unto Him, Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able.

23 And He saith unto them, Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with: but to sit on My right hand, and on My left, is not Mine to give, but it shall be given to them for whom it is prepared of My Father.

24 And when the ten heard it, they were moved with indignation against the two brethren.

25 But Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.

LESSON EXPOSITION

Introduction

This is a lesson which deals with the personal Christian life. We pray that it might be applied by teachers and scholars alike with the result that carnal ambitions will be discarded and the formula of true greatness accepted.

For the benefit of those who like synthetic outlines, we present the following:

1. Christ's humiliation prophesied—vss. 17-19
2. The wrong way to greatness—vss. 20, 21
3. Christ's humiliation symbolized—vss. 22, 23
2. The right way to greatness—vss. 24-27
1. Christ's humiliation analyzed—vs. 28

The outline which we shall discuss, however, is as follows: I. A Self-emptying Saviour (Matthew 20:17-19); II. A Self-seeking People (Matthew 20:20-24); III. A Self-renouncing Program (Matthew 20:25-28).

I. A SELF-EMPTYING SAVIOUR

Matthew 20:17-19

A. Christ's humiliation prophesied.

It is hard to realize to the fullest extent what Christ did in leaving glory, humbling Himself in the flesh, and being obedient to the Father even to death on the cross. He made Himself of no reputation. He emptied Himself of the glory which was His, doing it for us as an elder brother. In the opening verses of our text we find the prophecy of His death and resurrection coming from His own lips. We have but to turn to the Old Testament to find these prophecies almost without number, and everyone was fulfilled to the letter. It may be of value for us to consider a few of these and the subjects with which they deal.

We shall begin with the desertion of the disciples prior to the crucifixion. We note the following prophecies: 1. De-

sertion by the disciples (Zechariah 13:7), 2. False accusations (Psalm 27:12), 3. Silence under accusations (Isaiah 53:7), 4. Mockings (Psalm 22:7), 5. Insults (Isaiah 50:6), 6. Patience under suffering (Isaiah 53:7), 7. Crucifixion (Psalm 22:14), 8. The offer of gall and vinegar (Psalm 69:21), 9. Prayer for enemies (Psalm 109:4), 10. Cries upon the cross (Psalm 22:1), 11. Death in prime of life (Psalm 89:45), 12. Death with malefactors (Isaiah 53:12), 13. Death attested by convulsions of nature (Amos 5:20), 14. Casting lots for vesture (Psalm 22:18), 15. Bones not to be broken (Psalm 34:20), 15. Piercing (Psalm 22:16), 16. Voluntary death (Psalm 40:6-8), 17. Vicarious suffering (Isaiah 53:4-6), 18. Burial with the rich (Isaiah 53:9), 19. His resurrection (Psalm 16:8; 30:3).

B. Christ's humiliation symbolized.

We depart for a moment from these three verses to look at verse twenty-two. In this verse Christ refers to the drinking of a cup. This is the cup of His crucifixion, corresponding to the cup of which He spoke in John 18:11. This is not the cup of premature death in the garden of Gethsemane (Matthew 26:39).

C. Christ's humiliation analyzed.

We now go to the end of our lesson portion, verse twenty-eight. Here we find His crucifixion referred to again in the words "to give His life a ransom for many." Paul speaks of the same thing in Hebrews 9:28, "So Christ was once offered to bear the sins of many." Also in Galatians 3:13, "Christ hath redeemed us from the curse of the law, being made a curse for us."

II. A SELF-SEEKING PEOPLE

Matthew 20:20-24

The mother of James and John came to the Lord asking Him for a special favor. The favor was to put her two sons on each side of Him in the kingdom. From this we would gather that the entire blame of self-seeking or human ambitions should be placed upon her shoulders. But as we read verse twenty-two, we begin to see that the two sons had undoubtedly talked this matter over with their mother, and that they were as guilty as she. Mark in his record puts all of the blame on them (Mark 10:35-38). When Christ put a test question to them about drinking of His cup and being baptized with His baptism, meaning of course if they could die on the cross as a vicarious atonement, they quickly said, "We are able." This in itself showed their self-aggrandizement. Their answer was a very foolish one. Christ's reply, verse twenty-three, is intended to convey the thought that they could drink His cup, but only through faith, and He does not give them the right to sit on His right and left hand, saying that that appointment belongs to His Father in heaven.

The other ten disciples overheard the conversation and thinking that perhaps the Father would give the boys the privilege for which they asked, immediately became jealous, which was a sin on their part. So we have the sin of ambition on the part of the mother and the boys, and the sin of jealousy on the part of the other ten disciples. They all drew the curtain aside and revealed the self-seeking hearts which they possessed.

III. A SELF-RENOUNCING PROGRAM

Matthew 20:25-28

The first thing that the Lord does is to call their attention to the fact that the spirit which they have just manifested belongs to the world. According to verse twenty-five, the way to become great IN THE WORLD is to exercise authority and dominion, to push yourself, pat yourself on the back, groom your pride and conceit, pull for self, and get to the top by hook or crook even if you have to make stepping-stones out of all your friends, neighbors, and fellow-employees, respecting no one but your own ego.

After showing how the world does things, the Lord comes back with a strong negation and epitome of separation from the world. "But it shall not be so among you" (verse 26). Peter, who heard these words from his Master's lips, later on in his epistles reiterates the same truth. "Neither as being lords over God's heritage (lording it over your possessions)" (I Peter 5:3). These instructions were given to elders in an endeavor to teach them the lesson of true humility. John in his third epistle records the bad example of Diotrephes who loved to have the preeminence (vss. 9, 10).

In the next two verses, twenty-six and twenty-seven, Christ endeavors to show the disciples that the way to be great is to be abased and to minister and be a servant to your fellowmen. Paul says the same thing in this language, "Bear ye one another's burdens, and so fulfil the law of Christ." He shows in I Corinthians 9:19-22 how he became a minister and servant to all men in order that he might win them for Christ. The second chapter of Philippians is an excellent portion on the very subject under consideration. We quote from verses three and four of the Fenton translation: "Never in self-seeking nor through vain-glory; but, on the contrary, with good feeling considering others in preference to yourself, not each scheming for himself, but rather each for others." These are hard lessons for most people, but they are directly from the Spirit of God, and, although contrary to the conventional mind and current philosophy, they are scriptural.

Surely no better reason could be found for the spirit of utter humility in a Christian than the example of our Saviour Who "came not to be ministered unto, but to minister." Christ is not a way-shower in salvation, but He is a way-shower in the Christian life. Philippians 2:1-8 teaches this very beautifully. We are to emulate Christ's example.

Some Christians feel that they must push themselves else they will get nowhere in life. For the benefit of those who have had that feeling, we would call special attention to Philippians 2:9, "Wherefore God also hath highly exalted Him, and given Him a Name which is above every name." Christ humbled Himself, but God the Father exalted Him. If Christians will humble themselves, then God will take care of all of the success and glory and honor that is their due. The wise man of Proverbs said, "Let another man praise thee." In this case we would say, Let God praise thee whether or not man ever does.

VITAL TRUTH ILLUSTRATION

Frank Higgins, the evangelist to the lumberjacks, had many opportunities to become rich. In his travels through the unmarked forests he had learned the woods as few others knew them. The government had thrown open to settlement thousands of rich homesteads, and timber claims were to be had for the taking. But Higgins never filed a claim, although he knew where the best homesteads were to be found, for he was interested in men, not money.

A wealthy logger felt that if Higgins could be secured in a partnership he could vastly increase his fortune through Higgins' ability to handle the working men. He proposed to take him into the company on very liberal terms. Higgins was to invest himself against the logger's capital. The terms were so generous that few men would have rejected them, but Higgins was not even tempted. He said: "If I am to do my duty, I will have to continue the fight for God and man, not for myself and my pocketbook." And so he remained the sky pilot.

POINTED QUESTIONS ON THE LESSON

1. What is the outstanding prerequisite to greatness? (James 4:10; Job 22:29; Luke 14:11; 18:14; I Pet. 5:6)

2. What request revealed pride in the hearts of Zebedee's wife and sons? (Matt. 20:20, 21; Mark 10:35-37)

3. What are some of the characteristics of pride? (II Tim. 3:2-5; III John 9; Prov. 8:13; 13:10; 28:25; Isa. 16:6; Jer. 48:29; Dan. 5:20; Ps. 12:3; 86:14; 119:51, 69, 85, 122)

4. Who has given us a true pattern of humility? (I Peter 2:21-23; Phil. 2:1-8; Matt. 20:28)

5. Who has given us the greatest example of pride? (Isa. 14:12-15)

6. What did Christ in His humiliation obtain for us? (Heb. 2:9-10, 14-17; 9:28; Gal. 3:13)

7. What should replace self-seeking in the lives of

Christians? (I Cor. 13:4, 5; Rom. 12:10; Phil. 2:3, 4; Eph. 4:1-3)

8. What embarrassment inevitably comes to the self-seeker? (Prov. 25:6, 7; Luke 14:7-11)

9. Give some examples from Scripture of self-sacrificing Christians. (Phil. 2:25-30; II Cor. 8:1-5; 11:23-28; Matt. 4:18-21; 9:9)

10. Will those who sacrifice for the sake of the Lord and His cause be rewarded? (Heb. 6:10; II Tim. 4:7, 8; Matt. 19:27-29)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

It is so easy to talk about the Lord Jesus dying on the cross for our sins, but I wonder if we really see what He has done for us. Even from the very beginning, the Scripture tells us of the purpose the Lord had in coming to this sinful world. The cross was the place that Jesus was looking toward. Everything He said and did was in view of that cross. The Lord Jesus is the Son of God. His place in heaven was given up in order that He might come down to the world and give His life for the sins of the world. Man is sinful, and before God he is standing in the place of judgment. Sin cannot go unpunished. Jesus must either pay the price of this judgment or man must pay the penalty. The Lord Jesus loves sinners. He knows that they cannot save themselves from the penalty of death, and so in His great love He offers His life to meet our sentence of judgment. He died for us, that we might live with God.

It was not the nails, that pierced His hands and His feet while He hung on the cross, that saved us. You will remember that there were two others who died the same kind of a death, but neither one of them could save himself nor others. The One on the center cross was the Son of God. He was without sin, but He died in the sinner's place, that the sinner might go free. Jesus' love for sinners kept Him on the cross. He wanted to save us because He knew we could not save ourselves.

One of the men who was crucified on the cross, did not even want to look to Jesus. He was angry because he was on the cross. He knew that when he died he would go to hell, the place of eternal punishment. This man knew his deeds were evil, and could have looked to the Saviour, but he would not. This man died in his sins, and was lost. But on the other cross was another man who had sinned, and he too had to die for his sin. He knew he had sinned, and knew that what he was receiving was what he deserved. But he turned to the Saviour even in the hour when his life was near the end, and trusted in Jesus to save his soul. The perfect Son of God was suffering the agonies of death, not for the wrong He had done, but for the sins of the human race, and that included the men on the crosses beside Him. To the man who believed, Jesus said, "This day shalt thou be with Me in paradise." Even though the man had lived a very sinful life, he saw that he was helpless, and if he were to be saved, Jesus must save him. What a picture this scene brings to us. The golden text for today says, "While we were yet sinners Christ died for us" (Romans 5:8).

Yours in the Crucified One,

Aunt Anna

First Quarter, Lesson 4 **Sunday, January 28, 1940**

JESUS PROCLAIMS HIS MESSIAHSHIP

Printed Text: Matthew 21:1-16
Devotional Reading: Isaiah 11:1-5

Golden Text: "Behold, thy King cometh unto thee" (Matthew 21:5).

King James Version

Matthew 21:1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto Me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them.

7 And brought the ass, and the colt, and put on them their clothes, and they set Him thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest.

10 And when He was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 And Jesus went into the temple of God, and cast out all of them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to Him in the temple; and He healed them.

15 And when the chief priests and scribes saw the wonderful things that He did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

16 And said unto Him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

LESSON EXPOSITION

Introduction

The triumphal entry of our Lord into Jerusalem is distinctly a kingdom event. Our outline is: I. The Triumphal Entry (Matthew 21:1-11); II. The Cleansing of the Temple (Matthew 21:12, 13); III. The Healing of the People (Matthew 21:14-16).

I. THE TRIUMPHAL ENTRY

Matthew 21:1-11

The triumphal entry represents the climax of one of the kingdom offers. This offer was begun by John the Baptist and culminated by Jesus Christ Himself. He fulfils prophecy in offering Himself as the king by a triumphal entry into Jerusalem. There were several details in this connection which had to be fulfilled. For instance, He must enter the city of Jerusalem (Zechariah 9:9). He must enter Jerusalem upon an ass and the foal of an ass (Zechariah 9:9). Of course, the Lord could not ride both the ass and the colt at the same time, but they were both in the procession. It was also prophesied that He would be praised by the babes and sucklings (Psalm 8:2). He was

to come in the name of the Lord (Psalm 118:26). All four of these were accurately fulfilled for He sent His disciples after an ass and a colt, He rode into Jerusalem in the name of the Lord, and He was praised by babes and sucklings to the discomfiture of the chief priests and scribes who vigorously protested (verse 15).

The nation of Israel at this moment had the best opportunity ever accorded her to accept the kingdom and it would have become a reality at that moment had they accepted it. The first note of rejection is in the doubt and question of the Jews in Jerusalem (verse 10), and the second note of rejection is voiced by the chief priests and scribes. Being rejected, we are told in verse seventeen that Christ left them and went out of the city into Bethany where He lodged.

Christ will again enter Jerusalem in a triumphal entry which will not be rejected. We refer to His second coming at the end of the Tribulation age and before the beginning of the Kingdom age. We are told in Zechariah 14:4 that His feet shall stand on the Mount of Olives even as they did in this day before He entered Jerusalem. In that day the Jews shall watch Him arrive, but there will be no unbelief, for we are told in Romans 11:26 that an entire nation shall believe in their Messiah.

Another similarity between the second coming and the triumphal entry is that in the second coming Christ will ride a beast, a white horse (Revelation 19:11), whereas He rode a beast of burden, an ass in the triumphal entry.

The palm branches hold a very important place in the triumphal entry for it is a symbol of victory or triumph (verse 8). They symbolized Christ's triumph and the people's joy. The supreme expression of the palm as the symbol of triumph is found in the book of the Revelation, Revelation 7:9, 14. This scene in Revelation seven is not the second coming, but it is a heavenly scene, not many days before Christ's return to the earth.

II. THE CLEANSING OF THE TEMPLE

Matthew 21:12, 13

Those who believe that God is a God of love to the exclusion of justice, wrath, and judgment should read this passage carefully, also Mark 11:15-18, Luke 19:45-47, and John 2:13-16. All of these refer to the same incident but give us a slightly different record of details. For instance, John gives the detail that Christ made a scourge of small cords and whipped the moneychangers as He expelled them. Most of the accounts say that He overturned the tables, not only of those who sold regular merchandise, but of those who sold sacrificial offerings, such as doves (see verse 12). Mark 11:16 adds still another point, that of making the temple a thoroughfare for people carrying burdens. We do not refer to the burden of sin but rather the burden of merchandise. The temple was large and the grounds spacious, and many people took advantage to cut across the yard or go through the temple with their burdens to save time, because they were lazy. Christ showed them that this was not showing God's house the proper respect.

A house or barn or building, in this case a temple, represents the kingdom. When Christ comes in His revelation, He shall have the job of cleaning up the mess which the Antichrist has made. The first thing that He will do will be to vanquish the Antichrist and his army (Revelation 14:14-20). That act takes care of the physical bodies of these rebellious men. The next act is His judgment upon His throne. We call this the judgment of the living nations. The sheep (meaning believers) and the goats (unbelievers) will be brought before Him at the end of the Tribulation age. This is not the judgment of the Great White Throne spoken of in Revelation 20 but the judgment of the living nations. The goats shall go away into everlasting punishment, but the sheep into life eternal (Matthew 25:31-46). Christ shall do such a thorough job of cleansing His temple or kingdom that there shall not enter one thing into the thousand year Millennium which is unholy. Even the curse will be removed from the face of the earth.

III. THE HEALING OF THE PEOPLE

Matthew 21:14-16

Physical healing belongs distinctly to the Kingdom age. It does not belong to the Body dispensation. The promise of divine healing is clearly set forth in Isaiah fifty-three which is a prophecy of Christ's vicarious sacrifice on the cross. "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Vss. 4 and 5).

Since Isaiah is a Jewish book, this truth can be applied literally when it is used with another Jewish age. We find similar passages in Isaiah 35:5, 6; 42:7. All of these promises were literally fulfilled by Christ when He was here upon the earth. Even His disciples and apostles continued the healing program until 70 A.D. which is the end of the Transition period. (See chapter 5 of Clifton L. Fowler's new book, "Building the Dispensations.") The place where men get into trouble is when they begin to apply these Isaiah healing passages to the Body age. They become spiritual instead of remaining literal. But in that coming day when Christ returns on the Mount of Olives, many of the Jewish Christians will have already been martyred by their enemies. We see their souls under the altar in the book of the Revelation. But there will be a few left, and they will be sadly in need of physical healing which Christ will quickly and freely give to them, even as He does in the text (verse 14). This becomes symbolic of the clean-up campaign which Christ will institute at His return. The old world will be rather sick at that time, and not only human beings but the whole physical world will need the cleansing hand of the Creator Who made it.

VITAL TRUTH ILLUSTRATION

In the city of Richmond, Virginia, many years ago, an event took place which had great significance. The town had not then attained its present fair proportions, though many were the prophecies of its future. A certain elevated plateau offered great promise as the future center of the aristocratic portion of the city, and this promise has since been fulfilled. Before this took place, the spot had been preempted by a little church. Its members were poor in this world's goods, but their form of worship was most enthusiastic. They were wont to praise the Lord with a joyous fervor. As the beautiful homes went up in the vicinity, the cultured people found their esthetic tastes offended by the singing and vociferous worship. At last they sent a committee to the city hall asking to have the church declared a nuisance. There was a Jew on the city council, and to him they presented their plea, feeling sure of his sympathy, but their hopes were disappointed. After reading the petition he pushed it back, saying, "Gentlemen, I cannot sign it. If I believed, as these Christians do, that my Messiah had come in the person of Christ, I would shout it from every housetop and every street corner, and nothing should stop me!"

—"The Illustrator"

(This is what will make the Jewish remnant such preachers as the world has never seen.)

POINTED QUESTIONS ON THE LESSON

1. Had Israel anticipated an everlasting kingdom long before the birth of Christ? (I Sam. 13:13; Dan. 2:44; Micah 4:8b)

2. Were the details of the triumphal entry foretold? (Ps. 118:26; Zech. 9:9)

3. Why did the kingdom fail to materialize despite the presence of the King? (Isa. 53:3; Matt. 21:42; 23:37-39)

4. What are some of the respects in which the second triumphal entry shall differ from the first? (Zech. 14:4; Rom. 11:26; Rev. 19:1, 2; 19:19-21)

5. Shall the Lord demand justice? (Jer. 23:5; Rev. 19:15)

6. At the close of the Tribulation shall judgment be executed upon the nations? (Ps. 110:5, 6; Isa. 2:4a; Dan. 2:44, 45; Zech. 14:12; Rev. 19:19-21)

7. Did Christ suffer for Israel? (Isa. 53:5-8)

8. During the Tribulation will both those who shall

accept Christ and those who testify for Him meet persecution? (Matt. 10:18-23; Rev. 6:9)

9. Shall Israel receive physical blessings in the Kingdom? (Isa. 35:1-10)

10. Is the Lord worthy of the praise which shall be accorded Him? (Ps. 147:1-5; Rev. 4:11; 5:12; 19:5, 6)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

Throughout all the years past we have found God's people gathered together in the house of the Lord to worship the Lord. Today we call the house of the Lord a church. But we must remember that in God's mind it is more than a building. The building may be like many other buildings, but when it is set aside for God's house of worship, then we should use it only for those things which will bring honor to His name.

While Jesus was here on earth, He went to the temple or the place of worship and there taught the people about Himself and the heavenly Father. One day when He made one of these visits, he found a group of men selling and buying in the temple. How it must have grieved His heart to see them doing this. The house of God was a house of prayer, and now they made it a place to make money. The Jewish people offered their sacrifices on the altars, and after the people brought the animals for sacrifice, these wicked men kept the animals, and sold them for money. Of course they tried to show that the money would be used for worship, but that was not pleasing to the Lord. When Jesus entered the temple He lost no time in showing His disapproval of what was going on. He upset the table where the men were with their money, and then chased them from the temple. The Bible records His words to them in Matthew 21:13: "My house shall be called a house of prayer and ye have made it a den of thieves."

Perhaps today the buying and selling of animals offered for sacrifices are not found in God's house, but if Jesus were here today, would He delight in all that His people do in the house of prayer? When we go to Sunday-school and church each week, let us always remember that we go there because that is the place set aside to worship our blessed Saviour. May our speech and our conduct always be such that we shall not be ashamed. Let us live as though Jesus might step into our presence at any time.

This is not only true in God's house, but we are told in God's Word that our bodies are the temple of the Holy Spirit. When we take Jesus into our hearts, He comes to live in this earthly house of ours, and we should seek to honor Him in all things. When others look at us, do they see things that would displease our Saviour? If so, let us ask the Lord to take those things that should not be there, and to give us a desire to do only those things that He would delight in.

Yours in seeking to please Him,

Aunt Anna

THE INSPIRATION OF THE EPISTLES

(CONTINUED FROM PAGE 379)

It is very evident, however, that while the Lord Jesus was in the world, the disciples did not understand at all adequately the real significance of the events in His life. To some extent we may excuse them for this; although the Lord prepared their minds for the culmination of His life as the purpose of His Father concerning Him. He announced openly in His teaching, "I lay down My life for My sheep"; and as soon as the disciples recognized that He was "the Christ, the Son of the living God," He began to teach them "that He must . . . suffer many things . . . and be killed, and be raised again the third day." (See Matthew 16:13-21.) Again, after the transfiguration, when His glory was revealed, He taught His disciples that He was to be put to death, "and after that He is killed, He shall rise the third day. But they understood not that saying, and were afraid to ask Him," and they "questioned one with another what the rising from the dead should mean." (See Mark 9:9, 10 and 30-32).

Even after these great events had taken place, they still failed to grasp the true meaning of the death and resurrection of "the Lamb of God, Which taketh away the sin of the world," as He was described at the beginning of His ministry. For, on the day of resurrection, when the Lord walked with the two disciples on the way to Emmaus, they spoke as disappointed men, in saying of Christ: "We trusted that it had been He Which should have redeemed Israel." We may appreciate the difficulty of the disciples while in the midst of such events; yet even then, the Lord Jesus reproaches them with being "slow of heart to believe all that the prophets have spoken," and there and then "He expounded unto them in all the Scriptures the things concerning Himself." This we may indeed regard as the true preparation for the full understanding of the great atoning sacrifice which He had offered. (See Luke 24: 13-27.)

Although it is thus plain that the disciples failed for the time being, to grasp the fulness of meaning of what Christ taught or did or suffered, yet the Lord Himself comprehended the situation and graciously arranged for their further enlightenment. This is made manifest by His assurance to them. For example, when Peter evidently misunderstood one of His acts, He said to him: "What I do thou knowest not now; but thou shalt know hereafter." Before leaving His disciples, the Lord assures them that He treats them as friends, in making known to them all that He has heard from His Father; and this assurance points to the future also, as His other sayings indicate. For He tells His disciples plainly on the eve of His departure: "I have yet many things to say unto you, but ye cannot bear them now." He is always One Who can have compassion on the ignorant, and on them that are out of the way; and He therefore meets their want of understanding regarding the redemption that He is accomplishing for them, by a promise of further enlightenment after He is gone. The promise He graciously gives them is this: "When He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself . . . He shall glorify Me: for He shall receive of Mine, and shall show it unto you."

As an example of the fulfilment of this promise, we may cite the resurrection of Christ, and the light shed on this as soon as the Holy Spirit came upon the apostles. As early as the day of Pentecost, the Apostle Peter emphasizes the resurrection as an act of God in direct contrast with the wickedness of those who put to death the Lord Jesus. And its importance is again brought out by the declaration in an Epistle: "If Christ be not raised, your faith is vain; ye are yet in your sins." We find also that the Apostle Paul had received this enlightenment from the Spirit, since his Gospel message is summed up in two words: "He preached unto them Jesus, and the resurrection" (Acts 17:18). We thus see how the apostles were led by the Spirit to understand the full significance of the death, the resurrection, and the ascension of Christ; which they bring out in the Epistles under divine inspiration.

Is not this in harmony with what we find throughout Scripture, as we have already noticed? The purpose of God may be accomplished by some event, but its full import is only seen afterwards. Yet we know the Modernist view that we have to meet. We are told that the Lord Jesus only came into this world to be an example to us, and to give us a number of precepts by which to direct our lives. In this view, the Epistles are merely a structure of theology which the Apostle Paul and others built up, on the foundation of their own ideals. If we take such a view, we are undoubtedly rejecting the testimony of the Holy Spirit, as shown by the definite promise which Christ gave. It is also plain enough that if the apostles had been content to present the Lord Jesus to the people as merely a good example and a teacher of morality, they would not have brought upon themselves hostility and persecution from the rulers. But Stephen, when arraigned before the Jewish council, accuses them of resisting the Holy Spirit; and those now who depreciate the Epistles and would set them aside as merely an idealism, lay themselves open to the same charge; for in the light

of the explicit promise of Christ to the apostles, that the Spirit would guide them into all truth, the Epistles may be considered as very specially inspired.

To follow this out, we may quote a few verses from three different Epistles, which may be taken as typical of the explanations they give regarding the death of Christ. "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness." "Whom God hath set forth to be a propitiation through faith in His blood . . . to declare . . . His righteousness; that He might be just, and the justifier of him who believeth in Jesus." Again, after a description of the Old Testament sacrifices which were a figure, for the time being, of good things to come, we read: "How much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (I Peter 1:18, 19 and 2:24; Romans 3:25, 26; Hebrews 9:14)

The enlightenment promised through the Holy Spirit stands forth clearly in the broad outlook in the Epistle to the Hebrews, in which the purpose and foreview of the Old Testament types and sacrifices is explained through their fulfilment in Christ and their accomplishment in Him. The name of the writer of the Epistle is not mentioned, apparently with the intention of emphasizing that what is said comes directly from the Holy Spirit, to make plain the intention in the mind of God in the olden days. We thus find again a revelation to a later generation of underlying meaning which in earlier times may not have been fully comprehended.

At the close of the New Testament we have the Book of Revelation, which shows once more the fulfilment of the promise of Christ. We read at the opening of the book, that God gave this revelation unto Jesus Christ; and that He signified it (or communicated it) unto His servant John, that it might thus become known to all His servants. This is surely a further outcome of the promise that Christ made to His disciples while He was still with them; although we may scarcely perceive its full import in our English translation, since we have no equivalent tense to the aorist in the original Greek, where the meaning is really broader and more comprehensive: "All things that I ever hear from My Father (whether in the past, present, or future) I make known unto you." If we read the Revelation through, without any attempt at detailed interpretation, we obtain a wondrous view of the purposes of God; for after the strenuous conflict between good and evil, with the troubles and persecutions which are so graphically portrayed, we see at last the triumph of righteousness; when the Victor over sin and death returns to put down all opposition, and to establish His kingdom upon earth.

The consistent sequence in Scripture, from the point of view that we are here considering, may thus be summed up in outline: the life of Christ on earth, from His wondrous birth until His return to the right hand of the Father, is the fulfilment of the purpose of God as promised and foreshadowed in the Old Testament; and in the same sequence, the Epistles and the Revelation are a further outcome of the promise of Christ to His disciples. The full meaning of the redemptive work of Christ which the Holy Spirit makes clear in the Epistles, is followed by inductive reasoning as to "what manner of persons we ought to be in all holy conversation and godliness." This is set forth in view of all that the Lord has wrought on our behalf. And those who are addressed as "faithful brethren in Christ," though formerly alienated and enemies in their mind by wicked works, yet are now "reconciled in the body of His flesh through death"; so that in the final purpose of God, they may be presented "holy and unblameable and unreproveable in His sight"; even "faultless before the presence of His glory with exceeding joy." (See Colossians 1:21, 22 and Jude 24.)

ALL SCRIPTURE IS INSPIRED

(CONTINUED FROM PAGE 377)

even as the Father said unto Me, so I speak" (John 12:49, 50). In His intercessory prayer also He says: "I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me." "He Whom God hath sent," says John the Baptist, "speaketh the words of God" (John 3:34; John 17:8). It is plain, then, that God spoke in His Son.

That He spoke to the fathers is confirmed by other evidence. The Virgin Mary tells us in her beautiful song: "He SPAKE to our fathers, to Abraham, and to his seed forever" (Luke 1:55). It was the Lord Who SAID to Abraham, as he was bidden to look up to the starry sky, "So shall thy seed be. And he believed in the Lord; and He counted it to him for righteousness" (Gen. 15:5, 6). "Now it was not WRITTEN for his sake alone, that it was imputed to him: but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification" (Rom. 4:23-25). So the apostle preaches to the Jews in Antioch: "We declare unto you glad tidings, how that the PROMISE which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second Psalm, Thou art My Son, this day have I begotten Thee" (Acts 13:32, 33). He goes on to show that the Psalm was written by David, that the same God Who spoke to the fathers still speaks to us, and that the Old and New Testaments are inseparably bound together.

There is a remarkable passage which is conclusive on the subject in hand. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (I Peter 1:10, 11). Hence it is evident that the prophets did not understand the full significance of their own God-inspired writings. They were like amanuenses to whom a master mind has dictated words too profound for them; and they are represented as poring over the words, when he has withdrawn, to discover, if possible, their deep meaning. It is well, too, to notice that in their earnest investigation they were occupied about the sufferings of Christ, and the glory that should follow.

This throws light upon another passage by the same apostle: "Knowing this first, that no prophecy of the Scripture is of any private interpretation." Dr. Lillie in his excellent Commentary on Peter translates strictly: "KNOWING THIS FIRST, that no PROPHECY OF SCRIPTURE COMETH OF PRIVATE—OR FROM ONE'S OWN INTERPRETATION." He properly adds, "No such prophecy, in other words, is the fruit of the prophet's own conjectures or calculations as to what is going to happen;" and this is precisely what Higher Criticism has the audacity to assert, that inspiration for the prophets meant their own calculations and conjectures as to what is going to happen. The wild conjecture of Higher Criticism cannot possibly be true, if Peter told the truth, for he affirms that "the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:20, 21).

If holy men of God were left to choose their own words, or to express their thoughts in language of their own selection, it would be madness to say, "The prophecy came not by the will of man;" but "Holy men of God SPAKE." It does not say that they thought, but they SPAKE, being moved, impelled, borne along, like ships before the wind, by the Holy Ghost. How any honest and intelligent person can deny in the light of such a declaration the truth of verbal inspiration it is difficult to understand.

It greatly strengthens the conclusion, now reached, to remember that all Scripture, thus inspired, is written concerning our Lord Jesus Christ. He says, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me . . . Had ye believed Moses,

ye would have believed Me: for he wrote of Me" (John 5:39-46). Joining the two disciples on their melancholy walk to Emmaus, He said to them: "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory . . . And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?"

The same evening He appeared to the assembled apostles, "and He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures" (Luke 24:25, 26, 32, 44, 45). The three divisions He makes of the Law of Moses, the prophets, and the Psalms, embrace the whole of the Old Testament, and these are concerning Him. The preparation He gives them for their great ministry, besides the baptism of the Holy Ghost, is to open the Scriptures, followed by opening their understanding to understand the Scriptures; and then they were ready to turn "the world upside down" (Acts 17:6). Nothing more is needed now.

There is another thought to keep in mind while reading the Word. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4). Let the student of the Bible believe it continually and fully, that he is to find Christ somewhere in every chapter, and that whatsoever things were written aforetime, even the dry genealogical tables of Chronicles, have some lesson for his own soul, and if he is an humble and praying man, he will know in his own blessed experience the meaning of the exhortation, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18).

Why should he not study the Bible, apart from the spiritual truth it reveals? Sir William Jones, according to the "Encyclopedia Britannica," was "one of the most accomplished linguists and Oriental scholars that England has produced . . . In addition to numerous other acquirements, he knew thirteen languages well, and had an elementary acquaintance with twenty-eight others." He was a learned lawyer and judge, publishing a Digest of Hindu Laws, and a translation of the Institutes of Manu, a compilation of laws and ordinances, dating from the fifth century before Christ. He was competent, therefore, to express the following opinion which he records on the last leaf of his Bible:

"I have regularly and attentively read these Holy Scriptures, and am of the opinion that this volume, independently of its divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be found in all other books, in whatever age or language they may have been written." How certain it is that "God spake all these words!"

THE INSPIRATION OF THE SCRIPTURES

(CONTINUED FROM PAGE 378)

had brought forth her firstborn Son: and he called His name *Jesus*" (Matt. 1:20-25).

Addressing Joseph, the angel of the Lord said, "Arise, and take the young Child and his mother, and flee into Egypt" (Matthew 2:13). In this passage Joseph is not addressed as the father of the Child. Jesus Christ was not the son of Joseph, He was divinely conceived by the Holy Spirit. The angel Gabriel said to Mary, "Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name JESUS" (Luke 1:31).

Taking all the passages in the Bible concerning the Virgin Birth we find that they are in agreement, although they were written by different authors over a period of some fifteen hundred years. This argues strongly for verbal inspiration.

The Deity of Christ is suggested in Isaiah 9:6: "For unto us a Child is born, unto us a Son is given." The Son could never be "born," for He always existed. He did not always exist in a human body. Therefore the Child was "born." This refers to the incarnation. Christ was God incarnate. In Isaiah 7:14 He is called, "Immanuel," which means, "God with us."

The statement, "Unto us a Child is born," refers to the "humanity" of Christ. The statement, "Unto us a Son is given," refers to His Deity. A careless reading of the above Scripture might impress one that there is only vain repetition in those statements. However, a careful examination of these texts reveals some of the most precious truths to us. The "words" are verily chosen by the Holy Spirit and are so freighted with meaning that it will take an eternity to fathom their depths.

How blessed to know that we have a Book which is infallible and which tells us of Christ our Saviour! God has revealed Himself to us through the Written Word, the Bible, and through the Living Word, the Lord Jesus Christ. He will again reveal Himself as the coming King of kings and "we shall be LIKE HIM: for we shall see Him as He is."

Sometimes we think of God as One Who is so far from us and so great that we can never approach Him. But Jesus Christ was God manifested in the flesh. He took upon Himself a body like ours, and one day we shall be like Him. How blessed to know that there is a "Man" in heaven. He is our Representative, our Mediator. There is "one mediator between God and men, the MAN Christ Jesus; Who gave Himself a ransom for all" (I Tim. 2:5, 6). The eternal God has identified Himself with the human race and the redeemed are His "sons" made in His own likeness. Christ is more than the great Sovereign of the universe. We are His sons and as members of the great family of God we shall rejoice forever in His presence.

CREATION AND INSPIRATION

(CONTINUED FROM PAGE 376)

The purpose we have set for ourselves in this forthcoming series of studies is to single out certain meaty sections of God's Word, such as Genesis one, the book of Genesis, the Church epistles, the Revelation, together with such essential features as the Tabernacle, Feasts of the Lord, Parables of the Kingdom, Letters to the Churches; and to study them through the medium of the structural mould into which they all have evidently been pressed.

SACRED SIGNIFICANCE OF THE NUMBERS

To the oriental mind, numbers convey an association of ideas entirely beyond what is normal to the westerner. Yet, to fully appreciate the Scriptures, all students should give consideration to a numerical system that unquestionably carries a message for us. The following should be quite evident:

ONE signifies unity, beginning.
TWO signifies duality, division, etc.
THREE signifies deity, manifestation.
FOUR signifies the world, dimension.
SIX is man's number.
SEVEN is completeness (three and four).

The place that seven occupies in Scripture may be suggested by the following, from the pen of a student of structure in Scripture: "In the Bible, seven stands supreme. This is evident even to the ordinary reader, but it is far more evident when the text of Scripture is studied closely, for then it will be found that, speaking generally, the number of sentences may usually be divided into pargraphs or sections of seven each; that in each of such sections the number of words and even the number of letters is usually a multiple of seven; that most words singly or in combination with others from the same root, or of similar meaning, occur a multiple of seven times, either in the same book or in the whole of the Old and New Testament respectively, sometimes in both Testaments combined; that even in the parts of

speech, and often in the inflections, the same heptadic influence may be traced" (R. McCormack).

We quote the above paragraph from a rather extensive treatment of Bible Numerics, trusting that it may serve as a window through which the lay mind may gain a glimpse of structure in Scripture of which we are usually wholly unconscious. Students of this subject assure us of beauties and symmetries thus revealed beyond all our imagination.

That seven should stand for completeness and eight for a new beginning, a fullness of completeness, will appear from the following scheme of the octave in musical sounds:

1. Do
2. Re
3. Mi
4. Fa
5. Sol
6. La
7. Ti

8 - Do - 1

2. Re
3. Mi
4. Fa
5. Sol
6. La
7. Ti

8. Do

When the scale of notes passes the seventh, it reaches a note that is an "octave" higher than the first—merely the first on a higher level and the beginning of a new series. The correspondence between nature, as here set forth, and revelation, as we shall discover in our studies, is evidence that both have the same Author.

EVIDENCE FOR INSPIRATION

No stronger or more irrefutable proof of inspiration can be found than meets us in a study of structure in Scripture. Mathematics embody eternal truth. It is exact and unchangeable. Everywhere in the universe, whether in nature or Scripture, two and two uniformly make four. It is of the essence of order and truth. That the Bible should be amenable to the same tests of exactness and order as we apply to things about us—things which God made, not we ourselves—this gives us new confidence to believe its statement: "For ever, O Lord, Thy Word is settled in heaven" (Ps. 119:89).

When we discover this accuracy in the Bible, an exactness wondrously parallel to that of science, we have a key to the finality of the Book. As given in the original languages it has never been revised, for it has never needed revision. In a world of flux and change, what a phenomenon! A Book that stretches far on beyond our times with unalterable truth—it must have for its Author the Architect of the ages.

THE DAYS OF YOUTH

(CONTINUED FROM PAGE 389)

we thank Thee that Thou has brought her to us.

> We thank Thee that Thou hast watched over all our lives and brought us to this new day, and wilt satisfy every desire and longing of our hungry hearts. We do thank Thee, our Father, that the Lord Jesus is the One Who truly satisfies and is waiting to meet our every need. Open all our hearts to Him this day, we pray, in the name of our Lord Jesus 'Who loved us and washed us from our sins in His own blood.' Amen.

Joanne felt strangely moved and wanted to cry, but fought back the tears and tried to be free and easy as the family arose from their knees and began the tasks of the day.

Joanne entered into the happy preparations for the coming day, helping in the wrapping of gifts, and in the tasks of the busy household, yet she could not erase from her mind the prayer of her aunt in the morning devotional time. As she quietly watched her and listened to her conversation, Joanne saw in her Aunt Rachel one who seemed completely satisfied and content, and supremely happy in every circumstance. Several times she spoke of the Lord as if she knew Him intimately as a personal friend, but her manner was so natural, free and casual that Joanne sensed that it was her aunt's spontaneous testimony of what He meant to her that made her talk of Him. She realized that her aunt had contact with a wonderful Person Whom she loved and lived for daily. Here was something deeper than mere religion, she concluded, and sensed a longing in her heart she had not known before.

Christmas day dawned and with it another devotional period following the morning meal as the happy group sat about the table.

Uncle Jim turned again in the Bible to several pas sages, and read:

> And the angel said unto them (the shepherds), Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.
>
> For unto you is born this day, in the city of David, a Saviour, Which is Christ the Lord . . .
>
> Thou shalt call His name Jesus; for He shall save His people from their sins . . .
>
> For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life . . .
>
> Thanks be unto God for His unspeakable Gift.

And then the family knelt in prayer.

Joanne was thinking so hard she scarcely realized where she was. She remembered that she had always believed there was a Christ, and that she had supposed she was a Christian, but the life of her aunt in the two days she had known her was causing the scales to fall from her eyes. Now she saw herself helpless and miserable and needing a Saviour, and she loathed her pride and self-sufficiency. She had not knelt with the rest around the table, but as a sudden sense of her smallness and utter helplessness gripped her heart, she slipped out of her chair to her knees just as her uncle began the closing prayer:

> How we thank Thee, our Father, that Thou art our Father through faith in the shed blood of Thy Son, the Lord Jesus, Who came to earth as Thy Gift to a world of sinners nearly two thousand years ago on that first glorious Christmas day.
>
> How we thank Thee for the day that Thou didst cause us to see our need of Him and we looked to Him Who died on Calvary's cross to set us free from sin.
>
> We praise Thee, that as Jesus the Saviour stood at our heart's door and knocked we were constrained by Thy Spirit to let Him in. We wonder why we kept Him waiting outside so long. How simple it was, Lord Jesus, we just let Thee come in, and life has been so filled with blessing and joy since that day. Today is such a glad triumphant day because Thou art in our hearts. We praise Thee, our Father, for Thy wonderful love to us, in our Saviour's name. Amen.

Joanne had followed the prayer with deep emotion and somehow through a power she could not explain, the words of her uncle as he prayed: "Lord Jesus, we just let Thee come in," brought the light to her longing heart and she whispered to Him, "LORD JESUS, DO COME IN, I need Thee so!"

When the prayer was finished and they all stood, three radiant faces looked in Joanne's direction, and she smiled at them through tears of joy.

"He is my Saviour too," Joanne said simply, and thrust her arm about her Aunt Rachel who was standing beside her, and led her off to her room.

"Aunt Rachel, please read that plaque on the wall."

"Yes, Joanne," she answered as she read, "Thanks be unto God Who always causeth us to triumph in Christ."

"Now, I know what it means, Aunt Rachel," Joanne exclaimed, "because Christ is mine! I have seen Him living in you and you made me want Him more than anything else."

When Joanne unpacked her bags upon her return to Weldon Academy, she found the words of the plaque staring at her as she lifted the cover of a small box. They did not make her uncomfortable now, but filled her heart with a gladness and peace she had never known

before.

Dropping to her knees, Joanne poured out her heart in thanksgiving to the One Who had so recently come into her life, and Who had changed the keenest disappointment of her longing heart into His own appointed plan of blessing and triumph.

BEREAN AFRICAN MISSIONARY SOCIETY

(CONTINUED FROM PAGE 384)

"The A. P. C. M. stations at Lubondi and Luebo both have transmitters so we have been listening to them talking back and forth each morning and evening. The state has been using their facilities some also. They have had the transmitter at Lubondi for some time but the one at Luebo was just brought out this summer. This is not as strong as the one at Lubondi. Mrs. Amie says it cost only $125.00, but I cannot see how they could get one so cheaply. Lubondi talks to America regularly so they are not handicapped by the bad mail service. My, if we only had something like that to keep in touch with you at home!"

IN THE HARVEST FIELD

(CONTINUED FROM PAGE 385)

exalted and hearts were inspired to fuller consecration to Him. Large audiences were in attendance in the evenings at the Glenarm auditorium and many visitors attended the morning sessions at the campus. We rejoice in the ministry of this man of God whose life and testimony have been used so wonderfully in many hundreds of lives in recent years.

D. B. I. folk are daily blessed by the service of love of Misses Fay and Fern Arbuthnot, class of '39, as they efficiently minister to the physical needs of the staff and students in the dining room department. But for their cooperation and sacrificial and happy entering into the tasks in that department, the school would have been left in great testing during the illness of Miss Harriet McKown who underwent an operation for appendicitis some weeeks ago.

We rejoice in their standing by the testimony they so deeply love while they wait for the Lord to lead them out into other fields of service.

Mr. Elbert C. Taft ('29) was a welcome campus visitor on November 23rd. For three years he has lived in the state of Washington, but has returned to Colorado with his wife (Anna Baessler Taft, '29) and his family of four boys, and is now located in Denver.

The renewal of fellowship with Mr. Lester Lehmuth, a former student and missionary from Morocco, was a blessing to the D. B. I. family during his stay at the school. In frail health, but filled with courage and zeal to serve his Lord, his life is a challenge to carry on in spite of handicaps.

Other visitors at the school in November were:

Rev. Henry L. Harms, husband of Virginia Boone Harms, former student. Mr. Harms is pastor of the Bethel Church (Swedish) at Greeley, Colorado.

The Rev. and Mrs. Edward Blair of Albany, Oregon, whose grandson Paul Osborn came with them and remained at D. B. I. as a special student.

A group from Three Rivers, Michigan, members of the Rev. Patrick Clifford's church. They were, Mr. and Mrs. Henry J. Vander Weel, Miss Effie Miller and Miss Alma High.

Miss Ruth Deiner of Colorado Springs, who came to attend the conference of Dr. Walter Wilson.

Word comes from Tucson, Arizona, that in the month of November the Rev. J. R. Jones ('23) and Mrs. Jones ('27), with Evangelist Carl C. Harwood, conducted an evangelistic campaign at the First Baptist Church.

The Lord blessed their ministry of music and the proclamation of His Word to many hearts. We do not know detailed results, but we quote from the Bulletin of this great and aggressive church of which Dr. R. S. Beal is pastor:

> Brother Harwood's messages have rung true to the Word of God and he has preached with clarity and power. The music has been of the highest order and the work done among the Jewish people will go on bearing fruit.

BUILDING THE DISPENSATIONS

(CONTINUED FROM PAGE 383)

opening verses of chapter two (II Thess. 1:7—2:10). Unfortunately some incorrect translations have crept into this portion of Scripture.

In Paul's dispensational passage in Second Thessalonians, he refers to the Rapture of the Church by some exceedingly illuminating expressions:

a. The coming of the Lord and our gathering together unto Him (II Thess. 2:1).

b. His coming "to be glorified in His saints, and to be admired in all them that believe" (II Thess. 1:10).

So the Rapture is described by the Holy Spirit in this Second Thessalonian passage as a *coming* and a *gathering*, thus falling into striking and convincing agreement with the passage in First Thessalonians. Furthermore, it is again specially deserving of note that the apostle clearly indicates that the Rapture only involves believers, because he says "to be glorified in His *saints*," and because he amplifies by adding, "and to be admired in all them that *believe*" (vs. 10). The same three divisions of time appear in this passage as we found in First Thessalonians four and five. These three periods clearly answer to "the day" and "the night" and "the day." The three periods as presented in Second Thessalonians are:

First Period. The period which precedes His coming and our gathering together unto Him (II Thess. 2:1) and our glorifying Him and admiring Him (II Thess. 1:10). This is the Church age. This is "*the day*" of First Thessalonians five.

Second Period. The period of apostasy in which is revealed (1) the man of sin, the son of perdition (II Thess. 2:3, 4), and (2) him that holdeth fast (II Thess. 2:6, 7), and (3) that Wicked One (II Thess. 2:8). These three beings are the satanic trinity of Revelation thirteen and the period being briefly described is the Tribulation dispensation. This is "*the night*" of First Thessalonians five.

Third Period. The period which follows the Tribulation. This period will not come until the tribulational horrors—the apos-

tasy and the Antichrist—have come "first" (II Thess. 2:3). This is "*the day*" of the Lord, "the Kingdom," the personal reign of our Lord Jesus upon the earth.

These truths have been partially obscured in the Second Thessalonian passage by at least three points of defective translation.

At the close of verse two the expression "day of Christ" should be rendered, "the Day of the Lord." The most and the best of the original sources, including the *Siniatic Manuscript*, together with practically all recent editions and translations of Scripture render this "Day of the Lord." The moment this is recognized, the passage is greatly clarified.

In two other places the translation needs our attention. The two places involve the same word, the Greek word *elthe*, from *erkomai*, meaning "to come."

II Thess. 1:10—When He *shall come* to be glorified in His saints.

II Thess. 2:3—Except there *come* a falling away first.

The word *elthe* should be rendered "shall have come" in both passages. Since the word "first" occurs in Second Thessalonians 2:3, the meaning of the apostle is not hidden by faulty translation, but the failure to translate accurately in First Thessalonians 1:10 has resulted in an almost complete obscuration of the force of this important statement concerning the Rapture. That this passage should be translated "when He shall have come" is confirmed by the *Lange Commentary*, Ellicott, Wordsworth, Dean Alford, J. N. Darby, Berry, and Weymouth.

When the two occurrences of *elthe* meaning "shall have come" are recognized in the Second Thessalonian dispensational teaching, the whole portion snaps into crystalized clarity. The two occurrences of *elthe* establish by two simple inspired statements, two vitally important dispensational facts.

The dispensational fact in Second Thessalonians 2:3 is that "the Day of the Lord" will not come until the awful "night" of Tribulation, Antichrist's reign, and terrible apostasy

shall have come (elthe).

When we turn to Second Thessalonians one, we find that the great apostle begins to discuss the "Day of the Lord" and its appalling portents in verse seven. He speaks of the Revelation of the Lord Jesus, of the flaming fire which shall attend the awful coming of "the Day of the Lord." He speaks of the fact that in that day the Lord will take vengeance on them that know not God. He tells the judgment which shall fall. Then he says, in effect, these future things will occur when the Rapture of the Church in which He shall be glorified in His saints and admired by believers *shall have come* (elthe).

Thus we see the dispensational fact in Second Thessalonians 1:10 is that "the Day of the Lord" is separate and distinct from the Rapture of the Church. They do not occur together.

This is exactly what we learned in First Thessalonians five, with the additional information that the night of Tribulation will occur between the Rapture and "the Day of the Lord." The Second Thessalonian passage simply makes clear that "the Day of the Lord" will not occur until the Rapture *shall have come* (elthe)—shall have previously taken place. Perhaps there is no error more destructive to dispensational distinctions than the error which is so common among certain theologians of placing the Rapture at "the Day of the Lord." Paul categorically declares that "the Day of the Lord" will not come until the Rapture shall have already been completed.

Thus we have seen that the two remarkable Rapture passages in Paul's Thessalonian letters perfectly agree in their teaching. With one accord, they reveal that the Rapture is the closing event of this present dispensation, and that there yet remain in earth's dispensational history two future ages—the Tribulation which is the "night" of sin and blasphemy, and the Kingdom which is "the Day of the Lord."

'Tis a privilege to live in the fifth age. It is indeed glorious to enjoy the spiritual blessings which belong to the Body of Christ. Furthermore, it is a joy to be among those who know what is the mystery which Paul says,

> . . . in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit (Eph. 3:5).

There are those who have been disturbed by the expression "in other ages was not made known . . . as it is now revealed." They say, "How can Paul claim that the Mystery was 'hid in God' from the beginning of the ages as he does in Ephesians 3:9 and then employ such an expression as 'in other ages was not made known . . . as it is now revealed'?" They say, "It sounds very much as though Paul knew that the Mystery was not 'hid in God,' but had really been revealed some time in the past." But the clause "as it is now revealed" protects the whole teaching beautifully so that there is no real disagreement. Paul is simply saying that in the years gone by there had been in Scripture hints of the coming Mystery—tiny peeks into the future which would be filled with meaning for those who wait on God, but which failed completely to be comprehensive revelations of the coming Mystery. Let us observe some of these unique passages in the Jewish Scriptures—passages which give an inkling of the coming Mystery age or point out some interesting feature of the Church period, but fail completely to reveal the Mystery. There is such a passage in Deuteronomy:

> Rejoice, O ye nations (Gentiles), with His people (Jews) (Deut. 32:43).

Paul cites this passage in Romans 15:10. It is a brief and sparkling prophecy that there would come a day when God would give the Gentiles a chance. The day of the Gentile chance is the Church age. When Gentile blessing is prophesied in Deuteronomy 32:43, there is not the slightest suggestion that the Gentiles were going to be "fellowheirs, and of the same body and partakers of His promise in Christ by the Gospel" (Eph. 3:6). That is the Mystery. Well might Paul say, "in other ages was not made known . . . as it is now revealed."

There are still others of these passages in Jewish writings which let in just one ray of light on the conditions which shall obtain in the Church age, and then no more is unfolded—the coming age of the Church is left enshrouded in darkness—mystery! Such a passage is found in Hosea,

> For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice . . . (Hosea 3:4a).

Here is an outstanding prophecy of Israel's long dispersion. The prophet says the nation shall abide "many days" without a king. The period "many days" represents this age in which we now live, the Body age. The Holy Spirit makes provision for the Mystery, but leaves the Mystery unrevealed. He does, however, let us know that this period of "many days" will be a time when the people of Israel shall not have a national existence—"many days without a king." The Holy Spirit lets us catch just a meager glimpse of the coming age of Mystery, and then draws the curtain. Paul's words are right "in other ages was not made known . . . as it is now revealed."

In one of His glowing and graphic parables, our Lord Jesus gives us another momentary glimpse into the Church age. He says in the parable of the talents,

> The kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods . . . After a long time the Lord of those servants cometh (Matt. 25:14, 19).

The "man" in the parable is the Lord Jesus Himself. The "far country" to which He has gone is heaven. The "servants" represent Israel, and the "goods" which the Lord delivers into the care of Israel represent the message of truth, His Word, His "oracles." The "long time" is the Church age—the period of the Mystery. Here again we find an allusion to this present dispensation, but no detailed revelation concerning it. We at least learn from the lips of the Lord Jesus that the Mystery age will be a "long time," but that is all He tells us. Surely Paul's language is convincingly accurate—"in other ages was not made known . . . as it is now revealed."

And in the oft-quoted passage concerning the fig tree, we find another one of these restrained references to the Church age. The passage occurs in Matthew 21:19 and a parallel passage is found in Mark 11:14. The Lord Jesus came to a fig tree as He journeyed toward Jerusalem. Being hungry, He hunted for some of the luscious figs which should have been on the tree, but He found none. The tree was fruitless. Then Jesus spoke to the tree and said,

> Let no fruit grow on thee henceforward forever (Gr. aion) (Matt. 21:19).

Here is a valuable example illustrating the necessity of observing the context principle in all translation work and particularly in translating such words as *aion*. In this verse the context indicates limited duration instead of endless duration, hence the translation should read, "Let no fruit grow on thee henceforward for the age." The whole incident is an interesting and illuminating type. The fig tree stands for Israel. The Lord Jesus is God, Himself, Who chose Israel to bear fruit for Him. The fruit which God expected of Israel was the faithful administration of Divine Truth to the peoples of the world. The message of the passage is highly dispensational. The incident sets forth God (the Lord Jesus) coming to the chosen people (the fig tree) at the end of the fourth dispensation and finding that Israel has failed to bear God's message to the Gentile nations (no fruit). As a result of Israel's dispensational failure, God pronounces the judgment, "Let no fruit grow on thee for the age" (Lit. Gr.). Hence, the truth that becomes instantly apparent is that because of Israel's failure to obey God in the Law dispensation, her punishment is fruitlessness for an entire dispensation. Israel's dispensation of fruitlessness is the age of the Church, or the Mystery. In the Tribulation and Kingdom, Israel shall again bear blessed fruit for her Lord. The fig tree does not remain under the judgment of God forever. The most indifferent student could scarcely fail to observe from history alone that the present age is the age of Israel's fruitlessness.

In the four Jewish passages which we have examined we have seen clear evidence that there was, in the days before the Apostle Paul, a restricted testimony on the fifth dispensation. That testimony revealed that there was a time coming when the Gentiles would be blessed with Israel, that in that time, or age, Israel would be without national existence, that that period was to be a "long time," and that it was to be the age of Jewish fruitlessness. But when all these facts concerning the fifth age are brought together, we are forced to admit that the outstanding and vital thing, the Mystery, the Church, which God had in His heart for this age, is only barely hinted at. Hence, Paul is not exaggerating when he says, "Unto me . . . is this grace given . . . to make all men see what is the fellowship (Gr. dispensation) of the Mystery" (Eph. 3:8, 9). Nor is Paul's statement the least confusing or perplexing when he says, "in other ages was not made known . . . as it is now revealed" (Eph. 3:5). The age of the Mystery was allowed for in Jewish prophetic writings, but the revelation of the Mystery was not made until God spake to the fifth dispensation through His chosen apostle, Paul.

(To be continued)



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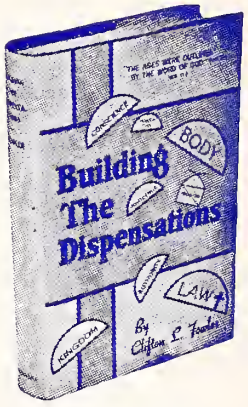
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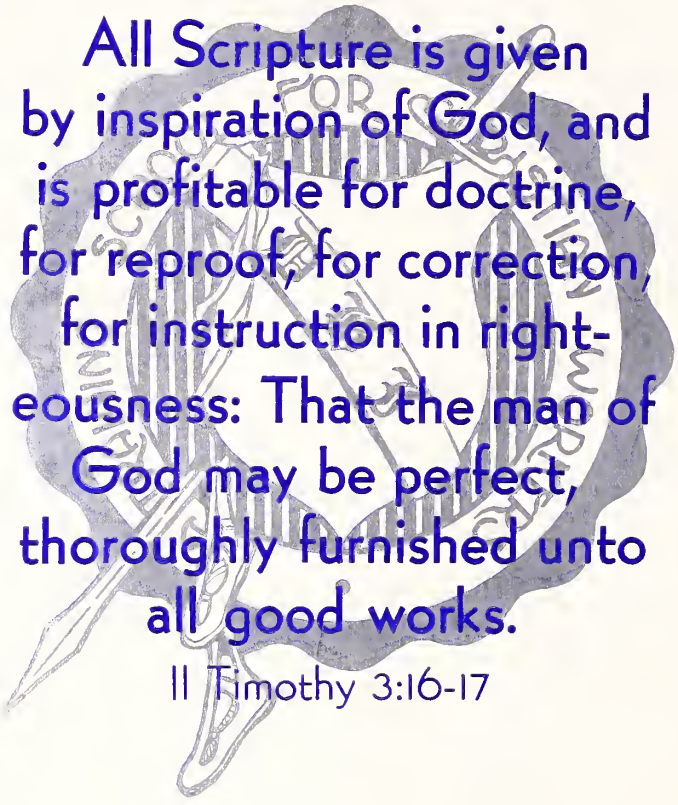
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